THE SAINTS CORDIALS.

AS THEY VVERE DELIVERED IN SVNDRY SERMONS upon speciall Occasions, in the Citie of LONDON, and else-where.

Published for the Churches good.

VPRIGHTNES HATH BOLDNES.

ISA. 40. 1, 2.

Comfort yee, comfort yee my people, saith our God:
Speake yee comfortably to Hierusalem, and cry unto her that her warfare is accomplished, that her iniquitie is pardoned; for shee hath received of the Lords hand double for all her sins.

LONDON,
Printed for ROBERT DAVVLMAN dwelling at the Brazen-Serpent in Pauls Church-yard.

Acts of contentment. In one sermon. To M. Flesher
for R. Dolman, 1629. C19.

~~2 in~~ STC. It is part of STC 22503.

? 12110 } (Christ Church + Oxford)
? 22503 } cannot trace in Madison
B.M.

BRITISH MUSEUM

A Table of the Texts insisted upon in this Booke.

One Sermon upon PHIL.4.11,12,13.

Have learned, in what estate soever I am, to be content; I know how to be abased, and how to abound: Every where in all things I am instructed both to be full and to bee hungry, both to abound and suffer need, I can doe all things through CHRIST that strengtheneth me, Pag.3.

One Sermon upon PSAL.43.5.

Why art thou cast downe, O my soule, and why art thou so disquieted within me? hope in God, for I shall yet praise him, &c. p.21

Two Sermons upon 1 COR.11.30,31.

For this cause many are weake and sick among you, and many sleep; for if wee would judge our selves, we should not be judged, &c. p.35.

One Sermon upon 2 TIM.4.17,18.

Notwithstanding the Lord stood with me, and strengthened me, that by mee the preaching might be fully knowne, and that all the Gentiles might heare: and I was delivered out of the mouth of the Lyon. And the Lord shall deliver me from every evill worke, and will preserve me unto his heavenly Kingdome, to whom be glory for ever, &c. p.65.

Two Sermons upon IOHN 17.26.

I have declared unto them thy name, and I will declare it, that the love wherewith thou hast loved me, may be in them, and I in them, p.89.

Foure Sermons upon 2 CHRON.34.26,27,28.

And as for the King of Iudah, who sent you to inquire of the Lord, so shall you say unto him, &c. Because thy heart was tender, (and thou didst humble thy selfe before GOD,) when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thy selfe before me, and didst rend thy cloathes, and weepe before me, &c. Behold thou shall be gathered to thy grave in peace, neither shall thine eyes see all the evill that I will bring upon this place, &c. p.117.

One Sermon upon ROM.8.15,16.

For ye have not received the spirit of bondage againe to feare, but ye have received the spirit of Adoption, whereby we cry Abba Father. The Spirit it selfe beareth witnesse with our spirits, that we are the Children of God, p.175.

One Sermon upon 1 IOHN 3.3.

And every one that hath this hope in him, purifieth himselfe, even as he is pure, p.195.

Two Sermons upon MATTH.5.4.

Blessed are they that mourne, for they shall be comforted, p.207.

One Sermon upon MATTH.7.7,8,9,10.

Aske and it shall be given you, seeke and ye shall finde, knock and it shall be opened unto you; for every one that asketh, receiveth, &c. p.235.

One Sermon upon CANT.1.5,6.

I am blacke, but comely, O yee daughters of Ierusalem: as the Tents of Kedar, and as the Curtaines of Salomon, &c. p.259.

One

1734

189

894 SCOTLAND.—Spottiswood's (John) Practical Observations upon divers Titles of the Law of Scotland, commonly called Hope's Minor Practicks, with an account of all the religious houses that were in Scotland at the time of the Reformation, 8vo, calf, 2s 6d *Edinburgh*, 1734

A = Sample box on X 5b
I = " " " Cab.
W = " " " V 5a

Sold [illegible] 1910

BRITISH MUSEUM

A Table of the Texts insisted upon in this Booke.

One Sermon upon PHIL.4.11,12,13.

Have learned, in what estate soever I am, to be content; I know how to be abased, and how to abound: Every where in all things I am instructed both to be full and to bee hungry, both to abound and suffer need, I can doe all things through CHRIST that strengtheneth me, Pag. 3.

One Sermon upon PSAL.43.5.

Why art thou cast downe, O my soule, and why art thou so disquieted within me? hope in God, for I shall yet praise him, &c. p. 21

Two Sermons upon 1 COR.11.30,31.

For this cause many are weake and sick among you, and many sleep; for if wee would judge our selves, we should not be judged, &c. P. 35.

One Sermon upon 2 TIM.4.17,18.

Notwithstanding the Lord stood with me, and strengthened me, that by mee the preaching might be fully knowne, and that all the Gentiles might heare: and I was delivered out of the mouth of the Lyon. And the Lord shall deliver me from every evill worke, and will preserve me unto his heavenly Kingdome, to whom be glory for ever, &c. p. 65.

Two Sermons upon IOHN 17.26.

I have declared unto them thy name, and I will declare it, that the love wherewith thou hast loved me, may be in them, and I in them, p. 89.

Foure Sermons upon 2 CHRON.34.26,27,28.

And as for the King of Iudah, who sent you to inquire of the Lord, so shall you say unto him, &c. Because thy heart was tender, (and thou didst humble thy selfe before GOD,) when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thy selfe before me, and didst rend thy cloathes, and weepe before me, &c. Behold thou shall be gathered to thy grave in peace, neither shall thine eyes see all the evill that I will bring upon this place, &c. p. 117.

One Sermon upon ROM.8.15,16.

For ye have not received the spirit of bondage againe to feare, but ye have received the spirit of Adoption, whereby we cry Abba Father. The Spirit it selfe beareth witnesse with our spirits, that we are the Children of God, p. 175.

One Sermon upon 1 IOHN 3.3.

And every one that hath this hope in him, purifieth himselfe, even as he is pure, p. 195.

Two Sermons upon MATTH.5.4.

Blessed are they that mourne, for they shall be comforted, p. 207.

One Sermon upon MATTH.7.7,8,9,10.

Aske and it shall be given you, seeke and ye shall finde, knock and it shall be opened unto you; for every one that asketh, receiveth, &c. p. 235.

One Sermon upon CANT.1.5,6.

I am blacke, but comely, O yee daughters of Ierusalem: as the Tents of Kedar, and as the Curtaines of Salomon, &c. p. 259.

One

One Sermon upon 2 SAM.19.34,to 38.
And Barzillay ſaid to the King, How long have I to live, that I ſhould goe up with the King to Ieruſalem? I am this day fourſcore yeares old, &c. p.271.

One Sermon upon 1 COR.11.28,29.
But let a man examine himſelfe, and ſo let him eate of that bread, and drinke of that cup; for hee that eateth and drinketh unworthily, &c. p.285.

One Sermon upon 2 PET.1.3.
According to his Divine power, who hath given unto us all things that pertaine to life and godlineſſe, through the knowledge of him, who hath called us unto glory and vertue, p.301.

One Sermon upon IOHN 11.23,24.
Ieſus ſaith to her, Thy brother ſhall riſe againe; Martha ſaith unto him, I know that my brother ſhall riſe againe in the Reſurrection at the laſt day, p.315.

One Sermon upon MIC.7.18,19,20.
Who is a god like unto thee, that pardoneth iniquity, and paſſeth by tranſgreſſion of the Remnant of his heritage? He retaineth not his anger for ever, becauſe hee delighteth in mercy, &c. p.333.

Two Sermons upon IOHN 6.45.
Every man therefore that hath heard and learned of the Father, commeth unto me, p.347.

One Sermon upon ISAY.11.6,7,8,9.
The Wolfe alſo ſhall dwell with the Lambe, and the Leopard ſhall lye downe with the Kid, and the Calfe, and the young Lion, and the fatling together, and a little childe ſhall leade them, &c. p.369.

One Sermon upon MATTH.26.28.
For this is my blood of the New Teſtament, which is ſhed for many, for the remiſſion of ſins, p.379.

One Sermon upon ISAY.28.23,24, &c.
Doth the Plowman plow all day to ſow, doth he open and break the clods of his ground? when hee hath made plaine the face thereof, doth he not caſt abroad the Fitches, and ſcatter the Cummin, and caſt in the principall Wheat, and the appointed Barley, and the Rie in their place? for his God doth inſtruct him, &c. p.397.

Three Sermons upon GAL.2.20
And the life which I now live in the fleſh, I live by the faith of the Sonne of God, who loved me, and gave himſelfe for me, p.409.

THE ART OF CONTENTMENT.

In One SERMON.

Wherein is shewed

That this Art of Contentment is a Mysterie.
That Gods Children are caried, and know how to behaue themselues in varietie of Conditions: shewed in diuers Instances.
How this hard Lesson is learned.
What Infirmities are.
The right vse of them.
That Christianitie is a busie trade.
The way how one is said to doe all things.
What it is to doe things Euangelically.
When a Christian can doe all things.
Why he failes when he failes.
Where his strength is.
Lastly, The skill to fetch strength from CHRIST.

VPRIGHTNES HATH BOLDNES.

2 SAM. 15. 25, 26.

Then the King said vnto Zadok, Carry the Arke of God backe againe into the Citie: If I shall finde fauour in the eyes of the Lord, he will bring me againe, and shew me both it and the Tabernacle thereof.

But if hee thus say, I haue no delight in thee, Behold, here am I, let him doe to me as seemeth good in his eyes.

LONDON,
Printed by MILES FLESHER, for ROBERT DOLMAN, in *Pauls Church-yard*, at the signe of the Brazen Serpent. 1629.

One Sermon upon 2 SAM. 19. 34, to 38.
And Barzillay said to the King, How long have I to live, that I should goe up with the King to Ierusalem? I am this day fourscore yeares old, &c. p. 271.

One Sermon upon 1 COR. 11. 28, 29.
But let a man examine himselfe, and so let him eate of that bread, and drinke of that cup; for hee that eateth and drinketh unworthily, &c. p. 285.

One Sermon upon 2 PET. 1. 3.
According to his Divine power, who hath given unto us all things that pertaine to life and godlinesse, through the knowledge of him, who hath called us unto glory and vertue, p. 301.

One Sermon upon IOHN 11. 23, 24.
Iesus saith to her, Thy brother shall rise againe; Martha saith unto him, I know that my brother shall rise againe in the Resurrection at the last day, p. 315.

One Sermon upon MIC. 7. 18, 19, 20.
Who is a god like unto thee, that pardoneth iniquity, and passeth by transgression of the Remnant of his heritage? He retaineth not his anger for ever, because hee delighteth in mercy, &c. p. 333.

Two Sermons upon IOHN 6. 45.
Every man therefore that hath heard and learned of the Father, commeth unto me, p. 347.

One Sermon upon ISAY. 11. 6, 7, 8, 9.
The Wolfe also shall dwell with the Lambe, and the Leopard shall lye downe with the Kid, and the Calfe, and the young Lion, and the fatling together, and a little childe shall leade them, &c. p. 369.

One Sermon upon MATTH. 26. 28.
For this is my blood of the New Testament, which is shed for many, for the remission of sins, p. 379.

One Sermon upon ISAY. 28. 23, 24, &c.
Doth the Plowman plow all day to sow, doth he open and break the clods of his ground? when hee hath made plaine the face thereof, doth he not cast abroad the Fitches, and scatter the Cummin, and cast in the principall Wheat, and the appointed Barley, and the Rie in their place? for his God doth instruct him, &c. p. 397.

Three Sermons upon GAL. 2. 20
And the life which I now live in the flesh, I live by the faith of the Sonne of God, who loved me, and gave himselfe for me, p. 409.

THE ART OF CONTENTMENT.

In One SERMON.

Wherein is shewed

- That this Art of Contentment is a Mysterie.
- That Gods Children are caried, and know how to behaue themselues in varietie of Conditions : shewed in diuers Instances.
- How this hard Lesson is learned.
- What Infirmities are.
- The right vse of them.
- That Christianitie is a busie trade.
- The way how one is said to doe all things.
- What it is to doe things Euangelically.
- When a Christian can doe all things.
- Why he failes when he failes.
- Where his strength is.
- *Lastly*, The skill to fetch strength from CHRIST.

VPRIGHTNES HATH BOLDNES.

2 SAM. 15. 25, 26.

Then the King said vnto Zadok, Carry the Arke of God backe againe into the Citie: If I shall finde fauour in the eyes of the Lord, he will bring me againe, and shew me both it and the Tabernacle thereof.

But if hee thus say, I haue no delight in thee, Behold, here am I, let him doe to me as seemeth good in his eyes.

LONDON,
Printed by MILES FLESHER, for ROBERT DOLMAN, in *Pauls Church-yard*, at the signe of the Brazen Serpent. 1629.

CONTENTMENT
PART OF
IN OBEDIENCE

THE ART OF CONTENTMENT.

SERM. I.

PHIL. 4. 11, 12, 13.

I haue learned in what estate soeuer I am to be content. I know how to be abased, and how to abound: Euery where, in all things I am instructed, both to be full, and to be hungry, both to abound, and to suffer need. I can doe all things through Christ that strengtheneth me.

THE words are the blessed Apostles concerning himselfe, expressing the glorious power of the Spirit of God in a strong and growne Christian: and are to wipe away the imputation of worldlinesse in the Apostle, serving herein also for a patterne to all Gods Children, that they may learne by his example, that as they must be carefull to auoid all blemishes and imputations: so especially that of worldlinesse, as being most contrary to the profession of a Christian, whose hope is in Heauen, who hath an *high calling*. Philip. 3. 14.

The *Philippians* had sent *Paul* some reliefe, and lest they should thinke, that he expected great matters, hee tells them, that hee had learned to be content in what estate soeuer he was. *I can want, and I can abound; I can doe all things through Christ that strengthereth me.* It is not amisse sometimes for GODS children to speake of themselues, as *Paul* here, as to other good ends, so also to auoid false imputations in the way of iust Apologie; and likewise to be exemplarie to weaker Christians. Is not the Doctrine of Contentment, and the power of Grace in all estates better learned by this blessed example of *Paul* when he speakes thus of himselfe, *I haue learned in what estate soeuer I am, to be content, to want, and to abound; I can doe all things, &c.* then if he had weakly said; Be content with your present condition? The Scriptures be intended for practice, and therefore it is, that there are so many examples in them, to shew the power of GODS Spirit: that is the end of *Pauls* speaking so of himselfe, *I haue learned, &c.*

But to come to the words. First, in generall *he sets downe the power of* GODS *Spirit in him, in regard of that blessed grace of Contentment. I haue learned in what estate soeuer I am, therewith to be content.* And *then hee doth parcell out this Generall into Particular Conditions;*

ditions in this same state, *I know how to be abased, & how to abound: euery where, & in all things I am instructed, &c.* And *then* hee wraps vp all in generall againe, *I can doe all things, &c.*

But lest this should seeme to be somewhat vaine-glorious, *I can doe all things*, as if he were omnipotent (in some sense indeed a Christian is omnipotent) therefore he adds, *I can doe all things*, but with a blessed correction, *through Christ that strengtheneth me.*

I haue learned (saith he) *I am instructed.* It is very significant in the Originall, *I am instructed*, viz. *I am consecrated to this knowledge of Contentment in all estates.* It is a learning not of great persons, or of learned persons, but of holy persons: it is a mysticall knowledge, there is a mystery in it. For as all Religion is a Mysterie (*Great is the mystery of Godlinesse;*) not onely the Speculatiue part, but likewise the Practicall part of it: So euery part of Religion is a mystery; *Repentance*, a mystery; *Faith*, a mystery: and *this Practicall part of Contentment in all Conditions*, it is a mystery. And therefore S. *Paul* saith, he is instructed in it, as a mystery, as a Consecrated person, hauing in him the Spirit of GOD. All the Degrees in this World cannot teach this lesson, that *Paul* had learned, *to be contented:* hee learned it in no Schoole of the World, not at the feet of *Gamaliel*; he learned it of Christ, and by blessed experience in afflictions. Some graces are reserued for some Estates: he had learned *Patience* and *Contentment* in varietie of Estates; he had it not by Nature: for he saith, *I haue learned.* It is a mysticall thing, not so easily attained vnto as the World is fondly perswaded. Your ordinary Christian thinkes that Religion is nothing, that it is easily learned: whereas there is no Point in Religion, but it is a mystery. There is no Christian, but hee findes it to be so, when he setshimselfe heartily to goe through any religious work, as to humble himselfe, to repent, to goe out of himselfe, and to cast himselfe vpon the Mercy of GOD in Christ; O (will he then say) it is a mystery, there is a difficultie in this worke, that I neuer thought of, till I came to it. And so to be content with our Condition (whatsoeuer the Case be) *to bring our hearts low, it is a mystery*, Nature neuer teacheth this, it is learned in the Schoole of Christ, and not without many stripes. Wee must be Proficients, a good while, before wee can learne to any purpose this lesson of Contentment in any Condition: But of that I haue spoken before. The last *Verse* is that, which I will dwell more on, and end with. Wherein we may see three things obseruable.

First, *That God caries his Children in this World through varietie of Conditions.* They sometimes want, and sometimes they abound; sometimes they are abased: Their Condition is sometimes more comfortable, then at others. That is the first Point.

2 The second is, *That in this varietie of Conditions, as they know what it is to want and to abound, and to be abased, so they know how to doe it.* In all varietie of Conditions, they know how to carry themselues.

Thirdly, *They know in all varietie of Conditions how to auoid the sinnes incident to that Condition. As there are graces belonging to euery state; So there are sinnes incident to euery Condition.* And the Childe of God hath learned to practise the one, and to auoid the other.

1 First, *Gods Children know what it is to want, and to abound, by experience.* God leades them through varietie of Conditions; Their estate is not alwayes one and the same.

Quest. What is the reason of this dispensation in God, thus to rule his Children to bring them to Heauen by varietie of Conditions?

Sol. Reason. Among many other Reasons this is one; *That their graces may be tryed.* Euery grace that brings a Christian to Heauen, it must be a tryed Grace: he must try his *Patience*, his *Contentment*, his *Humilitie*: How shall these graces be tryed, but in varietie of Estates and Conditions? And secondly, how should we haue experience of the goodnesse of GOD, but in varietie of Estates? When we finde the stable, certaine, constant Loue of God in varietie of Conditions, that howsoeuer our Conditions ebbe and flow; be vp and downe (like the Spring weather) sometimes faire, and sometimes

times foule: yet notwithstanding the Loue of GOD is constant in all Conditions, and wee haue neuer so sure experience of it, as in varietie: then wee know that in GOD there is no shadow of changing, howsoeuer the changes of our life be. Is it not a Point worth our learning to know the truth of our Grace, and to know the constancie of GODS loue, with whom we are in a gratious Couenant?

And then againe *we learne much wisedome how to mannage our life in varietie of Conditions*, in the entercourse of our changes, to be now rich, now poore, now abased, now high, now low in estate. Wisedome is gotten by experience in varietie of estates, hee that is carryed on in one Condition, he hath no wisedome to iudge of anothers estate, or to carry himselfe to a Christian in another Condition; because he was neuer abased himselfe; hee lookes very bigge at him; hee knowes not how to tender another, that hath not beene in anothers Condition. And therefore to furnish our selues, to carry our selues as Christians, meekly, louingly, and tenderly to others, GOD will haue vs goe to Heauen in varietie, not in one *vniforme* Condition in regard of outward things.

And therfore learne hence, not to quarrel with Gods gouernment, for though he alters our Conditions, yet he neuer alters his Loue. A Christian is vnmoueable in regard of the fauour of GOD to him, in regard of sanctifying Grace: in all moueable Conditions, hee hath a fixt Condition; And therefore let vs not finde fault with Gods dispensation: but let him doe as he please. So he bring vs to Heauen, it is no matter what way; how rugged it be, so he bring vs thither.

As *Paul* was at a poynt that he might partake of the Resurrection of the dead, hee cared not whether, one way or other, as we read *Phil.* 3. 11. But I will not dwell on this Point. I goe on.

The second Generall thing is this; *That in this varietie of Conditions, Gods Children know how to carry themselues.* As they know what it is to want, and to abound, and to be abased: so they know, how to abound, as they should doe. For there is no Condition but a Christian may picke good matter out of it. As a good Arts-man will make a good piece of worke of an ill piece of matter sometimes, to shew his skill; So a Christian can frame matter that is good out of any Condition: hee knowes how to want, and how to abound, and that with the expression of such graces too. Hee can practise the graces that ought and may be practised in all conditions. For instance, Hee can abound, that is, with expressing the Graces, that should be in abundance, which is, *Thankfulnesse to God*: hee hath, in abundance, a spirit of Thankfulnes.: hee hath *a spirit to be a faithfull Steward in abundance*: a spirit to honour GOD with his abundance. Hee hath *a spirit to be humble in abundance*, knowing it is as grasse, the flower of the grasse; what he hath, it is fading, and so he can be abased, with expressing the vertues and graces, that should be expressed in that Condition: That is, hee can be humble, he can stoope vnder the mighty hand of GOD; hee can haue experience in the abasement of the vanitie of worldly fauour, and worldly greatnesse, hee learnes what it is; And so hee can learne Patience, and all other Graces, that are to be practised in a meane estate. It were too long to name particulars, a Christian can doe this; Grace is aboue all Conditions, it can mannage and rule all estates of life, it makes them seruiceable to its owne ends. A gratious man is not deiected ouer much with abasement: he is not lifted vp ouer much with abundance, but he carries himselfe in an vniforme manner, becomming a Christian in all Conditions.

The third Generall thing is: *He can want, and hee can abound, and be abased, without fainting himselfe ouermuch with the sinnes of those Conditions.* For instance: *Hee can abound without Pride*, though it be an hard matter: Abundance workes vpon the soule of a man; hee had neede to haue a strong braine, that digests Abundance; it is a wyld vntamed thing. And wee see by experience, in Gods Children, how hard a matter it is for them to mannage Abundance. Wee see how it wrought vpon *Solomon* and *Dauid*, they were better in aduersitie; And yet notwithstanding the Child of GOD hath grace euen to ouercome the sinnes that are incident to Abundance. They haue

Vse.

2 Point.

Instances.

1
2
3

3 Point.

1 Instance.

1 Kings 11. 1.

2 Sam. 11. 2.

Grace to be lowly minded in a great estate; not to trust in vncertaine riches; hee knowes by the Spirit of God what they are, and that hee hath an inheritance of better things in another world, which teacheth him to set a light esteeme vpon all things below.

2 *Instance.* And so for deiection, the sinne that we are subiect to fall into in want, is; putting forth our hands to euill meanes, to shift. Gods Childe in wants, can learne to want without tainting his Conscience with ill courses, and then hee can want without impatience, without too much deiection of spirit; as if all were lost: when as indeed, a Christian in a manner is rich all alike. For GOD is his portion, and howsoeuer a Beame may be tooke away, the *Sunne* is his: take away a Streame, the *Spring* is his: in the poorest estate, GOD All-sufficient is his: And so in a manner a Christian is rich all alike. GOD neuer takes away himselfe; hee knowes this: and therefore hee can want, hee can be abased, as long as hee hath the Spring of all. Though a *Cesterne* be tooke away, hee cares not, hee can learne to want, and to abound, without murmuring, without deiection of Spirit. Whereas those that haue not beene brought vp in Christs Schoole, nor trained vp in varietie of Conditions, they learne to doe nothing; if they abound, they are proud; if they be cast downe, they murmure and fret, and are deiected, as if there were no prouidence to rule the World, as if they were fatherlesse Children. This is the excellencie of a Christian, That as hee knowes what it is to abound by experience, so he knowes how to abound with the practise of the Graces, and how to want with the auoiding the Snares, that vsually are in that condition.

Genes. 17. 1.

Obiect. *But hath a Christian learned this at the first?*

Anſ. No, he learnes it not very easily, nor very soone. *Selfe-deniall is the first lesson in Christs Schoole*: to haue no wit of our owne, further then Christs wisedome: To haue no will of our owne, further then his Commandement guides vs: And he that hath learned Selfe-denyall, he is in a great way to learne this blessed lesson of *Contentment* in any Condition whatsoeuer: so that euery Christian hath some degree of that, as hee can denie himselfe. But there are many things to be learned before we can come to carry our selues wisely in any Condition.

1 *Self-deniall*

2 *The Couenant.* For besides *Selfe-deniall*, wee must learne *the doctrine of the Couenant of Grace.* That GOD in Christ, is become a Father to vs, and carries a fatherly minde to vs, in what condition soeuer we are, he is a Father still, and intends vs well, and will prouide for vs in the hardest condition; hauing tooke the relation of a Father vpon him, do you thinke, that he will faile in the cariage of a Father towards vs? He is pittifull to vs, he respects vs in the basest condition: he that knowes GOD to be his Father, cast him into what condition you will, he knowes GOD is his portion. And then wee must know *the Doctrine of the Prouidence of this Father*, that all shall worke together for the best to those that loue him: Want, and Abundance, and Afflictions, whatsoeuer: GOD by his ouer-ruling power will bring all things to this blessed issue, to helpe forward the eternall good of his Childe. A man must know this, and diuers the like things; that are to be knowne, before hee can learne this blessed Lesson of *Contentment*. *There is a Venome, and a Vanitie in euery thing, without Grace, wherewith wee are tainted; but when Grace comes, it takes out the sting of all ill, and then it findes a good in the worst.* There is a vanitie in the best things, and there is a good in the worst; Grace pickes out the good out of the worst: as GOD turnes all to good; so Grace findes good in euery Condition. The Spirit of God sanctifies a Christian to all Conditions, and sanctifies euery Condition to him. Now I beseech you thinke of this, that I haue said; which I wish without further inlargement, may adde to your care, and desire to be in the happy Condition of Christians. What a blessed thing is it to be in the Couenant of Grace; to haue GOD to be our Father; to be in Christ; That let our Condition outwardly be what it will be, wee shall haue Grace to carry our selues in all Conditions; GOD will go along with vs in all by his holy Spirit? What a blessed thing is it in all the vncertainties of the world, to haue a certain rule to go by?

3 *Prouidence* Rom. 8. 28.

by; As a Christian hath, that carries him along in all the vncertainties in this world? None but a Christian hath this. *I haue learnt*, saith *Paul*. When did he learne it? not before he was a Christian. This I could desire to presse (but that I haue other things to speake of) to make vs in loue with Religion, with the state of Christians, that is thus aboue all Conditions whatsoeuer, and can rule all other Conditions. A Christian is not at the mercy of the World, his Contentment is not a dependent Contentment. You may cast him into prison; you may impouerish him; you may labour to debase and disgrace him; Can you take away his comfort? Can you take away his grace? Can you take away the Loue of GOD? No, GOD will rather increase all vpon him: For, *the best things of a Christian are not at the mercy of the world, nor at the mercy of his seuerall conditions. Prosperitie* and *Aduersitie*, these are out of him: he hath a state depending vpon the good will and pleasure of his Father, that loues him better then he loues himselfe; and out of loue will (as I said before) worke good out of the worst condition that can befall him in this world. So I hasten to that which followes.

Hauing spoken in particular, then he comes to the Generall, wherein he wraps vp all: *I can doe all things, but in Christ that strengthens me.* Here is,

1 First of all, *The blessed Apostles abilitie. I can doe all things.*

2 And then here is secondly, *The Spring of his Abilitie, whence hee hath it. I can doe all things: but in Christ that strengthens me.*

In the Apostles Abilitie, you haue,

1 *His Strength it selfe.*
2 *The Enlargement of it.*

[*I am able.*] And what to doe? A few things? [*I am able to doe all things.*] To hasten, because I will not hold you in Generalities. The Point of Doctrine offered is this; That *A Christian man is an able man.* Whosoeuer hath the Spirit of Christ, is an able man, and his Abilitie is a large abilitie; He is able to doe all things. Take *Doing* in a transcendent sense, not onely to doe, but take it to resist Ill, to resist Temptation; to suffer Affliction; to enioy Prosperitie; to breake off Sinfull courses, and to take a new course; to practise all Duties: for so the Apostle meanes (*I can doe*) that is, I can carry my selfe in all Conditions, I can expresse all Graces, I can resist all Temptations, I can suffer all Afflictions, I can doe all this: so that he is an Able man, and it is a large Abilitie. Hee is Able. What is the Reason a Christian is so able? 4 *Point.*

Because, first of all, *Hee hath a stronger and abler spirit then his owne*: The Spirit of GOD is a spirit of strength, 2 *Tim.* 1. 8. it is the Spirit of power, which is the soule of his soule, and the life of his life. Now the strength of a man is in his spirit, the stronger spirit makes the abler man, and the Spirit of GOD being the strongest of spirits, the strength of spirits, makes a Christian in whom it dwels, the ablest man. *Reason.* 1

And then againe, *A Christian is a new Creature*: therefore he is furnished with Abilities fit for the new Creature. When *Adam* was created, hee was indued with all Graces fit for an entire state: As when GOD made *Heauen*, he made *Starres* to beautifie Heauen. When he made the *Earth*, he made Trees and flowers. So, when hee made Man, he furnished him with Graces, hee fitted him for that estate. Now after the Fall, when GOD brings a man in Christ to be a new Creature, he hath Abilities to furnish him for that new Condition. 2

And then againe, *Euery particular Grace of the new Creature is a Grace of Strength.* As the Spirit is a strong Spirit; so the spirit of Loue is as strong as Death, it hath a *constraining* power: The Spirit of GOD is so strong in his Children, that are truly his, that it makes them euen with willingnesse to lay down their liues, that is deerest to them in this world. Here is a sweet kinde of Tyranny in the affection of Loue, that will carry a man through thicke and thin, through all, and that with pleasure, willingly, and comfortably to: As the Apostles were glad to suffer any thing for Christs sake, their hearts were so inlarged with a spirit of Loue. The spirit of Faith it is a strong 3 2 Cor. 5. 14.

strong and mighty Spirit, an able Spirit, it conquers God himselfe; as *Iaacob* wrestled with the wrestlings of God, and by the strength of God ouercame God. And the Woman of Canaan ouercame Christ by the strength she had from Christ. In the sense of Gods displeasure it will beleeue Gods fauour in Christ, and is able to breake through the thickest Clouds of Discomfort whatsoeuer, and to see the louing face of God. In a base condition it can struggle with God, saying with *Iob*, *Though he kill me, yet will I trust in him*: it is a strong grace, Faith prenailes with Almighty God, it preuailes in all inferiour conditions whatsoeuer, you see the fruit and strength of all Graces is attributed to Faith, *Hebr.* 11. 33. by Faith they ouercame, by Faith they were strong and did this, and that: insinuating, that Faith is not onely a strong Grace in it selfe, but it giues vigour and strength to all Graces. And so we see Loue, 1 *Cor.* 13. 4. it is not onely a strong Grace, but the office of other Graces is attributed vnto it: It suffers long: which is the office of *Patience*, &c. What should I speake of other Graces? these radicall and fundamentall Graces are strong: the Spirit of Faith, and the Spirit of Loue. Now euery Christian in some measure hath a Spirit of Faith, and a Spirit of Loue, and these are very strong to cary him through all estates and conditions: and that with such glory and lustre, that euery one may wonder at the condition of a Christian: euen in the worst estate, he hath a Spirit not of the World, but aboue the World; this Faith ouercomes the World, and he that is in them (the Spirit of God) is stronger then hee that is in the world. To proceed to a further demonstration of a Christian mans ability, which is intimated vnto vs in his very name. What is the name of a Christian? *Anointed*. The Spirit of God is compared to Oyle. What is the vertue of Oyle? It is to make nimble, for the Spirit of God makes Christians nimble: and Oyle it makes strong. The Wrestlers were wont to be anointed beforehand with Oyle: so the Spirit of God makes Christians strong: The vertue of Oyle anointing is to be aboue; iumble it together with other liquors, it is a Regall Liquor, it will haue the preheminence, and be aboue: so Grace although it be mingled with corruption, the Spirit of Grace and Faith, at last will appeare, the Spirit of God will be aboue all, at length it will worke it selfe cleare. In all temptations, a Christian, as a Christian, is an able man: if he vnderstand and be answerable to his owne Name, if he be not an Hypocrite, he hath an ability in him, he can doe more then the World. But in a cleare point, variety of Reasons are not so necessary. We see it is most true, a Christian is an able Man, if he be a true Christian: if he answer his Name.

Iof 12. 34

Mat. 15. 28.

Iob 13. 15:

The Christians Name.

Vse 1. First of all then, learne here, (to make some vse of it;) That Religion is not a matter of word: nor stands vpon words, as wood consists of Trees; To speak thus and thus, it may come from parts, from Memory, and Wit: but Religion is a matter of Power, it makes a man able. *Paul* it made: What? to *speake* onely? No, his Learning made him able to *doe* all things: it is a matter of practice, and there is nothing so speculatiue in Religion, but it tends to practice. Religion is an Art, not of great men, not of mighty men, but of holy men: it is an Art, and Trade: a Trade is not learned by words, but by experience; and a man hath learned a Trade, not when he can talke of it, but when he can worke according to his Trade. So we see *Paul* shewes his Learning he speakes of before, by his Ability. The point of the *Trinity*, it is a speculatiue point, and it tends to practice. First to be a foundation of our worship, that we worship one God in Three Persons. And then it tends to shew the vnity among Christians, that God will work among Christians at length, that they shall be all one, in some sort, as the Father, Sonne, and Holy Ghost, are one: which though it be a point of high and deepe speculation, yet it tends to practice. Now if the sublime, and high Points doe, what point is there in Religion, but it tends to practice? and therefore let vs not please our selues, that we haue deepe vnderstandings, but let vs shew our Vnderstandings by our practice, as the sheep shewes how he thriues in his Pasture, by his Wooll and fleece: So shew how thou

profitest

profiteſt in Religion, by being inabled with the power of Grace: that caries thee through all conditions, to auoid the ſinnes, and to expreſſe the Graces in ſuch conditions: ſo much Grace, as thou haſt to carie thy ſelfe thus; ſo much Ability thou haſt, and ſo much Religion.

2 *Vſe.* If a Chriſtian be an able man: I beſeech you let it ſerue to try our ſelues by this ſcantling, that I haue ſpoken of. Is Chriſtianity a point of ſtrength, and abilitie? Let vs try the truth of our eſtate then: thou wouldeſt be a Chriſtian: What canſt thou doe then? What ſinne canſt thou reſiſt? What canſt thou beare? What holy duty canſt thou doe? How canſt thou enioy the good Bleſſings, that GOD ſends thee without defiling of thy ſelfe with thoſe Bleſſings? That thou art not proud of the Riches, nor of the Honour thou haſt? Grace manageth all Conditions. Thus if thou be a Chriſtian, anſwer thy Name, if not, thou art an Hypocrite yet. For a Chriſtian in ſome meaſure is able to doe all things, through Chriſt that ſtrengthneth him. I beſeech you let vs not deceiue our ſelues; the beſt of vs all may mourne for our want in this kinde; our Conſciences tell vs, that wee might haue done a great deale more then we haue; That GOD would haue inabled vs, if wee had not beene falſe hearted, and betrayed our ſelues, and beene negligent in the vſe of the meanes, that we might haue done a great deale more then we doe. What a ſhame is it for Chriſtians, that indeed haue ſome truth of Grace in them, that they cannot be a little abaſed in the world, but they are *all amort*. Why? where is the power of grace? they cannot be lift vp in their condition a little, but they will ſcant know their Brother of low degree. Where is Religion now? What haſt thou better in thee then a Worldling hath? Nay a Worldling, a Heathen man out of Principles of Morality would learne to conforme his cariage outwardly at the leaſt. Let vs learne therefore to ſhame our ſelues, when we finde any murmuring and riſing of corrupt Nature in any condition whatſoeuer, and know that this becomes not a Chriſtian. This is it which the Apoſtle preſſeth ſo oft, that we ſhould cary our ſelues as becommeth Chriſtians. Oh doth this become a Chriſtian? *A Chriſtian ſhould be able to doe all things through Chriſt that ſtrengthneth him.* What a ſhame is it for a Profeſſor of Religion, to be as worldly, as diſtracted with Cares, as paſſionate (if he be a little touched) as a man that profeſſeth no Religion at all? Where is the power, where is the glory and credit of Religion here? I beſeech you let vs be aſhamed, and know, that our Profeſſion requireth, *That we ſhould be able.*

3 *Vſe.* Againe, this anſwers the common Obiection of carnall men, they ward off all reproofes with this: Tell them of their faults, why it is my infirmity, it is my weakneſſe. Is it ſo? Art thou a Chriſtian or no? If thou be a Chriſtian, thou laboureſt for ſtrength againſt thy weakneſſe; thou doſt not make a plea for it. *There is weakneſſe indeed in the beſt: but that is the matter of their humiliation, and the Obiect of their mortification*: it is not their Plea for idleneſſe to giue themſelues to ſinfull courſes. Men therefore make a falſe Plea of infirmities and weakneſſes: there is no infirmity in a carnall man that hath not the Spirit of Chriſt, hee is dead, there is no weakneſſe in a dead perſon. In regard of ciuill cariages there may be weakneſſe in ſuch a man, he may be paſſionate, he may bee froward, vnbeſeeming a man that is ciuill; but that is not in the ranke we ſpeake of: none can haue infirmities but a Chriſtian that hath the life of Grace in him in ſincerity and truth. And therefore if thou diſcouer that thou haſt not the truth of Grace, neuer ſay it is thy infirmity. To ſhew what Infirmities be; I ranke them to three Heads.

Right vſe of Infirmities.

Infirmities what they are. 1 In the firſt ranke of *infirmities are the imperfections of good Actions*, which are either diſtractions, and deadneſſe in Prayer, &c. or inuincible Infirmities, of which as an ancient Father ſaith well, Lord deliuer me from my miſerable neceſſities. A man may be in ſuch a ſtate ſometimes in regard of the temper of the body, it being out of tune, that he cannot pray as he would doe. The ſpirit is willing, but the fleſh is weake, (ſaith our Sauiour.) It was almoſt an inuincible neceſſitie in the Apoſtles then. Againe, we might reſiſt, and we might bee more chearfull then we are oft-

times:

times: But ſometimes there may be ſuch diſtemper in the Body, that may almoſt of neceſſity vnfit vs for the duty. This we call the infirmity of a Chriſtian, becauſe he is aſhamed of it, and grieued for it.

2 Againe, *Infirmities are thoſe indeliberate Paſsions, that carry vs ſometimes to Actions that we ſhould not doe*, being carried with a tempeſt of Paſſion, when we vnderſtand not our ſelues well.

3 And laſtly, it is an infirmity *when we are hindred from doing that which we ſhould doe, vpon Paſsion, vpon ſurprizall of ſome great feare, and terrour*, that we are not ſo bold as we ſhould be to ſtand out in a cauſe on the ſudden, as *Peter* was ſurprized with a ſpirit of feare, that he ſhould loſe his life; it was no preſumption in him, it was an infirmity in the bleſſed Apoſtle for that time. Theſe then be the ſignes of Infirmities: to haue inuincible imperfections, or diſtraction and deadneſſe, accompanying our good Actions: to be caried in the heat and tempeſt of Paſſion to that which afterwards we are aſhamed of, and repent for: or to be hindred from that we ſhould doe by ſome preuailing Paſſion.

Matth. 26. 70.

But otherwiſe Infirmities are not when we liue in them: when wee make a Cuſtome of them: Cuſtomary ſinnes are not ſinnes of infirmity: But the ſinnes that we fall into, that we are ouertaken with on the ſudden. *Onely in ſome caſes*, A man may liue in a ſin of Infirmity, *When the ground of the Infirmity is rooted within him, and he hath not yet purged out the root*. As for inſtance, a man by temper prone to anger, may liue long in that infirmity, being many times inordinately pettiſh and peeuiſh, becauſe he carries about him the root, temper of the body, and inclination that way. Now he that liues in ſuch an infirmity, repents daily, and gets ground of it; hee is ſtill hewing at the root, and at length, at the laſt ſtroak it falls, and he gets the victory ouer it.

The caſe of a ſin of infirmity liued in.

Againe, *a ſinne of infirmity is not a ſinne, that we plead for*. A man is aſhamed of his infirmities, he is grieued for them. Now when a man pleads for them, and makes them a ſhelter, and couerſhade to goe on in ſinfull courſes: they are not infirmities. Therefore whoſoeuer pleads for ſinnes, diſcouers a falſe heart; his ſinnes are enormities, not infirmities. A Chriſtian gets the better of infirmities, that after he falls, he riſeth ſtronger and ſtronger ſtill: but when a man growes worſe and worſe, and is habituated in an euill courſe, it is not an infirmitie, becauſe he growes not out of it. Let vs not deceiue our ſelues with this Plea, to ſay, It is my weakneſſe: A Chriſtian ſhould be aſhamed to plead this: he ſhould be able to doe all things. Well, you ſee then this Point is cleare, That a Chriſtian is an able man, hee hath a ſtrength aboue nature in him, notwithſtanding all his infirmities. This will appeare more in the ſecond Branch in the *Generalitie*, he is able to doe *All things*.

Chriſtianity a buſie trade. God.

Men.

Satan. World.

Our ſelues.

To come to that therefore (*All things.*) There are many things required of a Chriſtian: Chriſtianity is a buſie Trade. If we looke vp to *God*, what a world of things are required in a Chriſtian to carry himſelfe, as he ſhould doe? A ſpirit of Faith, a ſpirit of Loue, a ſpirit of Ioy, and delight in him aboue all. And if wee looke to *Men*, there are duties for a Chriſtian to his *ſuperiors*, a ſpirit of Subiection; and duties to *Equalls*, to carry a ſpirit of Loue, and to *Inferiors* a ſpirit of pitie, and bounty. If we looke to *Satan*, we haue many duties to reſiſt him, and to watch againſt the Tempter. If we looke to the *World*, it is full of ſnares: there muſt be a great deale of ſpirituall watchfulneſſe, that we be not ſurpriſed. If we looke to our *ſelues*, there are required many duties, to carrie our Veſſells in honour, and to walk within the compaſſe of the Holy Ghoſt, to preſerue the peace of our conſciences, to walke anſwerable to our worth, as being the Sonnes of God, and coheires with Chriſt. The ſtate of a Chriſtian is a buſie trade, it is no idle condition. Sometimes a Chriſtian is in this ſtate, ſometimes in that; and then he muſt haue theſe graces, and anone vſe other graces, he muſt haue a ſute of all Graces, fit for all conditions. Now anſwerable to the variety of all the duties that are required of him; he muſt haue ability; and therefore the Apoſtle ſaith, *I can doe all things through Chriſt, &c.*

So

So then the Poynt of Doctrine is this: That *the triall of a sincere Christians estate, is vniuersalitie of obedience.* Vniuersalitie of carriage like a Christian in all conditions is the triall of Christian sincerity, he must dispense with himselfe in no sinne, and he must be a Vessell prepared for euery good work, a Vessell of Glory, (as the Apostle speakes) hee must baulke no seruice, that GOD calls him to. What is the reason of this? *5. Point.*

The Reason is, Because a Christian hath the sanctifying Spirit, and the sanctifying Spirit hath the seedes of all Graces in it, so that where it is, there is the subduing of all sinne in the root. And then all Graces are answerable to the Commandements of GOD in all duties, and to the auoyding of all sinnes: And therefore *Iames* saith pregnantly to this purpose, he that offends in one, is guilty of al, the same GOD commands all, &c. You see it is cleare then: I need not to stand on the further inlarging of a Point which is so euident. For vse: *1. Reason.* *Iames 2.10.* *Vse.*

Let vs take heed we plead not any immunitie and freedome from some things, and thinke that the good wee doe in some kinde, may excuse the bad wee doe in others. You haue some that will take liberty in an vncleane conuersation, because they are bountifull, and liberall: and they will take libertie to be oppressing in their Callings, because they attend vpon the means of Saluation. Oh no; take heed of that carriage, that is against the Profession of Religion; there must be an vniuersal disposition to all Graces, and to al Duties, though they be neuer so contrary, and crosse to corrupt nature. The Deuil knows well where to haue some men, for he sees they minde some sinne, and are careless in the practise of other Duties; and therefore in the houre of Temptation, the Deuill will surprize such Men, and it will be a ground of despaire, if they take not heed. Put the case a man will say this; I can part with all things else, oh, but I cannot die: I can be content to bee imprisoned, but I cannot indure to be disgraced: Let a man dispense and fauour himselfe but in one thing: then when the time comes, he will be discouered to bee but an Hypocrite; then *Satan* will worke vpon that, and there he will bee shaken in his Condition; by reason that he did not learne selfe-Denyall perfectly, he hath not grace disposing him to the practise of all Christian Duties: he hath not learned to know GOD in Couenant, to supply his wants of Honour, Credit, Wife and Children; and all that hee is to part withall for Christs sake. Now he that hath not learned this in resolution (though GOD doe not yet call him to it) by entering into his owne soule, and asking himselfe, what he can part with, and what he can resist for Christs sake, What can I endure? What can I suffer? If his heart doe not tell him, I can part with all, I will rather endure death it selfe, rather indure shame, or any thing, then breake the peace of a good Conscience, and grieue the Spirit of GOD. If hee cannot answer his soule thus; surely I can speake little comfort to that man: For we see a Christian must be able to doe all things: that is, to resist all ill, to practise all dutie, to breake off all sinfull courses.

But some will obiect, *May not a Christian be subiect to some especiall sinne; because the Apostle speakes in generall here,* I am able, &c? *Quest.*

Yes, he may; and this be truth notwithstanding, that hee *can doe all things*: For GOD, for especiall purposes sometimes, will haue men of Eminent graces to be subiect to notable Infirmities. But what, do they plead for them? No: but as by temper, or by former custome, or as they finde themselues more inclined one way then another; so they gather strength especially against their especiall sinne. And in the beginning of conuersion, there is a Blow giuen to the raigning sinne, that was before; and as when *Goliah* was slaine, all the rest fled: So Grace strikes at the *Goliah*, in conuersion, there is a maine stroke giuen vnto sinne. Perhaps somewhat remaines still; that Grace will be hewing at, and therefore Grace may stand with an especiall sin, that a man is inclined to. But this he labours to get all strength against, as other, so strength of direction. You shall find a Christian when he is subiect to any Infirmity, he will speake more learnedly, and more iudiciously with greater detestation against *Answ.* 1 Sam. 17.51.

times: But sometimes there may be such distemper in the Body, that may almost of necessity vnfit vs for the duty. This we call the infirmity of a Christian, because he is ashamed of it, and grieued for it.

2 Againe, *Infirmities are those indeliberate Passions, that carry vs sometimes to Actions that we should not doe*, being carried with a tempest of Passion, when we vnderstand not our selues well.

3 And lastly, it is an infirmity *when we are hindred from doing that which we should doe vpon Passion, vpon surprizall of some great feare, and terrour*, that we are not so bold as
Matth.26.70. we should be to stand out in a cause on the sudden, as *Peter* was surprized with a spirit of feare, that he should lose his life; it was no presumption in him, it was an infirmity in the blessed Apostle for that time. These then be the signes of Infirmities: to haue inuincible imperfections, or distraction and deadnesse, accompanying our good Actions: to be caried in the heat and tempest of Passion to that which afterwards we are ashamed of, and repent for: or to be hindred from that we should doe by some preuailing Passion.

But otherwise Infirmities are not when we liue in them: when wee make a Custome of them: Customary sinnes are not sinnes of infirmity: But the sinnes that we fall into, that we are ouertaken with on the sudden. *Onely in some cases*, A man
The case of a sin of infirmity liued in. may liue in a sin of Infirmity, *When the ground of the Infirmity is rooted within him, and he hath not yet purged out the root*. As for instance, a man by temper prone to anger, may liue long in that infirmity, being many times inordinately pettish and peeuish, because he carries about him the root, temper of the body, and inclination that way. Now he that liues in such an infirmity, repents daily, and gets ground of it; hee is still hewing at the root, and at length, at the last stroak it falls, and he gets the victory ouer it.

Againe, *a sinne of infirmity is not a sinne, that we plead for*. A man is ashamed of his infirmities, he is grieued for them. Now when a man pleads for them, and makes them a shelter, and couershade to goe on in sinfull courses: they are not infirmities. Therefore whosoeuer pleads for sinnes, discouers a false heart; his sinnes are enormities, not infirmities. A Christian gets the better of infirmities, that after he falls, he riseth stronger and stronger still: but when a man growes worse and worse, and is habituated in an euill course, it is not an infirmitie, because he growes not out of it. Let vs not deceiue our selues with this Plea, to say, It is my weakenesse: A Christian should be ashamed to plead this: he should be able to doe all things. Well, you see then this Point is cleare, That a Christian is an able man, hee hath a strength aboue nature in him, notwithstanding all his infirmities. This will appeare more in the second Branch in the *Generalitie*, he is able to doe *All things*.

Christianity a busie trade. To come to that therefore (*All things.*) There are many things required of a Christian: Christianity is a busie Trade. If we looke vp to *God*, what a world of things are required in a Christian to carry himselfe, as he should doe? A spirit of Faith, a spirit of Loue, a spirit of Ioy, and delight in him aboue all. And if wee
God. looke to *Men*, there are duties for a Christian to his *superiors*, a spirit of Subiection; and duties to *Equalls*, to carry a spirit of Loue, and to *Inferiors* a spirit of pitie,
Men. and bounty. If we looke to *Satan*, we haue many duties to resist him, and to watch
Satan. against the Tempter. If we looke to the *World*, it is full of snares: there must be a great deale of spirituall watchfulnesse, that we be not surprised. If we looke to our
World. *selues*, there are required many duties, to carrie our Vessells in honour, and to walk
Our selues. within the compasse of the Holy Ghost, to preserue the peace of our consciences, to walke answerable to our worth, as being the Sonnes of God, and coheires with Christ. The state of a Christian is a busie trade, it is no idle condition. Sometimes a Christian is in this state, sometimes in that; and then he must haue these graces, and anone vse other graces, he must haue a sute of all Graces, fit for all conditions. Now answerable to the variety of all the duties that are required of him; he must haue ability; and therefore the Apostle saith, *I can doe all things through Christ*, &c.

So

So then the Poynt of Doctrine is this: That *the triall of a sincere Christians estate, is vniuersalitie of obedience.* Vniuersalitie of carriage like a Christian in all conditions is the triall of Christian sincerity, he must dispense with himselfe in no sinne, and he must be a Vessell prepared for euery good work, a Vessell of Glory, (as the Apostle speakes) hee must baulke no seruice, that GOD calls him to. What is the reason of this? *5. Point.*

The Reason is, Because a Christian hath the sanctifying Spirit, and the sanctifying Spirit hath the seedes of all Graces in it, so that where it is, there is the subduing of all sinne in the root. And then all Graces are answerable to the Commandements of GOD in all duties, and to the auoyding of all sinnes: And therefore *Iames* saith pregnantly to this purpose, he that offends in one, is guilty of al, the same GOD commands all, &c. You see it is cleare then: I need not to stand on the further inlarging of a Point which is so euident. For vse: *1. Reason.* *Iames 2.10.* *Vse.*

Let vs take heed we plead not any immunitie and freedome from some things, and thinke that the good wee doe in some kinde, may excuse the bad wee doe i… cause … in the … of th… sal di… croſſ… they … fore … grou… with … cann… thing … then … reaſ… him … uena… is to … rake libertie to be oppressing … f Saluation. Oh no; take heed … gion, there must be an vniuer… they be neuer so contrary, and … to haue some men, for he sees … e of other Duties; and there… ize such Men, and it will be a … e a man will say this; I can part … ent to bee imprisoned; but I … d fauour himselfe but in one … ed to bee but an Hypocrite; … e shaken in his Condition; by …, he hath not grace disposing … learned to know GOD in Co… and Children; and all that hee … not learned this in resolution (though GOD doe not yet call him to it) by entering into his owne soule, and asking himselfe, what he can part with, and what he can resist for Christs sake, What can I endure? What can I suffer? If his heart doe not tell him, I can part with all, I will rather endure death it selfe, rather indure shame, or any thing, then breake the peace of a good Conscience, and grieue the Spirit of GOD. If hee cannot answer his soule thus; surely I can speake little comfort to that man: For we see a Christian must be able to doe all things: that is, to resist all ill, to practise all dutie, to breake off all sinfull courses.

But some will obiect, *May not a Christian be subiect to some especiall sinne; because the Apostle speakes in generall here,* I am able, &c? *Quest.*

Yes, he may; and this be truth notwithstanding, that hee *can doe all things*: For GOD, for especiall purposes sometimes, will haue men of Eminent graces to be subiect to notable Infirmities. But what, do they plead for them? No: but as by temper, or by former custome, or as they finde themselues more inclined one way then another; so they gather strength especially against their especiall sinne. And in the beginning of conuersion, there is a Blow giuen to the raigning sinne, that was before; and as when *Goliah* was slaine, all the rest fled: So Grace strikes at the *Goliah*, in conuersion, there is a maine stroke giuen vnto sinne. Perhaps somewhat remaines still; that Grace will be hewing at, and therefore Grace may stand with an especiall sin, that a man is inclined to. But this he labours to get all strength against, as other, so strength of direction. You shall find a Christian when he is subiect to any Infirmity, he will speake more learnedly, and more iudiciously with greater detestation against *Answ.* 1 Sam. 17.51.

against that sinne that he is most prone vnto, then against any other, *Hee labours to make vp the breach where the Wall is weakest*: So a man may be a good man, and be subiect to an infirmity, but (as I said before) he gathers more strength against it: So much for answering of that Doubt.

Vse 2. Well, you see then *a Christian is able to doe all things through Christ that strengthens him.* I beseech you, let vs often enter into our selues, and make *an vse of Triall* also of that which hath beene spoken, what we can doe, what we can part with, what we can resist, let vs neuer thinke our selues to be in such an estate, as is fit to be, to comfort our selues, till we can in truth and sinceritie of heart renounce all whatsoeuer. *Yet notwithstanding, this must be vnderstood Euangelically: I can doe all things*: What Legally without any flaw? No, I can doe all things so far forth, as shall shew that I am a true Christian, and not an Hypocrite: so far as shall be beautifull in the eyes of others, to allure them to the embracing of Religion: so farre, as shall make base spirits to enuie to see my euen carriage, and to see the power of Religion: so farre as shall put the world to silence for reproaching; so farre, as I shall enioy assurance of the truth of grace, so farre as Satan shall not get his will in euery sinne. So I might goe on: Euerie way our obedience is Euangelicall, and not Legall.

The way How a Christian is said to do all things.

Quest. What it is to do things Euangelically. *Answ.* 1 2

Now what is it to doe all things *Euangelically* (to cleare that Point?) To doe all things *Euangelically*, is first of all for a man to know that he is in that state of grace, and that he hath his sinnes pardoned, and that he is accepted in Christ to Life, and Saluation: that is the ground of all Euangelicall obedience. He must know that hee is in the Couenant of Grace: that he hath the forgiuenesse of his sinnes, and a right to Life euerlasting in Christ. And then comes obedience answerable to that Condition: that is, a desire to obey God in all things; a griefe, that hee cannot doe it so well, as he would: A praier that he might doe it so: and an endeauour together with Prayer, that he may doe so, & some strength likewise with endeauor. For a Christian (as I said before) he hath the Spirit of GOD, not only to set him to endeauor, but to giue him some strength. So there is Desire and Purpose, and Prayer, and Griefe of heart, and Endeauour, and likewise some strength in *Euangelicall* obedience.

When a Christian can doe all things.

Now a Christian then in the Gospell can doe all things when he hath his sinnes forgiuen, and is accepted in Christ, when hee can indeauour to doe all, and desire to doe all, and in some measure practise all Duties in truth. *For the Gospell requires truth, & not perfection*, that is the perfection that brings vs to Heauen in Christ our Sauior. We haue title to Heauen, in him is the ground, forgiuenesse of sinnes is in him: Now a Christians life, is, but to walk worthie of this, and to fit himselfe for that glorious Condition that he hath title vnto by Christ, to walke now Euangelically, to walke sincerely: *Sincerities the perfection of Christians*. Let not Satan therefore abuse vs; *Wee doe all things, when we endeauour to doe all things, and purpose to doe all things, and are grieued when we cannot doe better*: Then in some measure we doe all things. For marke, this goes with Euangelicall obedience alwaies; GOD pardons that which is ill, for he is a Father, he hath bound himselfe to pardon, *I will pittie you as a Father pittieth his Child.* From the very relation, he hath tooke vpon him; we may be assured he will pittie, and pardon vs, and then he will accept of that which is good, because it is the worke of his owne Spirit, and he will reward it; this in the Couenant of grace he will doe. A Christian can doe all then, and wherein he failes, GOD will pardon him; what is good, GOD will accept, and reward, and what is sicke and weake in him, GOD will heale, till he haue made him vp in Christ.

Psal. 103. 13.

Thus wee see in what sense this is to be vnderstood, *A Christian can doe all things through Christ*; For *as it is said of Gold, the best Gold you haue, hath allowance of such graines; & such graines; so take the best Christian, you must haue some allowance*, some imperfection cleaues to him, hee cannot doe all perfectly, for then what need the Couenant of Grace? He can doe all things so as he flies to the mercy of GOD in Christ for life euerlasting; He can doe all things required of a Christian in the Couenant of grace in regard of sinceritie. These things must bee well and soundly vnderstood,

and

and then wee can take no offence at the Doctrine. Thus we see then, how a Christian can doe all things.

Quest. *What is the cause, that a Christian failes then, when hee doth faile?* A Christian failes, *when he doth not vnderstand the Promises of the new Couenant of Grace*; That God hath giuen not onely Promises of the Pardon of sinne: but of all kinde of graces, a promise of the Spirit in generall, he will giue his Spirit to those that aske it: and a Promise of euery particular grace, that he will write his Law in our hearts, and he will teach vs to loue one another, and hee will put his feare into our hearts. *We haue not a grace, but either there is a promise of it generally, or specially.* Now when a Christian forgets this, he failes for want of vnderstanding the Priuiledges and Promises. *Ans.* 1.

Againe, hee failes *for want of Wisedome to plant himselfe in such helpes, whereby hee might be able to doe all things*; for it is the folly sometimes of Christians to be rash in venturing vpon occasions; and then hee hath no more strength, then *Sampson* had, when he aduentured; he loseth his strength, when hee ventureth rashly: But if a Christian be wise to keepe out of Temptation, and to keepe himselfe in good Circumstances of Acquaintance, and vsing holy meanes, and all helpes to godlinesse, wherein the Spirit worketh, a wise Christian may performe all. This want of wisedome and warinesse, is the cause, why many fall so foully. 2

Againe, *for want of Resolution: A Christian goes not out alwaies with his spirituall armor, as he should:* He goes not out with a purpose to please GOD in all things, & to auoid all sinnes; but his armour is loose about him. If a Christian would resolue, in the power of GOD, to breake through all difficulties, and to doe all duties, GOD would second him: *Arise, and be doing; and the Lord will be doing.* Let a Christian goe on, and be doing, and hee shall finde experience of Gods helping of him: Without manly resolutions, a Christian failes. 3

Qu. *What is the reason, that a Christian many times stands in strong and great duties, and is foiled in little duties?*

Answ. Because he is watchful in the one, and careleſse in the other. Indeed it is want of will: if we would haue strength, and would carry our selues manfully, &c. we might haue grace to carry our selues euen, to the glory of our profession, and to the credit of it. But we willingly fauour Corruption, and are not willing to put it out of our selues to the vtmost: Whereupon we want much comfort, that Christians should enioy, and hereupon come some breaches in our life. In a word, if a Christian were carefull, there is no dutie, but he might performe it in some measure: *Hee may goe wondrous high vpwards, alwaies with this Exception, that he neuer looke to be iustified by it:* For GOD hath not established the Couenant so: That is done by Christ. Againe, if he be careleſse, hee may sinke wondrous low; There is no sinne, but the sin against the Holy Ghost, but he may fall into it in some manner.

I haſten to the last Point: *I can doe all things*; but how, with what strength? *Through Christ that strengtheneth me.*

This is to salue vp an Obiection, which might be made against the blessed Apostle, [*I can doe all things*] Here is a proud word: Oh no [*It is in Christ that strengthens me.*] S. *Paul* was wondrous cautious and carefull to auoide spirituall Pride or the least touch of it, as it is, 1 *Cor.* 15. 10. *Not I*, (saith he:) he checks himselfe presently, *I laboured more then they all: Not I, but grace within me*: of all other sinnes, take heed of spirituall Pride; checke it presently: [*I can doe all;*] oh but lest proud thoughts should arise, [*It is in Christ, that strengtheneth me:*] My strength is out of my selfe; as the heads of those Riuers, that runne through *Paradise*, and that watered the *Citie of God*, they were out of *Paradise*; so the head and spring of those streames, that water the Church of GOD, and particular Christians, they are out of themselues, they are in Christ. It is otherwise with vs, then it was in the first *Adam*: he had strength, and had no promise to stand, he had power to stand, if he would: but a Christians strength is out of himselfe; In the *Second Adam Christ*. And it is well, that it is in the keeping of so strong a Sauiour, for we should forfeit it as *Adam* did, if it were in our own hands. It *Obiect. Sol.*

is deriued to vs, as much as he thinkes good: but the ſpring is in him, and we haue not onely a will, but the promiſe and abilitie to doe good, wee doe all through Chriſt. So the Point of Doctrine is this, That *the Originall of a Chriſtians ſtrength is in Chriſt*. GOD is the originall of all ſtrength: But GOD himſelfe hath no intercourſe of the New Couenant with man out of the ſecond Perſon: all our Comfort and all our Grace, it comes through Chriſt, who hauing taken our Nature vpon him, and hauing ſatisfied GOD, is fit to deriue all Grace and Comfort to vs: For hee is neare vs, he is of our Nature, and GOD in him is well pleaſed. So as we may now goe boldly to Chriſt: we are bone of his bone, and fleſh of his fleſh. GOD himſelfe out of Chriſt is a conſuming fire; Now in Chriſt, GOD fauours man, hee is gracious and louely to vs, and we to Him, becauſe Chriſt his beloued Sonne, hath tooke our nature vpon him, and now in our nature hee is in heauen. So Chriſt the Mediatour is the Fountaine of all ſtrength, hee is the Spirituall *Ioſeph* that had laid vp ſtore for all *Egypt*, and all that came: ſo hee is the High Steward of his Church; the Second in the Kingdome of Heauen; there he is the *Ioſeph*, hee diſpenſeth all the Riches and Treaſures; all are in him for the Churches ſake. In him we doe all things: as we can doe all things for him, as a Mediatour, that dyed for vs, and procured fauour for vs: ſo we can doe all things *in him*, as an head to whom we are vnited: For there muſt be Vnion before there can be Communion. As in Marriage there muſt be an Vniting before there be a Communion of Eſtates, and Conditions: ſo before we can doe any thing for Chriſt, we muſt be in Chriſt. Wee haue all as through Chriſt, as in Chriſt; thence comes Communion with Chriſts Spirit: ſo then it is Chriſt by his Spirit, for he doth all by his Spirit: the Lord is that Spirit 2 *Cor.* 3. 17. Chriſt doth all in the Church by his Spirit. Now the Spirit is the Vnion of Chriſt, he ſtrengthens all, all our ſtrength is by Chriſts Spirit: Now this Spirit of GOD firſt ſanctifies Chriſt, the humane Nature of Chriſt, before he ſanctifieth vs: wee haue all grace and power, and ſtrength at the ſecond hand, it comes not from Chriſt as God immediately. And Grace comes not from the Holy Ghoſt immediately to vs: but the Holy Ghoſt firſt ſanctifies Chriſt his humane Nature, and then he ſanctifies vs, and we out of Chriſts fulneſſe receiue grace for grace. The ſame Spirit that ſanctified his Nature in the Wombe of the Virgin, and that ſanctified his holy Nature, that now hee hath in Heauen with him; the ſame Spirit is ſent from him to ſanctifie euery member of the Church: all is in the Head. As firſt the oyntment was powred on *Aarons head*, and from thence it ranne down to the skirts of his garments: ſo all grace is powred vpon the head of Chriſt firſt, and then from him vpon the skirts, euen vpon the meaneſt Chriſtian, as anſwerable to their portion: and to thoſe things, that God meanes to call them to, they haue grace to carry them. You ſee then how to conceiue of this, how we haue al in *Chriſt*, that is, by the Spirit of Chriſt; and how it comes by the Spirit.

6. *Point.*

Iohn 1. 16.

Pſal. 133. 2.

Vſe 1. First of all then to make ſome vſe of this: you ſee here how theſe two agree, A Chriſtian, when he is a Chriſtian, hath freedome of will and power, he hath power, and freewill; as farre as he is freed by the Spirit of Chriſt, ſo farre he is free. For, 2 *Cor.* 3. 17. Where the Spirit of the Lord is, there is liberty: So, *Iohn* 8. 36. Chriſt ſayes, If the Sonne ſhall make you free, then you ſhall be free indeed. *Hee can doe all things*, therefore he is free. But it is in Chriſt, therefore his freedome is from him. We ſpeake, but it is Chriſts Spirit that openeth our mouth: we beleeue, but it is Chriſt by his Spirit, that opens our hearts to beleeue: wee are mighty, but it is in GOD: we are able to doe great matters, but it is in Chriſt, that ſtrengtheneth vs: we are ſtrong, but it is in the Lord, as it is written; *Bee ſtrong in the Lord, and in the power of his might*. The Vnderſtanding is ours, the Affections are ours: the Will is ours, but the ſanctifying of all this, and the carriage of all theſe ſupernaturally aboue themſelues, to doe them ſpiritually, that is not ours, but it is Chriſts: So wee ſee what is ours, and what is not ours. Wee are able to doe, but the ſtrength, and the grace, and abilitie is from Chriſt. A winde inſtrument ſounds, but the man makes it

Epheſ. 6. 10.

ſound

found by his breath. We are like wind Instruments; indeed we sound, but no further then we are blowne vpon; and we yeeld musicke, but no further then we are touched by the Spirit of GOD: We are light, but as the Ayre is, as it is enlightned by the Sunne: and therefore we must vnderstand these Points, that GOD may haue glory, and that we may know what is ours: We doe, but as farre, as we are enabled by the Spirit.

And then againe, wee see here (to touch a point against some Errours that are taught by some) *That we haue in Christ not onely a generall ability, that we are able: but we haue the very act it selfe, the deed it selfe*: He strengthneth vs. There is a spirituall life, and a spirituall power, and will; and then the act and deed it selfe. Now wee haue not onely from Christ the life of Grace at the first, and then a spirituall power answerable to that againe, whereby our powers are renewed; so as wee are able to doe something in our will: but we haue the deed it selfe, the doing is from Christ, he strengthneth vs for the present. Now you haue some that teach loosely this Point, That we haue generall vniuersall grace, whereby we are enabled, if we will, to beleeue, and to doe this thing, If we will: but that is not all; wee are not able onely with that condition, if we will: but we haue the will and the deed it selfe from Christ by his Spirit, and in euery holy action, Christ helpes vs to doe these things in very deed. First, he moues the soule to the action, and applies the soule to the thing; by the Spirit he doth this: for though we haue power, we could not exercise it but by the Spirit, in this or that particular act. Againe, he workes a preseruing of the Grace in that Act, GOD preserues his owne worke against temptation, and against impediments: for there is no act, but it is opposed and wee are tempted. The *Deuill* is in euery good worke, either at the beginning to hinder it, or at the end to defile it, one way or other. Now GOD preserues his owne worke by his Spirit. First, he moues vs to doe, and then he preserues vs in doing, and armes vs against the impediments of good workes. Then he determines the good worke, and limits it, how far we shall doe well, thus far, and thus far: the degrees come from Christ. For sometimes he doth it by his glorious power (as *Paul* saith) sometimes we are strengthned to doe more, and sometimes lesse, as he will; not onely the act it selfe, and the application of the soule, and the preseruing of Grace in euerie act, (we sinke else) but the degree, that we doe sometimes better, it comes from Christ, now strengthning of vs more, and now lesse, as he sees good.

Doct.

1

2

Ephes. 1. 19.

Know (by the way) that *he is a voluntary Head, though he be an Head of influence, that flowes into euery member, yet he is a voluntary Head*, according to his owne good pleasure, and the exigents of his members. Sometimes we haue need of more grace, and then it flowes into vs from him accordingly; sometimes we haue need to know our weakenesse, and then he leaues vs to our selues, that we may know that without Him we cannot stand, that we may know the necessity of his guidance to Heauen in the sense of our imperfections, that we might see our weakenesse, and corruptions, that we had thought we had not had in vs. As *Moses* was tempted to murmure, a meeke man: and *Dauid* to cruelty, a milde man, that thought they had not had those corruptions in them. GOD leaues Christians somtimes to themselues, that they may know that they are not strong by their owne spirit. So the degrees are from Christ, sometimes more, and sometimes lesse; sometimes we are in desertion, that we may know the manner of Christs gouerning vs, till we come to Heauen; all these are from Christ.

Num 11. 21.

2 Sam. 21. 15.

Well, I beseech you, (for vse of all) let vs know, out of Christ there is no Grace: A ciuill man doth nothing in Religion well: there cannot be a Beame without the Sunne: there cannot be a Riuer without a Spring; there cannot bee a good worke without the Spring of good workes, Christ: Therefore we should fetch all from Him: since there is no grace out of Christ at all. Now to come to some practice, and so to make an end. If so be we can doe all things, but in Christ that strengthens vs in euery particular action:

Vse.

Vse 2.

Let vs be ſure in all particular actions to be poore in Spirit; when wee haue any temptation to reſiſt, any trouble to beare, or any duty to doe, let vs empty our ſelues: *No grace is ſtronger then Humility: No man is weaker then a proud man.* For a proud man reſts on nothing, and an humble man that empties himſelfe, hee ſtands vpon the Rocke. We ſhould therefore make vſe of the ſtrength of Chriſt, that hath not onely abundance for himſelfe, but an abundance for vs, an ouerflowing for euery Chriſtian for his good. Let vs empty our ſelues (as the Prophet ſaith to the Widow) bring empty veſſells now; and we ſhall haue oyle enough. There is enough in Chriſt; but firſt we muſt empty our ſelues by Humility, and then there is fulneſſe in Him; of his fulneſſe we receiue Grace for Grace, &c. His fulneſſe is like the fulneſſe of the clouds, that is ready to drop, & like the fulneſſe of Breſts, that are ready to yeeld what they haue: He is willing, it is our fault, and baſeneſſe and pride, that hinders vs. Let vs as much as we can empty our ſelues of our ſelues, & ſtir vp the Spirit of Faith; go to Chriſt: *ſo much faith as we carrie, ſo much grace we bring from him.* If we doe but touch him by Faith, the iſſue of our corruptions will be dryed vp in ſome meaſure; and we ſhall haue a ſpring of Graces in vs, anſwerable to the graces in him.

2 Kings 4. 3.

Iohn 1. 16.

I beſeech you therfore, now let vs labor for theſe two graces (eſpecially ſince all is out of vs in the couenant of Grace, not onely Saluation is out of vs, but grace that brings vs to Heauen is out of vs) to empty our ſelues in Humility, and by Faith to goe to Chriſt. The one grace makes vs goe out of our ſelues; the other carries vs to Chriſt, and to the promiſes of Chriſt. Learne to doe this in euery action: For we may be foiled in euery particular action for want of Humility, and for want of Faith: and wee muſt not truſt to any grace, to any ability in vs, but truſt to our Spring, goe to Chriſt, when we haue any thing to doe.

Queſt. *Anſ.* *What is the reaſon that Chriſtians faile?* They thinke; I had grace yeſterday, and before, and hereupon they goe not for ſupply of new ſtrength to Chriſt. Know, that in euery act, in euery temptation, in euery particular ſuffering, we need a particular new ſtrength, and a greater ſtrength then we had before, if the Temptation be greater, if the Worke be greater. As it is with a Porter, he cannot carry a new Burden, that is heauier then he did before, without a new ſtrength, without more ſtrength then he had before: So a Chriſtian cannot beare a new affliction without new ſtrength, without more ſtrength. Therefore conſider, what the nature of the buſineſſe is that wee are to doe: and the ſtrength of the temptation that we are to encounter with: and anſwerably goe to Chriſt for a meaſure greater then we had before. Hee neuer vpbraids vs, nor caſts vs in the teeth (as *Iames* ſaith:) there is an Art, a skill of fetching ſtrength from Chriſt to doe all things, (if we would learne it:) as there is a skill to be a Chriſtian; it is a Trade: So *there is a skill to fetch the ſtrength that he hath from his ſpring, from Chriſt.* Now that skill in a word is this:

Iam. 1. 5.

The skill to fetch ſtrength from Chriſt.

1 First to know our owne want, and to know the exigent and neceſſity of grace, and the excellency of the ſtate of grace, that of all conditions it is the beſt: and of all conditions a ſinfull eſtate is the worſt: This will make vs goe out of our ſelues to Chriſt.

2 Well, *How ſhall we fetch ſtrength from Chriſt then?* Conſider wherefore Chriſt hath the Treaſures of all in him, goe to him for particular Graces we want (whatſoeuer it is) when we know the excellency and neceſſity of it before; then make vſe of the vertue of his Death and Reſurrection: Thus; Are wee tempted to any ſinne? Make vſe of the Death of Chriſt, of the Loue of God, and the Loue of Chriſt in giuing himſelfe, and then of the Holineſſe of GOD in giuing Chriſt to dye for ſin, he hates ſinne ſo: and then of the fruit of his Death, that was to free and deliuer vs from ſin.

3 When we thinke of theſe things, Did GOD and Chriſt ſo loue me? Is it the Holineſſe of GOD, and the Holineſſe of Chriſt, that GOD became Man to dye for me, and ſhall I goe and trifle, and be tempted to ſinne, and offend ſo holy, and ſo gracious a GOD, that hates ſinne ſo infinitely? Theſe bee ſtrong Reaſons fetcht from Chriſt: We haue from him both the Reaſons why we ſhould doe good, and why we ſhould not doe euill: and we haue the ſtrength. There are two things requiſite for a

man

man to doe a thing, as a man. The Reason why he should doe it: and strength: so both are from Christ.

As from Ill, we are stopped by the consideration of Christs Death; So, *when wee are moued to Grace*, consider the vertue of Christs Resurrection: why is Christ now in Heauen in our nature? Is it not to fill his Church with his Spirit? Why doth hee make intercession in Heauen? Is it not, that we should not be discouraged, notwithstanding our daily infirmities? Shall we not make vse of it? He is glorious for vs, not for himselfe, but for his Mysticall Body. As he hath made his Naturall Body glorious: so he will make his Mysticall Body glorious by little and little: he being therefore in Heauen making intercession, goe to him in the want of Grace. And *so for infirmities*; the Spirit of GOD raised Him at the lowest, and shall not the Spirit of GOD raise me from this and that? Yes the Spirit of GOD will raise me from the basenesse and misery of sinne to be better and better; The same Spirit will enable me, that raised his Body: and so fetch vertue and strength from Christ: make vse of Christ for euery turne. Oh that we could learne these things! Then we should be able to goe through all conditions, we should be able to liue, able to dye. I beseech you therefore consider what hath beene spoken, let vs study Christ euery day more and more, not for Redemption and Reconciliation onely (though that in the first place) but study Christ to be all in all to vs, to bee our Sanctification, to fit vs for Heauen. Study the promises in Christ, lose no priuiledge; God would not haue left them in his Word but for our good. Take heed of base **despaire**, Oh I shall neuer ouercome this sinne, and that. What shut the People out of *Canaan*? Base Despaire lost them earthly *Canaan*: So take heed it shut not you out of *Heauenly Canaan*: Base Despaire, I shall not be able to get the victory ouer sinne, and I shall not be able to suffer. No. Why are the Promises? and why is Christ in Heauen? Shall we by Despaire, and by base Infidelity lose Christ, and the Promises, and all that is put into our hands, and betray our soules basely to Satan? I beseech you consider of the necessity of these things: We know not what times God may call vs to ere long: Despaire not beforehand, let fall what will, get into Christ, to be in Him in an happy and eternall condition, and we shall haue strength from him to carrie our selues in all conditions: come what will, he will stand by vs: He will not faile vs nor forsake vs. When did *Paul* speake these glorious words? In Prison. *I can doe all things through Christ, &c.* Did the Spirit of God leaue *Paul* in Prison? Was it not better for *Paul* to haue grace, then to be freed from the thing? Wicked men may bee freed from trouble, onely a Christian hath grace to carry himselfe well in trouble. Come what will, if we be in *Christ*, either we shal be freed from troubles, or we shal haue grace to beare them: Either we shall haue that we want, or we shall haue *Contentment* without it. Is it not better to haue grace without the thing? Is it not better to haue a glorious Spirit of Glory resting on vs? Did not the Spirit of glory rest on *Paul*? Could not God haue freed *Paul* from Prison? Yes; but where had beene then the demonstration of a contented spirit, of an heauenly minde? Where had beene this example of a Christian, bearing the Crosse comfortably? *Paul* lost nothing. Here you see how many Starres shine in the Night of his affliction? what a lustre he had in the darke state of Imprisonment? *I am able to doe all things, &c.* Shall we be afraid of any condition? No, get the Spirit of God, get vnderstanding of Christ, and the Promises and Priuiledges by Him, and then let God cast vs into what condition he will: we shall be safe and well.

Reason thus.

Numb. 14. 22.

FINIS.

man to doe a thing? as I am. The reason why he should doe it: and strength: to
both are from Christ.

What? am I we are stopped by the consideration of Christs Death? So Saint Paul
was not content to carry comfort the wrong of Christs Iustification: why is Christ now in
Heaven in our nature, is it not to fill his Church with his Spirit? Why doth he
interpose continually in Heaven? Is it not, that we should not be discouraged, notwith-
standing our daily infirmities? Shall we not make use of it? He is glorious for us, not
for himself, but for his Members Body: As he hath made his Natural Body glori-
ous: so he will make his Mystical Body glorious by little and little: he points there-
to in Heaven with his Intercession. For to plant in the want of Grace. Anthonie ex-
hortations: the Spirit of God is called Him at the lowest, and itself not the Spirit of
God, while we from this and that? Yes the Spirit of God will take me from the
patience and unity of mind to be perfect and perfect? The same Spirit will enable
me, that united his Body: and to keep vertue and strength from Christ: make it of
glorious Spirit of Glory resting on us? Did not the Spirit of glory rest on Saint
one it? Is it not perfect to make grace without the thing? Is it not perfect to make a
Could not God make Grace Saint from Union? Yes? but where God had decreed then the
Christ for every thing, or that we could receive those things? Then we should be able
to doe extraordinary, and we could receive those things? Then we should be able
to goe through all conditions? we should desire to live, able to obey. I answer von
Christ in every duty, and strength to walk humbly with God, and to be content in
all conditions: come what will be will best for us: He will not take us not for our
sakes, but for his Names sake. In Triton. I can not all things through
Ch. 4. v. 13. Did the Spirit of God leave Saint Paul in Prison? Was it not perfect for Saint
to make Grace then to perfect from the thing? We should then may see Grace from
Triton. one by Christ helped to carry through well in Triton. Come what
will I we do in Christ, strength will be Grace to live, or we shall have Grace to
bear: Either we shall have that we want, or we shall have contentment with-
out it. Is it not perfect to make Grace without the thing? Is it not perfect to make a
glorious Spirit of Glory resting on us? Did not the Spirit of glory rest on Saint
Could the promises in Christ before be brought? God would not have taken them in
Christ for every thing. Oh that we could receive those things; Then we should be able
Christ in Heaven, to goe through all conditions, to live, able to obey. I answer von
to goe through all conditions, we should desire to live, able to obey. I answer von
Christ for every thing. Oh that we could receive those things; Then we should be able
me. Saint Paul had his Body: and to keep vertue and strength from Christ: make it of
patience and unity of mind to be perfect and perfect? The same Spirit will enable
God [illegible] from this and that? Yes the Spirit of God will take me from the
Heaven? the Spirit of God is called Him at the lowest, and itself not the Spirit of
Iesus in Heaven with his Intercession. For to plant in the want of Grace. Anthonie ex-
hortations: to be will make his Mystical Body glorious by little and little: he points there-
to in Heaven with his Intercession. For to plant in the want of Grace. Anthonie ex-
hortations: to be will make his Mystical Body glorious by little and little: he points there-
fore that we should not be discouraged, notwith-
standing our daily infirmities? Shall we not make use of it? He is glorious for us, not
for himself, but for his Members Body: As he hath made his Natural Body glori-
ous: so he will make his Mystical Body glorious by little and little: he points there-
to in Heaven with his Intercession. For to plant in the want of Grace. Anthonie ex-
hortations: to be will make his Mystical Body glorious by little and little: he points there-
fore that we should not be discouraged, notwith-
standing our daily infirmities? Shall we not make use of it? He is glorious for us, not
Heaven in our nature, is it not to fill his Church with his Spirit? Why doth he
interpose continually in Heaven? Is it not,

DISCOVRAGEMENTS RECOVERIE.

SERM. II.

WHEREIN THE SOVLE BY REFLEXION OF THE STRENGTH OF VNDERSTANding, quarrelling with it selfe, is at length reduced and charged to doe that, which must and should be the true vpshot of all Distempers.

VPRIGHTNES HATH BOLDNES.

PSAL. 31. 21, 22.

Blessed be the Lord, for he hath shewed me his maruellous kindnesse in a strong Citie.

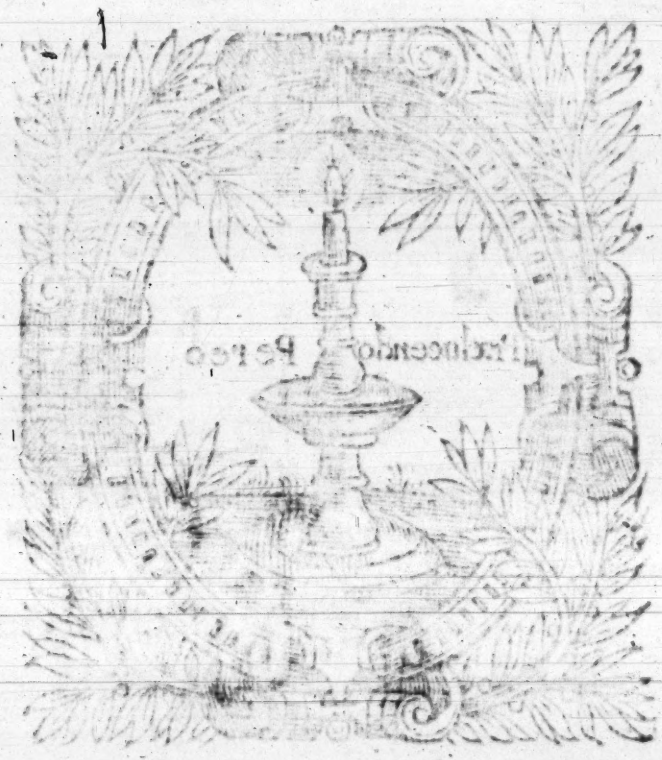
I said in mine haste, I am cut off from before thine eyes, neuertheless thou heardest the voice of my supplications, when I cryed vnto thee.

LONDON,
Printed in the yeare 1629.

DISCOVRAGEMENTS
RECOVERIE

SERM. II.

WHEREIN THE Soule BY REFLECTION
ON OF THE STRENGTH OF VNDERSTAN-
ding quarelling with it selfe, is at length reduced
and charged to doe that, which mirth and Bookes
are vpbor of all Diseases.



PSAL. 43. 21, 22.

Why art thou cast down, O my soule? and why art thou disquieted in me? hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God.

I said in mine haste, I am cut off from before thine eyes, nevertheless thou heardest the voice of my supplications, when I cried unto thee.

LONDON,

Printed in the yeare 1629.

DISCOVRAGEMENTS RECOVERIE.

SERM. II.

PSAL. 43.5.

Why art thou caſt downe, O my ſoule? and why art thou diſquieted within mee? hope in God; for I ſhall yet praiſe him, who is the health of my Countenance, and my God.

THis Pſalme was penned by *Dauid*, which ſhewes the paſſions of his ſoule; for Gods children know the eſtate of their owne ſoules for the ſtrengthening of their Truſt, & bettering their obedience. Now this is the difference betweene *Pſalmes*, and other places of Scripture: other Scriptures ſpeake moſtly from GOD to vs: but in the Pſalmes, this holy man doth ſpeake moſtly to GOD and his own ſoule: ſo that this Pſalme is *An Expoſtulation of Dauid with his owne ſoule in a troubled eſtate*, when being baniſhed from the houſe of GOD, hee expoſtulates the matter with his ſoule: *Why art thou caſt downe, O my ſoule? and why art thou diſquieted within me?* The words containe

1. *Dauids perplexed Eſtate*, and
2. *His Recouery out of it.*

His perplexity is laid downe in theſe words: *Why art thou caſt downe, O my ſoul? &c.* His Recouery out of it, is firſt by queſtioning with himſelfe, *Why art thou caſt downe, O my ſoule?* and then by a charge laid vpon his ſoule, *Truſt in God*: and this Truſt is amplified from the matter, for what his ſoule ſhould truſt in GOD: *I ſhall yet praiſe him, and giue him thankes*, that is, I ſhall bee deliuered, for which deliuery my heart will be enlarged to giue him thankes: Becauſe this is my *God*, my *Saluation*, and my *Helpe*, there is the ground of my faith, and truſt.

For the *Firſt*, which is his *Perplexitie*. Conſider the way, how hee comes to bee thus perplexed; he was in great troubles and afflictions: ſo that it is ſeen, GOD ſuffers his children to fall into extremities, many, and long, and great afflictions, and troubles ere deliuerance come. They are moſt ſenſible of Spirituall croſſes, by reaſon of the life of grace, that is in them, and therfore it is that theſe do caſt them down more then all other things; the want of ſpirituall meanes makes them thirſt more then any want elſe: yea then the Hart which brayeth after riuers of water. Spiritu-

Whence *Dauids* perplexity came.

1.

Pſal. 42.1.

all

all wants grieue much, ſpirituall thirſt is ſtrong, and the life of grace muſt bee kept: Now to want the meanes which muſt doe it, this toucheth him more then all the reſt.

A ſoule that is liuely in grace, cannot endure to liue vnder ſmall meanes of Saluation, much leſſe to endure blaſphemous reproaches, therefore ſuch perſons who can content themſelues with ſmall or any meanes, with ſmall comforts, without labouring and ſtriuing after more ſweet and neere communion with GOD, they haue cauſe to feare their owne eſtates. A child ſo ſoone as it is borne, (If it be not ſtill-borne) cries and ſeekes for the Breaſt, which puts it out of all queſtion there is life in it, though neuer ſo weake. So the life of grace begun in vs, is knowne by our ſpirituall appetites and deſire after the meanes of Grace.

2 *Cauſe.* The ſecond thing that troubled this holy man, was, *The blaſphemous words of wicked men.* Therefore if we would trie our ſtate to be good, ſee how we take to heart euery thing that is done againſt religion. Can a child be patient when hee ſees his father abuſed? when a man ſees the Goſpell of GOD trodden downe, for a man now to be quiet, that ſhewes his heart is dead: it is better to rage, then to be quiet in ſuch a caſe. For that ſhews life (though with much diſtemper.) GOD will ſet light by his Saluation that ſets light by his Honor. The Enemy ſaid, *Where is now thy God?* this went to *Dauids* heart. What doth the Enemy ſay now at this day. Where is now your GOD? your Reformed Religion? your Chriſt? where is your GOD? Well, they that are not affected with this, are in an euill, and in a dangerous ſtate; let them iudge of themſelues what they will: GODS children are ſenſible of ſuch things; they are men, and not ſtones, *Fleſh, and not Iron.* Therefore it is no wonder, that they are ſo ſenſible of our times and take them to heart as they doe: forget their wounds, and mingle their Paſſion with their afflictions, that ſo perplexeth their minds. Thus *Dauid* was troubled, and ouer-troubled, and grieued, (and that too much) for hee checks himſelfe, *Why art thou caſt downe, O my ſoule?* Indeed by nature we haue no bounds in our Affections: if we ioy, we ioy too much; I we ſorrow, we ſorrow too much: Grace only doth qualifie all our actions and affections, and where there is no grace: there is either all Ioy, or all Sorrow. *Nabal*, when he did begin to ioy, hee ioyes ouermuch, and when he did begin to ſorrow, hee exceeded in that. A wicked man hath nothing to vphold him; and therefore he is ouer head and eares in all that hee doth. The child of GOD is kept vpright by that which is wrought in his heart, whereby his ſorrow and ioy is mixed together. [*Why art thou caſt downe, O my ſoule?*] The Point is this,

Pſal. 42. 10.

1 Sam. 25. 36, 37.

1 *Obſeruation.* *That it is a ſinne for a Child of God to be too much diſcouraged and caſt downe in afflictions,* (nay I adde more) *though the cauſe be good,* as it was here, to be baniſhed, and want meanes of comfort; in this caſe to be too much caſt downe and diſquieted, it argues a diſtempered heart.

Queſt. But *how ſhall we know when a man is caſt downe too much?* for it is a ſinfull thing in a man not to be ſenſible of that which lyes vpon him.

Anſw. How to know when the ſoule is too much deiected. The ſoule is caſt downe too much (to name this one for many) when our mourning and ſorrow brings vs not to GOD, but driues vs from GOD. Griefe, ſorrow, and humility are good: but diſcouragement is euill. *That which brings a man from delighting, from truſting in God, which hinders a man in his calling, either as he is a Chriſtian, or in his particular calling; by this he may know he is in exceſſe.* As the Children of *Iſrael* were in great trouble vnder *Pharaoh*, and heeded not therfore vnto that which *Moſes* ſpake vnto them for anguiſh of ſpirit. The *Husband* & *Wife* muſt not liue at ods, leſt their Prayers be interrupted. 1 *Pet.* 3. 7. No, though the cauſe be neuer ſo good they muſt not be ouermuch troubled. Therfore, when Chriſtians exceed in any thing: they doe it not as Chriſtians, but as they are men ouercome of their paſſions.

Exod. 6. 9.

Queſt. *What is the ground, why caſting downe, and diſquieting is a ſinne?*

Anſ. Why Diſcouragement is a ſinne. 1 2 *Becauſe it doth turne to the reproach of Religion, and God himſelfe;* as if there were not ſtrength in the Promiſes of GOD to vphold a ſoule in the time of trouble, and diſquietment. 2, *Becauſe their ſo ſinking vnder afflictions neuer yeelds any good fruit:* Yea, the deuill himſelfe in ſuch a caſe,

case will say, God neglecteth thee,(thus ioyning his temptations with thy corruptions;)then where art thou? And therefore I beseech you consider: What? Shall a Father neglect his owne children so much, that they should be cast down, when as he only knoweth what they want; and hath in his owne power to giue all that is good?

Because, It hinders vs both from, and in holy Duties; For where the soule is cast down, either wee doe not performe holy Duties at all, or otherwise they are done but weakely. For as the troubled eye cannot see well, so the troubled soule cannot doe good, nor receiue good: It is the quiet soule that both receiueth, and doeth good, as it ought to be done: For *quietnesse is the stay of the soule, either to doe or receiue*. Holy things are not accepted of God by the Stuffe of them, but by the willingnesse, and cheerfulnesse in doing of them: thus when the soule is too much cast down, GOD accepts not so well of the Actions, because they want life. Then it plainly appeares to be a sinne thus to be cast downe; therefore Holy *Dauid* takes vp his soule, and chides himselfe downe-right; *Why art thou cast downe, O my soule? and why art thou so vnquiet within me?* If this be so, that it is a sinne to be too much cast downe; what shall wee say of those who disquiet themselues in and for a vaine shadow? *Psal. 39. 6.* They trouble themselues so much about vaine things, that they are discouraged from doing good. The holy man doth in this case raise vp his soule: for the Spirit of GOD saith: This is the way, walke in it, and this you should haue done, but herein you faile, and here is your wants. Thus I thought good to inlarge this point.

Isa. 30. 21.

2, Obseruation.

[*Why art thou cast downe, O my soule?*] The word in the Originall shewes, *It is the nature of sorrow to bring the soule downwards*. Sorrow and sinne agree both in this, for as they come from below, so they bring the soule downwards to the Earth. The Deuill, euer since he was cast downe himselfe, labours to cast all down: his voice is, downe, downe, to the ground: he would haue no man stay in going downe in Afflictions or Desperation. The new creature created by the Spirit of God is cleane contrary: for that is all vpward; where the hope is, there the soule loues to bee in thought and meditation, and all that it doth or can doe, is to goe vpwards.

[*Why art thou cast downe, O my soule? and why art thou so disquieted?*] Here are two words vsed, *Why art thou cast downe? why art thou so disquieted?*

Quest. Sol.

What is meant by casting downe? and why doth he finde fault with himselfe for it? Because it breeds disquieting. (I say) casting downe, when it is not with Humilitie, but Discouragement, breeds disquieting: But when it is ioyned with Humility that raiseth the soule to see mercy: In wch sort, if God doth cast vs downe to humble vs, it is to raise vs vp with so much the sweeter consolation. For, *So much as the soule is cast down by God; so much it is raised vp by God*; But the soule that is cast down by *Sathã*, rests not in GOD, but is troubled, as *Ps.* 37. 1. it is said, *Fret not thy selfe, &c.* So a man may know when his soule murmures, and his fretting is against God himselfe, or against the Instrument of the sinfull Discouragement of his soule, being ouermuch cast downe; here is no true humiliation, but abundance of corruption, which brings vexation and disquietments. But I haste to that which I haue further to deliuer, [*Why art thou so cast downe, O my soule?*) He doth check himselfe, because he was thus cast downe, and disquieted. Here then you see,

{ 1. *Dauids Perplexity*, and
{ 2. *The particular branches thereof; Casting downe and Disquieting.*

Quest. Sol.

What was the Reason why hee was thus cast down? The reason is in the words (A reason from the contrary) hee reproues his soule for being thus cast downe; hee doth check and command himselfe to wait and trust in God; hee checks his soule; which shewes he had no good reason, why he was thus cast downe. Wherefore should he aske this Reason, but that there was no iust cause, but sophisticall reasoning, which bred this? as *Ionah* 4. 9. God demands, *Doest thou well to be angry Ionah?* As if hee had said, There is no good cause. You may see by this manner of asking, the cause was ignorance, and false reasoning, false trust, and want of trusting in God. *There is*

Causes why God suffers vs to be discouraged.
1
2
3
Now this well you who are discouraged. Rom.5.1. Matth.6.34.
4

no discouragement in any affliction, or trouble whatsoeuer, but it is for the want of knowing the ground wherefore God doth it. First, (sometimes) for the exercise of our graces, as well as for our sinnes. Againe, *Forgetfulnesse of Gods dealing*, as *Heb.*12.5. You haue forgotten the consolation which speakes vnto you, &c. And sometimes wee are troubled in affliction; *Because we doe not examine the cause rightly with our owne soules.* Many goe to the highest step of the Ladder, to their Election, before they come to the fruits thereof: I beseech you let vs be more wise: There bee some people, who doe trouble themselues, by seeking their comfort onely in their *Sanctification*, when it should be lookt for in their *Iustification*: and some others who trouble themselues about the Issue of things for time to come, (when we are commanded not to care for to morrow) and in the meane time neglect their dutie in vsing lawfull meanes, and trusting in GOD. Againe, *Want of trusting in God*: for when wee trust not in GOD, then we haue false trusts in the creature, or in some thing else: then this followes: Vanitie will bring vexation of spirit.

Thus when vanity goes before, there will come vexation after. Therefore when men doe set vpon doing any good, or suffering for good, by their owne strength, and trust not in God for a constant supply; this moues God to take away his support, and then they fall most shamefully. Nay, when a man trusts in himselfe, and in his present grace more then in God, hee shall be sure to fall: For wee must trust in God for time to come, for fresh grace, and pray that God would renew his graces, to strengthen vs in euerie trouble, and affliction. *The cause why Gods Children doe so miscarry in times of trouble, is because they trouble themselues, and doe not trust in God for a new supplie of grace. We cannot performe new duties, and vndergoe new sufferings with old graces.* So now you haue some causes, why men are thus cast downe and disquieted; False trust, or else not trusting in God, as if the Prophet had said, *VVhy art thou cast downe, O my soule?* The reason is this; Thou doest not trust in God as thou shouldst do: Therfore it was, our Sauior reproued *Peter* when he feared, saying, *O thou of little faith*: It was not the greatnesse of the Waues, but the weakenesse of his faith which made him faint. In truth, *the cause of our trouble and disquieting, is either for want of faith, or want in faith*; whereby we cannot relie vpon God in our troubles, and afflictions. For the soule being weake of it selfe, it hath need of something to relie vpon, as a weake Plant had need of a Supporter. Now that which giues answerable strength, is our relying vpon God: When we omit this, then comes disquieting, and troubles in our soules. And so I end the *Point of Perplexitie*: and come to the charge, that he laies vpon his owne soule, saying, *Trust in God.* His remedy is double.

Matt.14.31.

1. *First a reflecting Action vpon his soule; VVhy art thou disquieted, O my soule?*
2. *Secondly, a command laid vpon his soule; Trust in God.*

*Doct.*3. Before I come to particulars, obserue in generall this Point. *That Gods Children in their greatest troubles recouer themselues.* For here was the trouble, and his disquietnesse for the trouble: He was in temptation, Afflictions, and Discouragements; Here was Sathan tempting, and the corruptions boyling, and GOD withdrawing the sense of his loue, leauing *Dauid* for a while to himselfe, and yet notwithstanding, at length he breakes through all, and expostulates the matter with himselfe. So Gods Children, when they are in troubles, though neuer so great, they can recouer and comfort themselues. And in truth, the holy Scripture shewes this: for this trusting and relying on God in extremities, is a difference betwixt the Child of God, and an Hypocrite: A little crosse will not trie mens graces so as great ones: As in *Saul*, it brings him to great trouble, and then he goes to the Witch, and then see what becomes of him: but the Child of God in his greatest troubles, he hauing the Spirit of God to strengthen him, he rests vpon God, as is shewed, *Rom.* 8.26. In the greatest troubles, the Spirit doth helpe our infirmities, and in the lowest depth of trouble, there is the Spirit of Comfort: Now this Spirit workes faith, that enables vs to send out strong prayers, and cries, which crie loud in Gods eare. The Child of God can

1 Sam.18.7.

mourne

mourne, and cry, and chatter, striuing against deadnesse, and against his infidelity; and striues for comfort as for life: so when they are at the lowest, they can recouer themselues; Gods children at the beginning of trouble doe labour to recouer themselues presently. [*Why art thou disquieted within me?*] hee stops himselfe at the first. *Ionas* was to blame this way, hee did feed and flatter himselfe, and would not stand to expostulate with his heart; but *Dauid* doth not so here, but saith, *why art thou so cast downe, O my soule? and why art thou so disquieted?* There is a contrary spirit in them who are not Gods children. For they doe feed vpon mischiefe, wickednesse, and darke conceits, according to which apprehensions, they make their conclusions; but Gods children knowing their owne estates, they reproue themselues and say, *VVhy art thou cast downe, O my soule? why art thou so troubled?* Ionah 4. 9. Psal. 6.

Againe, see the excellent estate of the soule. *It is an Atheisticall conceit, that the soule doth arise out of the temper of the body;* For that cannot be, because we see the soule, doth crosse our nature, and crosse it selfe, much more the body: How can this be, if it rise of the body, that it should crosse it selfe, and the very inclinations to euill? For though the soule be ready to runne to excesse of Melancholly and excesse of ioy: yet there is resistance in the soule, and striuing against these things in some measure: for in euery Christian there are three men. Doct. 4. Iohn 16. 19.

1. First, the naturall man, *the good creature of God, hauing Vnderstanding, Will and Affection.*

2 *There is nature vnder the spirit of bondage, which we call the Old Man.*

3 *There is the New man framed by the Spirit of God, which doth striue against the corruption of his nature.* For nature cannot but be troubled in Afflictions; This wee see in *Adam* in his innocency, yea in Christ himselfe: Grace doth stay vs in this state, then much more doth grace stop Nature. In the excellent state of the soule, hauing the Spirit of GOD in him, whereby a man is raised vp aboue himselfe, and humbles himselfe, this is the excellency of the spirituall nature of the soule, and especially the excellency of the spirit in the soule: The soule can checke the body, and the spirit can checke both soule and body; Well, this I speake but in a word; for I will not stand vpon it, but onely to shew the nature of the soule.

It may be asked, *How shall we know in these things, when any thing comes from the spirit, and not from the naturall soule?* for here is nature, flesh and the spirit. Quest.

I answer, when there is Spirit in a man, that doth crosse the naturall constitution of the body, and checks the constitution of his soule being in affliction, and discouraged in it, that thereby a man recouers himselfe againe. Answ.

Afflictions of the soule are the greatest and worst of all, yet in this estate, his soule doth cary him vpward, and therefore, there must be something in him, that is better, and aboue nature, which enables him to checke, and reproue himselfe. Now this must needs be an excellent thing: Why? because this is the Spirit of GOD, which enables vs to striue, as *Iob* did, *Though thou kill me, yet will I trust in thee.* And our Blessed Sauiour in his depthes of afflictions, cries, *My God, my God, why hast thou forsaken me?* The sense of his present state caused him to cry out as if GOD had forsaken him: yet herein the blessed Spirit doth raise him vp, for hee cryes, *my God.* Thus we see, when there is a crossing of our selues in that state which wee are in, this is a signe, that it comes from the Spirit of GOD, and not from nature. *Why art thou so cast downe, why art thou so disquieted within me, O my soule?* Iob 13. 15. Math. 27. 46.

Another thing, That I obserue is this, *That the Prerogatiue of a Christian in these disquietings, and in all estates, is; He hath God and himselfe to speake vnto, whereby he can remoone solitarinesse.* Put him into a Dungeon, yet he may speake vnto GOD there, and speake vnto himselfe. Doct. 5.

This is an excellent state: hee who hath laid vp store of grace before hand, he can reproue and crosse himselfe, and in his depths cry out vnto GOD. Therefore take a Christian in the worst estate of all others, yet hee can improue his state to the best before GOD, whereby, euen then, he hath an happy Communion with GOD. This

is a comfort to a Christian, when he hath nothing to comfort himselfe withall, as *Dauid* here had neither *Goods*, nor *Comforts*, nor *Prophets*, nor the *Tabernacle* with him, yet he had his good God to goe vnto, who was the onely thing he had, and when He speakes comfortably vnto him, then *Dauid* speakes as comfortably vnto his soule; *Why art thou cast downe, O my soule?*

Let all the Tyrants in the world doe their worst to a Christian, if God bee with him, he is cheerfull still: this is plentifully seen in *Dauid*, he was vexed outwardly, punished, persecuted, and banished from Gods house: yet he goes vnto God, and though he were vexed in his soule in particular, yet he cryes out, *Why art thou so vexed within me? why art thou so vnquiet?*

Doct. 6. The point from hence is this. *The best way to establish the soule, is to deale with our owne soules, and to begin with them first, and proceed in a iudiciall manner*, as this holy Prophet of the Lord did. When we are in any troubles or afflictions, doe not goe to the trouble, but goe to the soule; for if the soule be not set in right frame, and quieted, we cannot endure any thing: But if we can set, and frame our selues to God, all the Tyrants in the world, and all the Deuils in Hell cannot hurt vs. The Deuill comes to our Sauiour, but he could doe him no harme, because there was nothing within him for him to fasten vpon. Therefore, this is the way, if we bee in trouble, let all other things goe, and lay the foundation of our quiet in God, and deale with our owne soules. And the way to doe this, is to cite our soules before our selues, hereby to make our selues offenders, and Iudges, Teachers, and Schollers, as the Prophet doth here, *Why art thou so vnquiet, O my soule?* God hath erected a Court in a man, that he may cite and condemne himselfe; God hath set vp this Court, and giuen vs this liberty, to preuent another examination, and condemnation for euer in the world to come. Therefore 1 *Corinth.* 11. 31. it is said, If we will iudge our selues, we shall not bee iudged of the Lord. The way to doe this, is to call our owne soules to a reckoning. This is to bee strongly endeauored for many Reasons, that I will not stand vpon, but onely name some one of them.

Iohn 14. 30.

Reason. As namely, *because it is an hard thing*. For there is an affection of nature, and an affection of rebellion, and strong motions, that keepe the soule in such a thraldome, that it cannot fully know it selfe; and for a man to know all things, and not to know himselfe, what a miserable thing is it? What, to looke altogether abroad, and neuer to looke at home? that is a misery of all miseries. Well, if euer we would be saued, we must doe this; If we would begin with our selues, wee might put the Deuill, and our tormenting Conscience out of office: for the time will come, when it will be obiected, this and that haue beene our sinnes, and this is the state of your soules will Sathan say. Well, sayes the soule thus prepared, *I know all this, I haue accused my selfe before God for this, and I haue made my peace with God.* But when we goe on in sinne, and leaue all to God, then comes the Deuill, and accuseth vs, and our consciences take Gods part, thus we goe downe to Hell for euer. Therefore take warning of this betimes, and call thy soule to a reckoning: But I will not spend too much time to enforce this holy action. The way to bring our soules to this, is to furnish them with holy thoughts, to sanctifie and season our Iudgements with holy touches, to know what is good, and bring our soules to loue and delight in it: but if we haue not a Iudicature in vs wee can neuer doe this, for wee must not goe blindly about this worke, but know what euill wee haue committed, and which is done against this Law, and which against that Commandement. Thus a Christian must and will examine himselfe: But an ignorant person goes, and neuer layes vp any thing in his soule, and therefore though he hath power in his soule to doe this, yet he doth it not, because he is an ignorant and blind man.

Vse Obiect. Well, let this serue to stirre vs vp to bee carefull in this holy duty. But the Hypocrite will say, *Tush, this is hid, and the world sees it not; for me to take paines to worke vpon my soule, the world cannot see it: What profit comes by this course?* But the childe of God is most busie, and carefully imployed about that, which caries with

it

it selfe least applause with the world. This is alwayes a sure signe of a good heart; for, *the best worke of the new creature is within vs, that the world cannot see*; And therefore if ye will haue sound assurance of saluation, then call often in question, the state of your owne soules, and labour to get this disposition, and enquire of your soules, what is the reason? Doe you well to be angry? what, thus angry? at this time? and vpon this occasion? And what, doe you well to bee merry thus now? If we could doe this, what an excellent state of soule should wee liue in? it would cleere Religion of many scandals. For from whence comes all these scandalous actions we fall into, but because we doe not checke our selues in euill things, before they breake out into our liues? The soule many times doth rise in rebellious motions, and troubles the Spirit of GOD in vs, but what an honour is it to a Christian to be free from scandall in this life, and to suppresse euill in the beginning? There is nothing that is euill, but it is first in thought, then in affection, and then in action; therefore if we could thinke when we are tempted to any euill, this thing will bee a scandall, it will be open in the mouthes of wicked men, it will grieue the true hearted seruants of GOD; O how glorious might the seruants of GOD shine in these woefull, darke and sinfull dayes! Well, I beseech you doe but consider, and bring the practice and cariage of most men, and women to this rule that I haue layd downe; And what a pitifull estate shall we find the most to be in? who would seem to be religious; whose liues declare this before men.

The way to checke the Soule.

Doe but *aske a Couetous man why he is so extreamely carried away with the things of this world*: He answers by and by; Oh he hath a great charge, and the times are hard, and in the meane time he neglects wholly the making sure of his owne saluation. Nay, come to Gods children themselues (who doe too much hunt after the things of this world) I say, to them, and sometimes yee shall heare the same answer: but what, haue not yee a Father to prouide for you? and this your Father hath hee not all things at his owne disposing? hauing promised, you shall want nothing that is good: euen hee who is an infinite, louing, and mercifull Father? I beseech you consider, what can wee want, if wee haue faith to relie vpon GOD? And then consider, how vile a thing Couetousnesse is, what for an old man now to be worldly, when one foot is in the Graue: So for a blasphemer to prouoke the Maiestie of GOD, there is no reason to be giuen for it. For *sinne is an vnreasonable thing, and it cannot endure this question; What reason is there for this and that?* therefore the Scripture calls all wicked, and vngodly men, vnreasonable men, and fooles, because they cannot giue a good reason for any thing they doe. And therefore when they are in Hel, they may well say, We fooles thought this, and said this. I beseech you consider what reason is there, that a man should sell Gods fauour, and the assurance of his saluation for a wicked action, and for his lust, and for a little Honour: I say, consider, what you shall get, and what you shall lose, euen the hope of Heauen for the attaining (at the best) but of perishing things, and many times misse of them also.

Quest.
Ans.

These things considered, the Spirit of GOD doth well to call vs to question with our selues, to giue a Reason for that we do, and then to censure our selues as *Dauid* in another place did, *How foolish was I, like a beast?* And so I beseech you, when you are tempted to any sinne, then say, what a base thought is this? what base thing is this? Is this according to my profession and Religion? If we would but thus examine and question our selues, accuse, and condemne our selues, Oh how happie, and blessed creatures might we bee! And thus much for the first Remedy: Now come we to the second, *Trust in God, wait on God*: here is

Psal. 73. 22.

1. *An Action,*
2. *A fit Obiect.*

The Action (Trust): The Obiect (God): wait on God. For GOD is the onely prop and rock whereon we may rest safe in time of danger. Waiting on GOD, implyes his meeting our soules, before we can haue any comfort from him: Therefore all

Two Parts.
Mark. 9. 23.
Mark. 14. 36.

2 Remedy of Discouragement.

our care should be to bring GOD and our soules together. This trusting in GOD, and waiting for GOD, is an especiall meanes to vphold vs in our greatest troubles. This is the state of the new Couenant. For we haue fallen in *Adam* by our infidelity, and must now haue *Faith* to recouer our selues, which is the applying grace that doth helpe vs vp, and enable vs to wait on GOD, and his Truth, for they are all one, as a man of credit, and his word are all one; So is our trusting in GOD, and his Trust, and Promises. But because I haue spoken of this trusting in GOD out of another place of Scripture, I will be briefe in it, onely, I will now adde something to helpe vs on in this point, wherein our soules shall find so much comfort.

Doct. 7. [*Trust in God:*] *This trusting in God is the way to quiet our soules, and to stay the same in euery estate*: The Reason is, because GOD hath sanctified this holy grace to this end: this is the grace of the new Couenant, the grace of all graces, which stayes the soule in all disquietings whatsoeuer.

What to trust in God for. The first thing, that disquiets the soule is *sinne*: Now GOD by his Spirit and Word, doth giue vs the pardon thereof, Therefore trust in GOD for this, and for life euerlasting; and then trust in GOD in this life, for whatsoeuer thou dost want; Know that *the same loue of God, that brings thee to euerlasting life will giue thee daily Bread*. Therefore trust in GOD for *Prouision*, for *Protection*, and for whatsoeuer thou doest want, for the first thing that a troubled soule doth looke vnto is, for mercy, saluation, and comfort, and therefore in euery troubled estate, wee haue one thing or other still from GOD to comfort vs. I say, if we be in trouble, there is answerable comfort giuen vs of GOD. Are we sicke? he is our *Health*, are we weake? he is our *strength*: are we dead? he is our *Life*. So that it is not possible, that wee should be in any state, though neuer so miserable, but there is something in GOD to comfort vs. Therefore is GOD called in Scripture, *a Rocke, a Castle, a Shield*. A rocke to build vpon, a castle wherein we may be safe, a shield to defend vs in all times of danger; shewing that if such helps sometimes succour vs, how much more can GOD? I beseech you consider,

Issues from God we trusting in him. GOD is our *exceeding great reward*, GOD is *bread* to strengthen vs, and a *Spirit of all comfort*; and indeed *there is but a beame in the creature, the strength is in God*. And if all these were taken away, yet GOD is able to doe much more, and to raise vp the soule. What, can a Castle, or a Shield keepe a man safe in the time of danger? how much more can God? I beseech you consider, how safe was *Noah*, when the *Arke* was a float? And why? because GOD shut the doore vpon him, and kept him there: thus you see, there is something in GOD for euery malady, and something in the word for euery trouble: *Then trust in God*; This is the way to quiet our soules; For as heauy bodies doe rest when they come to the Center of the earth; so the soule, for ioy, and for care, for trust, doth find rest in GOD, when it comes to him, and makes him her stay. The *Needle* rests, when it comes to the *North Pole*, and the *Arke* rested when it came to the *Mount Ararat*: so the soule rests safe when it comes to GOD, and till that time, it moues as the *Arke* vpon the waters. Therefore our blessed Sauiour saith in *Matthew*, *Come vnto me all ye that are weary and heauy laden, and you shall find rest in your soules*? This holy man would haue rest, therefore he saith, *O my soule wait vpon God*.

Gen. 15. 1. Gen. 7. 16. Gen. 8. 4. Math. 11. 28.

Quest. Well, in a word, *How shall we know if we haue this rest, and trust in God or no?*

Answ. By this which I haue said: for if we trust in GOD, *then we will be quiet, for faith hath a quieting power*. Therefore if thou canst stay thy selfe, and rest vpon GOD for *prouision*, for *protection*, (for all that helps thee from grace to glory) thou art safe. Againe,

1 2 *faith hath a comforting power*: There is a distinction, between *Alchymy*-gold, and true gold; for that which is true, will comfort the heart, but counterfeit faith like *Alchymy* gold will not strengthen the heart; therefore, *If thou dost find thy faith strengthen thee, so cast thy selfe vpon God, and his mercy in Iesus Christ, then there is true faith*. The garment of Christ when it was but touched, there was vertue went out of it, so that the woman found strength therein to quench her bloody issue; and doest not thou finde strength from GOD to quench the bloody issue of sinne in thy soule? Then hast thou cause to doubt of the truth of thy faith; *for precious faith brings vertue from the root*, as

True Faith. Math. 9. 21. Math. 14. 36.

the

the tree doth draw strength from the earth to feed the body, and the boughes, whereby it is fruitfull: So faith brings vertue from Christ, and his Promises, which strengthens the soule.

I beseech you consider, If you haue your soule strengthened by the promises of GOD, and the nature of GOD; it is a signe you haue true faith. What a shame is it for Christians, when they haue an infinite GOD for their GOD, who hath made abundant promises; and haue a rich Sauiour, and yet they liue so vnquiet, and discontented, (and sometimes for earthly trash) as if there were no Father for them in Heauen, nor Prouidence vpon Earth? Now at this time (which are times of trouble abroad) wherin our faith should be exercised; how are the hearts of many cast down, as though GOD had cast away his care ouer his Church? Consider I pray you, Doth an husband cast away his care ouer his wife in time of danger when she is wronged? No; but is the more inflamed to be reuenged; much more will GOD arise to maintaine his own cause, but we must wait the time, knowing, *they that beleeue make not haste*, as it is, *Isay* 28.16.

Obserue.

But what is the matter for which we are to trust God? [I shall yet praise him.]

Quest.

His meaning is, though he be for the present in great afflictions, yet he shall be deliuered: see *the language of Canaan*. The holy people of GOD, if they receiue any deliuerance, they giue God the praise, and glory, for this is all that GOD lookes for; If thou art in any affliction, & God doth deliuer thee, then to giue him al the glory and the praise. So this holy man saith to his soule, *God will deliuer thee*: then saith the soule, *I will praise him*: so he giues the deliuered soule both matter and affection to praise his Name. I beseech you consider here when the sould hath nothing in it selfe to trust in, how it doth sustaine it selfe by looking towards GOD. *Christ* himselfe when he was in his extremities looks vpward to his Father in Heauen; so this holy man comforts himselfe, he shall be deliuered. Thus he layes sound grounds in GOD, for there is no loose sands there, therefore the ship of his soule rides safe, hee trusts GOD for the present, and for the time to come; as though he should say, though I am now in great affliction, yet it shall be better with me, howsoeuer it be now.

Quest. Answ.

Math. 26.39.

Let vs raise this comfort to our selues, *Trust in God*. What if we should liue here all the dayes of our life in this troubled estate, that we are now in? *Yet wait vpon God O my soule, for I shall yet praise him*. We liue here in many troubles and afflictions, and we sit downe by the Riuers of *Babel*: Well, what if we dye in this affliction? yet I shall haue glory with Christ. Thus I beseech you, extend this comfort to the whole Church of GOD: put the case the Church be in trouble; what hath the Church to doe? *to wait on God*: because it shall haue deliuery, and all the true Church shall praise GOD vpon their deliuery. GOD will deliuer his Church, and in the meane time preserue and prouide for it. It is as deare vnto him, as the apple of his eye; it is his Iewell, his Vine which himselfe hath planted, and therefore let vs comfort our selues with this. What though we are now cast downe, and in heauinesse for the Church of GOD abroad? yet *God will redeeme Israel from all his iniquities, much more out of all his troubles and afflictions*: The Church must be deliuered, and *Babel* must fall: Nay the holy Ghost saith it is falne, *Reuel.* 18.2. to shew the certainty of it, for GOD will doe it. *The Red Sea and Iordan must returne, and the Church must sing praises for her deliuery*: and thus we doe daily and continually wait vpon GOD for the performance hereof.

Vse.

Consolation in all afflictions.

Psal. 130.8.

What ground hath this holy man for this waiting?

Quest.

He is my present helpe and my God, he is my saluation and my God: The word is *Saluations*: he hath more Saluations then one: Therefore though we be troubled with *Pouertie, Shame*, or any other Affliction; yet GOD is *Saluations* and *Helpes*. Consider this, if you are in trouble of conscience for sinne, or Satan condemnes you, then say, that *God is saluation*: if you are in trouble, God is *Deliuerance*: if you are persecuted by any wicked malicious enemies; God is a *Castle*, as *Psal.* 18.2. *The Lord is my Rock, and my Fortresse, and my Deliuerer, my God and my strength, in whom I will trust, my Buck-*

Answ.

Grounds to wait vpon God.

Note for a troubled conscience.

ler, and the horne of my saluation, and my high Tower. Who is a Rocke, saue our God? I will call vpon the name of the Lord, so shall I be deliuered from all mine enemies. Thus you see how *Dauid* after all his victories describes GOD to be his GOD, and his Saluation, both for Body and Soule, for the present, and for the time to come, with meanes, without meanes, and against all meanes. What a comfort is this? *hee can command saluation*, he can command the Creature to saue, and the Deuill himselfe to be a meanes to saue vs; and if there be no meanes for thee to see, yet he can create meanes to doe it in an instant. Thus God is our helpe, and what a ground of comfort is this? Therefore I beseech you be not discouraged: *Mourne we may like Doues, but not roare like Beasts in our afflictions*; when wee haue humbled our selues enough, then must we raise vp our soules from our griefe to another obiect. *For a Christian must looke to diuers obiects*; looke to the trouble with one eye, and to God with the other, and know him to be his Saluation: then let the trouble be what it will be, *If God be thy deliuerer, it is no matter what the disease be, if God be thy Physitian.* But many times we doe betray our selues into the hands of the Deuill for want of thinking of these things. *He is my God*: There is another ground of his Comfort. Giue me leaue a little to vnfold this sweet Point: Consider therein with mee two things:

Diuers Christian obiects.

1. *God is the God of his children.*
2. *He is so constantly.*

How God comes to be our God.

1
2
3

This is the ground of all comforts, *God is my God*, and *God is our God*. First, because he doth choose vs, and call vs in his due time, and then makes a Couenant with vs to be our GOD, and then he knows vs, loues vs, and preserues vs, and so he is our GOD: because they whom GOD doth choose, hee knowes them for his owne, and stirs vp answerable affections, that we may take GOD, and know GOD to bee ours. For *there must be an action on Gods part in taking, and choosing vs; and an action of soule in vs to choose God againe.* If GOD say to our soules, I will be thy GOD; then our soules should answer God, thou art the strength of my saluation. *First, God doth loue vs, then know vs; and then we reflect Gods loue vpon God.* Againe, he knowes vs, and we know him againe, he delights in vs, and we delight in him. The Scriptures are full of speeches in this kind. There is a reciprocall naturall passage betweene GOD and the soule, for *in couenant, there must be consent on both sides, and then wee make him our God, when wee choose him before all creatures both in heauen and in earth*; then wee haue familiarity with him, loue him, and trust in him in all our necessities.

Thus we see how GOD is said to be our GOD. First GOD is ours by *Election*, *Adoption*, by *Sanctification*, and *Redemption*; GOD is our God, *by dwelling with vs*; and this propriety (*My God*) is the first of all: for when God saith, Thou art mine; the soule saith, Thou art mine, and shalt be mine. This is an euerlasting couenant of saluation, God doth endure world without end, *our saluation is, according to the nature of God, from euerlasting to euerlasting, from Election to Glory.* Thus God is the God of *Abraham* from euerlasting to euerlasting, he is the God of *Abrahams* body, now his soule is in Heauen, and his body is in the dust. *Abraham* hath a being in his loue, and so we haue an euerlasting propriety therein, God takes vs for euer, marries vs for euer: therefore we must trust in God, and wait vpon God, for he is our God and our saluation.

Math. 22. 32.

Hos. 2.

Vse 1. I beseech you giue me a little leaue to presse this: for certainly there is more comfort in this word (*My God*,) then in all the words in the world. For *what is God to me, if he be not my God*, and so make me his? For this same propriety of comfort is more, then all the comforts in the world. We account a little patch of ground, or corner of an house of our owne, more, then all the Citie and Towne where wee liue: this comforts a man, when he can say this is mine: as a man that hath a wife, it may be, she is not of the best, or the richest, or the faire st, yet she comforts him more, & he takes more content in her, then in all the women in the world, because she is his wife. So if a man can say, *O my God*, he needs not say any more, for it is more then if hee could

say

say, all the world is mine. If wee haue GOD wee haue all, and if we had a thousand worlds, all were nothing to this, if we cannot say; *God is my God.* Therefore though the child of GOD may seeme to be a poore man, yet he is the onely rich man: Other men haue the riches of this world, as a kinde of vsurpers, for they haue not the highest right vnto them; worldly men are like vnto Bankrupts, who are taken to bee rich men, because they haue a great deale of goods in their possession, but the true right belongs to others, and so they proue in the end to be worth nothing. I beseech you consider what Gods seruants haue said heretofore, *God is my Portion, Lament.* 3. 24. If GOD be our God, then he will supply all our wants, as it shall make for the best vnto vs. This is a great comfort to all Christians in what estate soeuer. GOD in diuiding things, it may be, he hath giuen others *Honors, Beauty* and *Riches*, & parts of Nature, well, God falleth to thy lot: Let the worldlings, (the lasciuious, and ambitious persons) make themselues merry with their portions in this life, yet let the Christian in what estate soeuer, glory in his Portion, for *God is his, and all things else*, though there be many changes in thy selfe, why shouldst thou bee discouraged, or disquieted in any state whatsoeuer? God is thine to doe thee good.

Againe, *Here is a ground of comfort against all losses whatsoeuer*, the world, and worldly men may strip vs of these earthly things, vexe our bodies, and restraine our liberties, and take away outward things from vs; but this is our comfort, they cannot take our God from vs, *for this is an euerlasting portion, My God, my helpe, my all-sufficiency.* In truth, friends, meanes, and life it selfe may be taken away, yet God will neuer faile nor forsake vs. We are here to day, and gone to morrow, and life is the longest thing we haue, for we may out-liue our Riches, and Honours. But what then? *Psalm.* the 90. 1, 2. it is said, *Thou art an euerlasting habitation, from euerlasting to euerlasting*, and we dwell in the feare of God: We had a being in thy loue, O Lord, before euer we were borne, and when we are dead, we are in thy loue still. What a comfort is this, to cause vs to rest in our God, and that for euer? But as for the wicked, it is not so with them; their voice is, the *Philistims* are vpon me, and God hath forsaken me: this is a fearfull speech, and is, or shall be, the voice of euery wicked man ere long. Now they ruffle it out, and none so free from care, and trouble, as they; but where is their comfort, when their consciences shall be awakened? then their voice will be, *Death* and *Hell*, and all are vpon me, and God hath forsaken me: what shall become of me, and mine? But as for the children of God, let what will come vpon them, yet God can command saluation, and he commands comfort to attend his people, for *God is my God.* I beseech you to enlarge these things in your owne meditations, and doe not disquiet your selues, but beleeue in God for these things, and for your owne happinesse in Heauen, and cast your selues vpon Christ, for the pardon of sins in the first place: and then, *trust in God*, and nothing in all the world, that comes betweene you, and Heauen; but God will remoue it, and bring you safe thither. But in this case, many Doubts arise. 1. For *Perseuerance.*

Vse 1.

I may fall away for time to come. *Obiect.*

I answer, That God, that hath begunne this good worke in me, will finish it in his due time. *Answ.* Philip. 1. 6.

I, but I am changeable. *Obiect.*

Tis true, but God is vnchangeable; thou maist be off and on, but God is not so, for, *the ground of his loue, is alwayes alike.* Therefore feare nothing for the present, nor for the time to come. *Answ.* Iohn 13. 1.

O but I haue a great charge, and these are hard, and euill times. *Obiect.*

God is thy God, and the God of thy seed, therefore labour to make this sure, that God is thy God, and in thus doing, thou prouidest for thy selfe, and thy posterity; and when thou art dead, and gone, then the liuing Father will be a God to thy Posterity, and Children. Therefore I beseech you trust in God, wait vpon him, and feare not the want of necessaries in this life. What foolish Children are we, that thinke God will giue vs Heauen when this life is gone, and yet we feare, he *Answ.* 1 Sam. 28. 15.

Matth. 6. 32. Luke 12. 30. *Exhortation.*

he will not giue vs such things, as shall maintaine this life, while wee are here imployed in his seruice? *The Heathen seeke after all these things*, saith our Saiiour: *But it is your Fathers pleasure to giue you a Kingdome.*

Well therefore, for *Prouision*, and *Protection* both in *Life*, and *Death*, trust in God for all, and all shall be well with vs; then wait vpon God. I beseech you make one thing sure, that is, make God to be our God, by trusting in him, and walking worthie of him: And this one care, will free you of all other cares: this one study is better then all other studies. For if we can make God our God, then we make all other things ours also. This requires more then ordinary of a Christian, to walke worthy of the Lord. Two cannot walke together, if they be not agreed (saith *Solomon*) therefore this requires great mortification of soule, and much holinesse, to walke with God. This world knowes not what this is to walke with God in the wayes of Heauen, where there is nothing but Holinesse. Therefore wee must exercise our communion with God, by praying to him, and by hearing of him, and thinking vpon his word, and presence, and abstaining from all filthinesse of the flesh, and spirit. *We haue an holy God, therefore we must labour for a good measure of Holinesse, if we will maintaine communion with God.* This should enforce vs thus to stand for God and his truth, because he is *our God*. It is strange to see, how men doe not walke this way; they will part with any thing, or doe any thing for their lust, but yet they will not endure to part with any thing for God, and for the comfort of their soules. Well, Christ stood for vs vnto the death, and gained vs life, when it could not be had otherwise: and are we too good to stand for a good cause? nay, to dye for the maintenance of Gods cause? What, shall not we stand for God? Yes; for he is an *hiding place* to vs: and if Death come to vs, for this cause, he is Life to vs, and we haue a being for euer in his Loue.

FINIS.

IVDGEMENTS
REASON.

In Two Sermons:

WHEREIN THAT GREAT QVESTION IS DECIDED, AND THE AFFLICTED SATISFIED;

Why God ſends ſo many croſſes and troubles in this life, both vpon his beſt Seruants; and thoſe who are not yet brought into the way of life.

VPRIGHTNES HATH BOLDNES.

HEBR. 12. 10.

For, they verely for a few dayes, chaſtened vs after their owne pleaſure: but hee for our profit, that we might be partakers of his Holineſſe.

LONDON,
Printed in the yeare 1629.

Printed in the year 1829.

LONDON.

For such a High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.

HEB. VII. 26.

VERITAS HAUD TIMET.

SATISFIED.

IS DECIDED, AND THE VERDICT

WHEREIN THAT GREAT QUESTION

IN TWO PARTS.

REASON

AND

JUDGEMENT.

IVDGEMENTS BY REASON.

Serm. III.

1 Cor. 11. 30, 31.

For this cause many are weake, and sicke among you, and many sleepe: For if wee would iudge our selues, we should not be iudged, &c.

Intend at this time, especially to stand vpon the dutie of Iudging, as being fittest for the Occasion: But yet (by Gods assistance) we will take the words in order, because I desire to speake somewhat of the other, which follow.

For this cause many are sicke, &c.] After the holy Apostle the Seeds-man of God, had sowne the seed of heauenly doctrine; Sathan also, by his instruments, had sowne his Cockle of Abuses among the *Corinthians*: of which (amongst many) this was one, To come irreuerently to the holy Communion; whereupon God was forced to take them into his owne hands: and lest they should be ignorant of the cause, the blessed Apostle points them here (as it were with the finger) to the cause of the visitation among them, for their irreuerent, and vnprepared comming to the Lords Table, *For this cause, &c.* In the words; we will speake of,

1. *The Cause of the Correction among them.*
2. *And then of the kindes of it: Many are sicke, and weake, and sleepe.*
3. *And then of the care (if it had beene vsed) that might haue preuented those contagious sicknesses among them: If wee would iudge our selues, wee should not be iudged.*

But lest Gods Children should despaire, when they are iudged, and sharply corrected of him, he adds, in the next place, the comfort; howsoeuer things fall out, our Saluation is promoted, *When we are iudged, & chastened of the Lord, It is, that we should not be condemned with the world.* First of the cause; I will speake briefely of the former Verse, but dwell most vpon the next of *Selfe-iudging. For this cause many are weak, and sicke, and many sleepe.* Obserue here in the Cause,

First, *when there is a cause,* God *will correct; and where there is this cause, hee will correct*: that is, *irreuerent comming to the Communion.* Doct. 1.

Secondly,

Doct. 2.

Secondly, *As there is a cause when* GOD *doth correct, so vsually there is this, or that, particular Cause.*

For the first, where there is cause, hee will correct, and where there is this cause; where there is no cause hee will not correct. (*For this cause.*) There is alway a cause, and a particular cause.

Quest. *Why must there be alway a cause?*

Sol. Because, *God is the Iudge of the world, and the Iudge of the world must needs doe that which is right*: and therefore he will not iudge without a cause: wee haue ill in vs, before we suffer ill. *God is forced to mortifie sinnes by afflictions, because we mortifie them not by the Spirit, and in the vse of holy meanes*: There is a cause alwayes. God doth fauours, from his owne bowels, and from his owne nature: but hee neuer correcteth without a cause from vs: corrections, and iudgements are alwayes forced; it is a stranger worke to him, then fauours, that come from his owne nature, as a gratious God: and therefore the cause of his iudgement is alwayes in vs; But when hee is beneficiall to vs, it comes from himselfe, as water comes from a fountaine.

Gen. 18. 25.

Instruction. This should teach vs, in all visitations, to iustifie GOD, and to take heed of that, which our nature is prone to; of swelling and murmuring, & rising vp against GOD. Iust thou art, and righteous are thy iudgements; I will beare the wrath of the Lord, because I haue sinned, &c. as it is said, *Micah 7. 9.* Let vs lay our hand vpon our mouth, and iustifie GOD in all his visitations: There is a cause.

And not onely a cause at randome: But if we search our selues, there is this, or that, particular cause: So 2 *Thes.* 2. 10. it is said; For this cause, GOD gaue them vp to strong delusions, because they entertained not the truth in the loue of it. There is a [*This*:] For GOD shoots not his Iudgements, as Children shoot their arrowes, at random, light where they will, but he hath his aime.

Quest. How shall we finde out that [*This*?]

Answ. 1. *Our Consciences will vpbraid vs.* If we be well acquainted with our Consciences, we shall know it by them, as *Iosephs* brethren did; it was because they vsed their Brother hardly many yeares before.

2. Againe, *What the word meets most with, when we heare it.*

3. And, *What our friends tell vs most of.*

4. And, *What our enemies vpbraid vs most with.*

5. *That we may know the Cause, we may know the sinne by the Contrary: God cures contraries with contraries.* We may reade, oft-times, the Cause in the Iudgement. Is the Iudgement *Shame*? Then the cause was *Pride*. Is the Iudgement *Want*? Then our Sin was in *Abundance*: We did not learne to abound as we should, when we had it. It is an ordinary rule: Contraries are cured with Contraries. Vsually GOD meets with men, he paies them home in their owne coyne, and kinde: Those that haue been vnmercifull; they shall meet with those, that shall shew them no mercy, &c. By searching into our own hearts, by considering these things, we may know, what is the [*This*] the particular cause.

And, *if we faile in the search, then goe to God, that he would teach vs, as well as he corrects vs*; as vsually he doth his Children, *Psal. 94. 12. Blessed is the man that thou correctest and teachest.* Desire GOD, that vnto correction he would add teaching, that we may know, what the meaning of the rod, and of the crosse is. Whatsoeuer it is, if we ioyne prayer with the other meanes, we may know the [*This*] the particular Sin, that GOD aimes at. So you see these things cleare, that there is a Cause, and vsually the [*This*,] some particular cause.

Doct. 3. The next point is, that *Where there is a Cause, God will correct, first or last*; and where there is this Cause mentioned, (*irreuerent comming to the Communion*) he will doe it, because he is iust: if we preuent it not by repentance, and so afflict our soules, surely we must fall into Gods hands: he will lose the glory of none of his Attributes; where there is a cause he will correct. Sinne is against his Nature, against his Truth, against his manner of dealing with vs by fauors, and benefits; and therefore he will correct vs.

For

For, euen as smoake goes before fire, and as conception goes before birth, and as Seed-time goes before Harueſt: So ſinne goes before ſome correction, or other vniuerſally: vnleſſe it be thoſe daily infirmities that Gods Children fall into, thoſe ſinnes of daily incurſion (as we call them.) When we labour to knit our hearts faſt & cloſe to GOD; ſome infirmities ſlip from vs that GOD ouer-lookes; he takes not notice of euery ſlip: he beares with our infirmities, *As a father beares with a ſonne, that ſerues him.* And yet if we allow our ſelues in any infirmitie, we ſhall not goe vnpuniſhed: Infirmities are one thing, and allowance and defence of them is another: Therefore I beſeech you make this Vſe of it. Malack. 3. 17.

Take heed of ſinning vpon this falſe conceit; We ſhall eſcape, we ſhall neuer heare of it againe. No, it will be owing firſt or laſt: As we ſay of thoſe, that make bold with their bodies, to vſe them hardly, to ruſh vpon this thing, & that thing; in their youth they may beare it out, but it will be owing them after, they ſhall finde it in their bones when they are old: So a man may ſay of thoſe that are ventrous perſons, that make no conſcience of running into ſinne; Theſe things will be owing to them another day; they ſhall heare of theſe in the time of ſickneſſe, or in the houre of death. And therefore neuer ſin vpon vaine hope of concealing: for as there is *a Cauſe* alway, and [*this Cauſe*]: So where there is *a Cauſe*, GOD will correct his owne Children. *Vſe.*

Againe, *Where there is this cauſe God will viſit. What was this cauſe? This cauſe was [irreuerent, vnprofitable comming to the holy Table of the Lord.] Why is this ſo great a matter to prouoke Gods iudgement?* Oh yes: *Fauours neglected prouoke anger moſt of all.*

Is it not a great fauour for the great GOD to condeſcend to helpe our weakneſſe in the Sacrament? Is it not a ſpeciall fauour, that he will ſtoope to ſtrengthen our weake faith this way? And ſhall we when he condeſcends to vs, riſe vp in pride againſt him? and forget our diſtance, forget with whom we haue to deale? No: GOD will be honoured of all that come neere him; if not by them, yet in them. *Thoſe that come not to God now, in Chriſt, a father, they know not his goodneſſe; and thoſe that come irreuerently, know not his greatneſſe and Maieſtie.* Take heed therefore, when we come before GOD, that we come not with ſtrange fire, as *Nadab* and *Abihu*; that wee come not irreuerently, and vnpreparedly with carnall affections; but that wee conuerſe in holy buſineſſe with holy affections. Is it not great pity, that thoſe things, which GOD hath ordained for the comfort of our ſoules, & the help of our faith, that we by our careleſnes ſhould turne them to our hurt? as we do by an irreuerent comming to the holy things of GOD: we procure our owne iudgement: and therefore we ought to help this irreuerent demeanour, and carriage of our ſelues in the holy things of GOD by all meanes, with the conſideration of his Maieſtie, and our dependance vpon him; and ſuch conſiderations, which I cannot now enter into; becauſe I haſten. So you ſee theſe things cleare, the *Cauſe*, and the particular Cauſe, *This cauſe.* The greatneſſe of the ſinne of irreuerent receiuing. Leuit. 10. 1.

To goe on to the *kindes* therefore: The Kindes are ſet downe in three degrees;

1. *Some are weake.*
2. And, *ſome ſicke.*
3. And, *ſome ſleepe.*

Nay, many are *ſicke*, and *weake*, and many *ſleepe*. Here are three degrees, like the three degrees of ſinne amongſt them; ſome, were more preſumptuous then other, and *God who made all in number, weight, and meaſure, diſpenſeth all in number, weight & meaſure.* Some are weake, and ſome are ſicke, which is greater; and ſome ſleepe, that is, dye. Euen as in the *Common-wealth*, thoſe that are diſcreet Gouernours, haue degrees of puniſhment, as the Stocks, the Priſon, and the Gybbet violent death, and the like: So GOD the great Gouernour of heauen and earth, according to the different degrees of ſinne, hath different degrees of correction. Dout. 4.

A *Phyſitian* loues all his *Patients* alike, but he doth not miniſter ſharp potions alike to all; but out of the ſame loue, there is a different carriage of the ſame according to the exigent of the party: So doth the wiſe GOD; Some are *weake*, and *ſome ſicke*, and ſome *ſleepe*.

Doct. 5. Againe, we may obserue here, that *Sicknes and weaknes of the body, comes from sinne, and is a fruit of sinne*: Some are weake, and some are sicke *for this cause*. I shall not need to be long in the proofe of that, which you haue whole Chapters for, as *Deut.* 28. and many Psalmes, 107, and others: it is for the sicknes of the Soule, that GOD visits with the sicknes of the Body: He aimes at the Cure of the soule in the Touch of the body. And therefore in this case, *when God visits with sicknes, wee should thinke our worke is more in heauen with God, then with men, or Physicke.* Begin first with the soule: So *Dauid, Psal.* 32. till he dealt roundly with GOD, without all kind of guile, and confessed his sinnes, he roared, his moysture was turned into the drought of Summer: But when he dealt directly and plainly with GOD, and confessed his sins, then GOD forgaue him them, and healed his body too. And therefore the best Method, when GOD visits vs in this kinde, is to thinke that we are to deale with GOD; beginne the Cure there with the soule: when he visits the body, it is for the soules sake, *Many are weake and sicke among you.* We see what tabernacles of dust we carry about vs, that if we had no outward enemy, yet GOD can raise that in our owne bodies, that shall cast out the greatest Gyant (weakenesse, and sickenesse) that wee may learne to feare GOD, in whose hand is both health, and sickenesse: And it should teach vs to make pretious vse of our health, while wee haue it: It were a thousand times better for many persons to be cast on the bed of sickenesse, & to be Gods prisoners, then so scandalously, and vnfruitfully to vse the health that they haue. *many are weake and sicke.*

Doct. 6. The sinne was generall, & Gods visitation was as generall: *When sinnes grow generall, corrections grow generall*; it is an idle, and vaine excuse that many thinke to make to themselues: The world doth thus; others doe thus: Oh there is the more danger of a spreading, & generall visitation. Doe others so? is it a spreading sinne? take heed of a spreading, and contagious punishment. Wee must not follow a multitude to doe euill: *Hee is not a whit the lesse tormented, that is tormented with companie.* The plea therefore that they make from many, that the world doth thus; it should rather, (if they did wisely reason) moue them to take heed: *Many are sicke, and weake, and many sleepe* (saith hee) that is, many euen die: GOD takes away the life of many for the irreuerent comming to the holy things of GOD: So that sinne brings with it death it selfe, not onely at the last; but sinne it shortens a mans daies: and this kinde of sinne, (irreuerent comming to the holy things of GOD) shortens our daies, puts out our owne Candle, & puls our owne houses about our eares; they are felons vpon themselues, soule-murtherers, and bodie-murtherers, that wilfully commit sinne; yea, if it bee this sinne in the holie things of God: not onely if they commit grosse sinnes, but if they commit this sinne; if they be careless, and vnconscionable in the performance of this holy dutie: if any other did vs the thousand part of that harme wee doe our selues by a careless life, a loose, and lawless kinde of course, wee would not beare them: We see here what hurt wee doe our selues: For *For this cause many are weake, and sicke, and many sleepe.*

Exod. 23. 2. Wee are the greatest enemies to our selues: wee crie out of *Iudas* and *Achitophel* that made away themselues (and wee may well;) euery stubborne man, that goes on in a course of sinne, and forgets with whom hee hath to deale, hee is like *Iudas* and *Achitophel*: hee is an enemie to himselfe, and a murtherer of himselfe. Oh take heed therefore of the Deuills baites, meddle not with this pitch, touch it not, hate all shewes, and appearances of euill.

Doct. 7. Againe, it is not to bee forgotten (here) that he saith, *many of you*, that is, *you beleeuing Corinthians*; whence learne that, *God will correct sinne, whersoeuer hee finds it, euen in his dearest Children*: nay hee will correct them more sharpely in this world, (because hee will saue their soules in another world) then he will others. The careless, brutish world, that are not worthy of correction, GOD lets them goe on in smooth waies to hell; but *many of you, &c.* Let none thinke to bee exempt, & venture themselues from grace they haue; no, God will looke to those of his family, that are neere him: he will haue a speciall eie to them, he will haue his family well ordered.

You

You haue I knowne of all the Nations of the world, (saith he) *and therefore I will be sure to punish and to correct you.* Let none therefore beare themselues vpon their profession, I doe thus and thus, so many good things, therefore I may be bold; nay therefore you may bee the lesse bold; *Moses* cannot so much as murmure at the waters of strife, but he must not come into *Canaan*: *Dauid* cannot haue a proud thought of numbring the people, but he must smart for it; the *Corinthians* cannot come irreuerently to the Communion, *but for this cause, many are weake and sicke.* Amos 3. 2. Numb. 20. 2. 1. Chron. 21. 2.

I beseech you, let vs take it to heart; and let no prophane person take incouragement, because GOD so deales with his owne: if GOD deale thus with the greene tree, what will hee doe with the drie? If iudgement beginne at the house of GOD, where shall the sinner and vngodly appeare? If the Godly tast of the cup of Gods anger, the wicked must drinke off the dregges of his wrath. And therefore, let no man take offence, that God followes the Church with crosses, that the crosse followes the poore Church in the world; alas they carrie corruptions about them continually, wee see here, *you, many of you &c.* Let vs therefore labour to make an end of our Saluation with feare and trembling, the best of vs all. *Doct. 3.*

One thing more, before I leaue this: that is, *how God in iustice, remembereth mercy.* [*Many:*] he saith not [*All:*] and [*many of you are weake*] hee takes not all away with death; it is a mercy then, that the correction is outward in the body; weake in body, and sicke, there was not a spirituall giuing vp to hardnesse of heart. Beloued, if wee consider, what kinde of iudgements, spirituall iudgements are; to haue a seared Conscience, and a hard and desperate heart, which are forerunners of hell, and of eternall iudgement, and damnation; we would much prize mercie in iudgement. Oh it is not so with Gods Church, their visitations are in the outward man, they are *weake*, and *sicke*, and *die*, but GOD is mercifull to their soules, as we shall see after: And it should bee an Art, wee should learne, and labour to bee expert in, to consider Gods gratious dealing in the middest of his correction, that in the middest of corrections, wee might haue thankfull, and cheerfull, and fruitfull hearts: which wee shall not haue, except wee haue some matter of thankfulnesse: consider, doth GOD make me weake? hee might haue strooke me with death, or if not taken away my mortall life, hee might haue giuen me vp to a spirituall death, to an hard heart, to desperation &c. so let vs search out in the visitations that we are in, alwayes some matter of mitigation; and wee shall alwaies finde, that it might haue beene worse with vs, then it is. So much shall serue for that verse, that is, the cause, and the kindes, *For this cause, many are weake and sicke, and many sleepe.* Now I come to

The Cure.

If we would iudge our selues, we should not be iudged.

This course if it had beene vsed by the *Corinthians*, they might haue preuented their weaknesse, sicknesse, and ouer-timely death: and so we (if we take the course prescribed by the Apostle here) may preuent the like: and perhaps God will not now in this dispensation that he vseth in the latter end of the world: outwardly visit vs; for now vsually his dispensation and gouernment is more inward: and therefore we should take the more heed to what followeth, he may giue vs vp, I say, to blindnesse, to deadnesse, to security; he doth not vsually giue men vp to sicknes, and to death now for such breaches, but his gouernment is more spirituall. Indeed then (for the terrour of all) his gouernment was more outward in the Primitiue times of the Church. To come therefore to that I meane to speake of: *The cure of all is iudging*; there is a Iudge set vp in our owne hearts; *If we would iudge our selues, we should not be iudged of the Lord.* To open the words a little.

That which is translated here, *Iudging*, is by the best Expositors, one, and other, (and according to the nature of the word) *If wee would discerne of our selues, if wee would trie our selues*; and to haue our senses exercised to distinguish what is good, and what is ill in vs, and then to fall vpon iudging, triall, and discussing: the word signifieth primarily *to discusse*, and *to sift*, and then *to Censure* vpon that, and then after, To iudge our selues, what is meant by it.

To scuer our selues from the ill we censure; the word implies all these duties.

God hath so framed man, that hee alone of all other creatures can worke vpon himselfe: he hath this reflexed act, (as we call it): heecan examine, iudge, trie, and humble himselfe; other creatures looke straight forwards: Man, I say, can discerne and put a difference: he can discerne of relations: this, and that hath relation to such and such a thing. The beast cannot discerne of relations: the beast goes to the water, and to the fodder, but knowes not what relation that hath to spirituall things; but, man when he sees the *Sacrament*, hecan thinke of Christ; when he seeth one thing, he can thinke of this relation to more spirituall things: So he can discerne of himselfe, and of the things he takes in hand, by a principle that God hath put into him, peculiar to himselfe. Now God hath set vp in a man a iudgement seate, wherein things should be iudged, before they come to this scanning and iudgement, we our selues are the parties iudged, and we should be the iudges; we are the parties that examine, and the parties examined: we are the parties that condemne, and the parties condemned. This is the power of conscience, that God hath made his Vicegerent, and Deputy in vs: But to acquaint you with what things I meane to speake of, as the time will giue leaue.

Doct. 9. 1, *First of all, out of these words, the cure I will shew; that naturally we are verie backward to this dutie, because the Corinthians here were failing in the duty.*

2, *Secondly, I will shew you the Necessitie, Profit, and Vse of this selfe-iudging.*

3, *Then of the time, when we should iudge especially; when we are to deale with God in holy things.*

4, *And then, what to doe after all, when we haue iudged our selues; what course to take then.* The vnfolding of these things will helpe vs to vnderstand this great point, that is so necessarie.

First of all, *Naturally wee are wondrous backward to this dutie*, as wee see here in the *Corinthians*; they slubbered ouer this dutie of Examination, and selfe-iudging. What is the reason? The reason is, *it is an inward Act*: and naturally we looke to outward glorious things, there is no glory in it before the world, it is in God, and his owne soule, and vsually the life of careless persons, euen of Christians sometimes, it is spent outwardly, they neuer enter into their owne soules, to see what is there.

Quest. *Sol.* 1 Why we delay selfe examination.

Againe, *Naturally we rest in the iudgement of others.* Others conceiue well of vs, and therefore we conceiue well of our selues. Remember they are but our fellow Prisoners, what, can they excuse, if God accuse and condemne vs? Those things that make vs most odious to God, are vndiscernable of the eye of man, as a proud heart, a reuengefull spirit, an earthly disposition, and the like: no man can see these things.

2

3 Againe, vsually we rest in this, *That we haue wit enough to iudg others.* The proud nature of man thinks it selfe some body, when it can get vp, and iudge others perhaps better then it selfe: this is a poore contentment, & an easie thing for a man, to spend his censures vpon others, and is done vsually with some glorie, it is necessarie sometimes to those that are vnder vs, to discouer to them what we iudge of their wayes, but oft-times (I say) it is done onely of selfe loue, and pride.

4 Againe, *We are backward to this dutie:* Hence that the heart of man is a proud peece of flesh, and therefore he is loath to be conceited of himselfe, as there is cause, *Man naturally would be in fooles Paradise*; he knows if he enters deeply into himselfe, somewhat wil be presented to the eye of his soule that wil be an vngratefull obiect to him; and therefore, because he will not force vpon himselfe other conceits of himselfe, then he hath for the present; he is content neuer to examine his courses, but to goe on still: as there are some Creatures in the world deformed, that are loath to come to the water, because they will not see their deformitie in it: So it is with the nature of man, he is loath to see his deformity, he is willing to be deceiued. In other things we are loath to be mistaken, but in our state betweene God and vs we are willing to be deceiued, we deceiue our selues, we are Sophisters

vnto our selues, in this great point. Thus we see, that it is a dutie to which we are very backeward, and that it is something hard, because (I say) it reflects vpon our selues, and requires retyring: for naturally we are sloathful, and idle, and then sinne it loues corners, which makes it harder.

Selfe-Examination what?

Now, *what is this sifting and searching of the heart, but a searching of all the Corners of the soule, by the light of Gods Word, and Spirit? a searching of all the corners of the heart? this requires much paines.* Naturally we are loath to take paines with our owne soules, though indeed this be a preuenting paines, to shun a worse misery hereafter: there is nothing gotten by fauouring our selues. What need I bee large in this point? It is cleere, that naturally we are loath to iudge our selues, as we shall see hereafter. Oh if the worst man had that iudgement of himselfe, as he shall haue ere long, when he shall not be besotted, but be free from his spirituall drunkennesse and madnesse that he is in, caried with the course of the world; then he shall iudge truly of himselfe: Oh, that he could doe it in time: but naturally (I say) what for negligence, and what for pride, and resting in the conceits, that others haue of vs, wee neglect so necessary a duty.

How to iudge our selues.

1

2. *Point.*

Well then, to goe to the second point: as we are prone to neglect it, so we must know, *That it is a necessary, and vsefull dutie to iudge our selues*; for it is the ground of all repentance. *Ierem.* 8. 6. He complaines that they rushed as a horse into the battell, and no man said, what haue I done: *What was the reason they rushed as a horse into the battell?* No man entred into himselfe, and said what haue I done. I considered my wayes, and turned my feet to thy Testimonies saith *Dauid*, *Psal.* 119. 59. *Consideration is the ground therefore of repentance, and conuersion.* Thus in discussing of our waies, and tryall of them, and of euery good worke, there must bee this iudging, this discerning, what is spirit, and what is flesh. A man cannot doe a good worke without the vse of this principle, that GOD hath put into him, of iudging himselfe, and iudging his waies.

Doct. 10.

Quest.
Sol.
The excellent profit of selfe-iudging.

1

And then againe, *it is a dutie that makes a man good in himselfe*: for when wee doe outward good duties, they are good for others: If a man bee bountifull, another hath the benefit: if he be mercifull, another hath the profit: but when a man iudgeth himselfe, and sets vp a Court in himselfe; his owne soule is the better for it, he is the more holy man, the more watchfull man, the more cleere from his sinnes, hee is the fitter framed for holy duties, it is the better for his owne selfe; and therefore this duty it is the spring of all other good duties, and it is most beneficiall to a mans own soule.

2

Againe, *this is such a duty as doth settle the iudgement, and make vs impregnable in temptation.* When wee haue passed a iudgement vpon our selues, let this or that Iudgement be, we care not; for we haue iudged our selues as we should by the rule: Wee know what we haue done, we know what we haue said, we are able to iustifie it: it makes vs ready and able to giue an account to God, and to the world for what wee doe. But what should I goe further then the Text? here is a speciall good vse it hath: *If we iudge our selues, we shall not be iudged of the Lord.* This iudging of our selues, it preuents a further Iudgement.

3

How is that?

Quest.
Answ.

First of all, *because we spare God a labor*: When we iudge our selues, he need not take vs in hand to iudge vs: His corrections and his statutes are often called iudgements, in the *Psalmes*; Now vpon the neglect of his Iudgements and Statutes, wee runne into his iudgements and corrections; yet if we were carefull of our duty, wee might preuent the iudgements of correction.

1

Then againe, *Things iudged in one Court cannot be iudged in another by equity.* Now the God of all iustice and equity will surely, strictly obserue equity. When our sinnes are iudged in an inferiour Court, when in the Court of conscience, wee haue cited, indicted our selues before our selues, and giuen sentence vpon our selues, before our selues; then what is condemned in this lower Court of Conscience, it shall

2

neuer bee condemned for hereafter: and therefore, the neceſſity of this duty iſſues hence: *if we iudge our ſelues, we ſhall not be iudged.*

Queſt. *What is the ground that men are iudged with the iudgement of Correction?*

Sol. We may learne hence, that we may thanke our ſelues for not returning into our ſoules: I was careleſſe of ſetting vp a Court in my owne heart: careleſſe in vſing thoſe abilities that GOD hath giuen me to diſcerne, to vnderſtand my owne waies: I haue beene careleſſe there: and becauſe I did not iudge my ſelfe, it is iuſt with GOD to iudge me: we ſee here the neceſſity from the Text: when wee iudge our ſelues, we ſhall not be iudged: therefore when we are iudged, we haue beene negligent in this duty of iudging our ſelues.

Queſt. Well (to haſten) *If this be ſo, if it be a duty, that we are backward to, and yet it is a holy, and vſefull duty: then we come in the next place to ſome directions how to carie our ſelues in it.*

Sol. How to iudge our ſelues.

1 First, in iudging our ſelues, *let vs call and cite our ſelues before our ſelues*, and fall to a reckoning both with our perſons, and the ſtate wherein we ſtand, and likewiſe the actions that come from vs: what is good in vs, and what is ill: what omitted, and what committed: what corruption is mingled with our beſt performances, and ſuch like, as we ſhall ſee after. First, call our ſelues to a reckoning, and ſee whether we can giue account to our ſelues or no: And if we cannot giue account to our ſelues, much leſſe can we to the All-ſeeing eye and Iuſtice of God. I would faine haue a worldling giue account to himſelfe, why the elder he growes, the more worldly he ſhould be, he cannot giue an account to himſelfe for it. I would haue a prophane ſwearer giue account to himſelfe, why hee dallies with the great and terrible Maieſtie of GOD, as if he were greater then he, when he pronounceth that hee will not hold him guiltleſſe, that takes his Name in vaine. I would faine know of thoſe that ſpend the prime of their time and yeares in the ſeruice of the Deuil, and bring their rotten old age to GOD; what account they can giue to their owne hearts. I would haue any ſinner, that liues in a courſe of ſinne giue account to his owne heart: thou wretched man, canſt thou not giue an account to thy ſelfe, GOD is greater then thy heart, how doeſt thou thinke to ſtand before the Iudgement ſeat of GOD ere long? The firſt thing therefore, is to arraigne our ſelues at our owne barre, (I exclude not others, that haue calling to examine others,) but eſpecially preſent our ſelues.

2 And when we find any thing amiſſe, *Then beſides this arraigning of our ſelues, we muſt giue ſentence againſt our ſelues*: that is the ſecond thing in diſcuſſing: as *Dauid, Pſal. 73. 22.* So fooliſh was I, and as a beaſt, when hee had entertained a thought that GOD neglected his Church, and regarded it no more, hee had a diſhonourable thought of God raiſed in his heart, Oh ſaith he, I was aſhamed, ſo fooliſh, and ſo like a beaſt was I: and ſo you haue the Prodigall, and *Dan. 9.* and *Ezra 9.* for examples how to paſſe a Cenſure vpon our ſelues, when we find any thing amiſſe, and labour, that thoſe affections that are in vs towards ill, as griefe, and ſhame, and ſorrow, may be ſtirred vp in vs, by ſetting our ſelues in griefe, and ſhame, and ſorrow, as we ſhould, to turne the ſtreame of our affections the right way.

When we finde any thing amiſſe in our own hearts, when we haue giuen ſentence, and iudgement vpon our ſelues:

3 Then proceed to *Execution*, let them goe together *Iudgement* and *Execution*; this the Apoſtle calls an holy reuenge; If wee haue beene proud, let vs abaſe our ſelues; If we haue beene baſe in the duties of Charity, and good Works to others, let vs now as *Zacheus*, labour for the contrary. If we haue miſpent our precious time, let vs labour now to redeeme the time, to doe the contrary good: This courſe we ought to take.

Luk. 19. 8.

And *for the things, that we ought to ſift, and to try, and to iudge, they are not onely our perſons, but whatſoeuer comes from vs: we are to iudge all our actions, not onely our ill actions, but our good actions*; there is much droſſe mingled with our gold, let vs examine our beſt

best actions: Nay, and not only our outward, but go to the very root. When we find a fault in any outward action, follow it to the very corrupt spring. Those that haue a Plant, that beares venemous fruit, they digge it at the root; so when any bad fruit comes from vs, goe to the roote, strike there at it, follow sinne to its burrow, its first hatching place, to the very heart. Thus *Dauid* doth, *Psal.* 51. 5. he goes to his birth sin: What should I speake (saith he) of the sinnes that I haue committed? In sinne was I conceiued. In all actuall sinnes looke to the corrupt root, and puddle whence they come; as, oh what is this word that I haue spoken! what is this action? I haue a corrupt nature, that is ready to yeeld to an hundred such vpon the like occasion, and thereupon goe to the heart, and to the soule, and censure that; for that is worse, then any particular act whatsoeuer.

Take heed of laying the fault vpon this occasion, or that occasion, when we find our selues faulty. No, say it was thou my proud heart, it was thou mine angry heart, my base worldly heart, the occasion did but helpe, the principall was mine owne heart. Let vs labour therefore to bee acquainted throughly with our heart, that is wondrous vnfaithfull, there is a mystery of deceit in it.

Quest. What is the reason, that Gods Children sometimes fall into sinnes that they neuer thought of, and that (naturally) they are not prone to?

Sol. Because there is no man, that sufficiently knowes the depth of the falshood of his owne heart. For *Moses* to become an angry man, that was the meekest man on earth, it was strange: yet at the waters of strife he brake forth into passion. For *Dauid*, that had his heart touched for cutting off the lap of *Sauls* garment, it was strange to come to murther. Now who would haue thought, that murther had lodged in *Dauids* heart? For *Peter*, that loued Christ so much, to come to denie, and to forsweare his Master, who would haue thought, that forswearing had lurked in the heart of *Peter*? Beloued, we know not what corruption lurkes in our hearts; Nay some times wee shall find, if we search our hearts narrowly, those corruptions therein that at other times we are not prone to, (so deceitfull is our heart:) And therefore in all breaches outwardly in speech or carriage, bee sure to runne to the heart, to condemne sinne, and to strike at it there.

Num. 20. 10.

1 Sam. 24. 5. 2 Sam. 11. 15.

Math. 26. 73.

Well, thus we see some directions how to carry our selues. *It is not (Beloued) the hauing of corruption that damnes men, but the affections we carry towards our corruptions.* The best of vs haue corruptions, but marke how wee doe carry our selues towards them. A carnall man pleades for his corruptions, he strengthens them; and another man hath corruption, but it is hardly vsed. Corruption is differently vsed in the heart of a carnall, and of a gracious man, for in the one it is fostered, cherished, and pleaded for; in a ciuill carnall man: t in the other man it is indeed, but it is subdued, and mortified: it is iudged and condemned: as we say of a man, when iudgement is passed vpon him, hee is a dead man, though he be not dead; because the sentence of death is passed vpon him: who when he comes to be executed, by little and little hee dies, till he be perfectly dead: So it is when corruption is iudged by vs and condemned in our hearts, it is, as it were dead, because wee haue passed the sentence on it, we haue condemned it, and because we haue begun the execution, that shall end in death; and therefore, as we would difference our selues from the world, let vs labour more and more, that though we haue corruption, yet to carry our selues thus towards it, to make it more hatefull by all meanes; Wee cannot make it too hatefull to vs, it doth vs all the mischiefe in the world, it is the ill of ills, all other ills are but the fruits of it, it puts a fiery venomed sting vnto all things, it makes things comfortable vncomfortable, as the houre of death that should be thought on, as our entrance into heauen; and the day of Iudgement, the consideration whereof should be our ioy. What makes these things terrible? Oh, it is sinne, the sinne that we cherish, and loue better then our soules, it is that, that makes things, that are most comfortable, vncomfortable. What a thing is that, that makes vs afraid to goe to GOD? to thinke of a gracious GOD? that hinders vs in our best performances?

How corruption hurteth vs,

Note.

ces? that makes vs backward and dull? Labour by all meanes to make sinne odious, I say. In the best common wealth in the world, there wil be lurking rebels, base people: what, doth the common wealth beare the blame? No, the lawes are against them, and they are executed when they are found out: So in the best heart there will be rebellious thoughts, euill thoughts, but let it not bee laid to the charge of Gods people; there are lawes against them, they labour to find them out, and to execute them; here is the comfort of Gods Children, that though they groane vnder many Infirmities, yet they looke vpon them as enemies, and as obiects of their mortification.

Note.

3 Well (to hasten.) Againe, in iudging our selues, *Let vs labour to iudge our selues for those things that the world takes no notice of*; for spirituall, for inward things: as for stirring of *Pride*, of *worldlinesse*, of *Reuenge*, of *Securitie*, *Vnthankfulnesse*, and such like, *vnkindnesse towards God*, *barrennesse in good duties*, that the world cannot see: Oh let these humble our hearts. For want of iudging our selues for these, God giues vs vp to outward breaches, and iustly too: When wee make not conscience of spirituall sinnes, God giues vs vp to open sinnes, that staine, and blemish our profession.

4 Againe, *for the sinnes in good duties*; Take heed in our best performances, that wee be not deceiued in them. Poyson is dangerously taken in sweet Gloues, and in sweet things, because it is conueyed in sweetnesse: and so in holy duties, there is conueyed pride, and resting in them. Take heed, least corruption mingle some deadly thing with our best performances.

The *Corinthians* came to the Table of the Lord, but because they thought the duty a good dutie, and that they might not sinne in a good duty, they came hand ouer head, carelesly; oh, but we see how God deales with them: And therefore, let vs examine in good duties, and performances, with what mindes we come, with what preparation, with what aimes and ends: Many thousands wee may feare are damned, euen for good duties: for duties, that are not ill in themselues, because they thinke, they may be bold there, and put off the power of grace, and rest in common ciuill things, in outward performances: *When we regard not the manner, God regards not the matter of the things we doe*, but often times, he punisheth for the performance of good duties, as we see here in the *Corinthians*: But to proceed.

Directions how to iudge our selues.

Let vs obserue some helps to all this that we haue spoken: To helpe vs, let vs get a good rule: Let the rule of our iudging, and discerning, be digested into our hearts; let the Word of God be ingrafted into vs: that is the word, that wee must iudge by: that we must be saued or damned by ere long: for false rules, the practise of the world, our owne imaginations, away with them; we must not iudge by those, but by the truth of God: and therefore bee sure of this, that so the rule, and our soules may be one, that we may haue the rule as ready, as any corruption, and as any sinne is; When any thing ariseth in our hearts, that the word ingrafted in our hearts may be ready to checke it presently. An vnlearned Iudge oftentimes may marre all, (whatsoeuer the cause be, though neuer so good:) So when the iugdement is not instructed, an ignorant person can neuer mannage his owne soule: Let vs labour for knowledge, that we may be learned in this iudicature and iudgement of our selues.

Quest. *What is the reason, that many good soules are ready to beare false witnesse against, and to condemne themselues for what they should not?*

Sol. Sometimes they condemne their state, and thinke they are not the Children of God, when they are: they want iudgement out of Gods booke: because they haue corruption in them, they conclude that they haue no grace: because they haue but little grace, therefore they haue none at all: *as if Gods glorie were not to shew his strength in the midst of their weaknesse: and so for want of iudgment out of the Scriptures, they lay a plaister vpon a sound place, and a true man is condemned for a Traitor*: Iust persons condemne themselues in their courses that are gracious, for want of a sanctified, and good iudgement: Let vs labour to haue our iudgement rightly instructed out of Gods Word, and in the vse of all good meanes, grow in knowledge

1 Why Gods Children come to belye and wrong themselues. *Note.*

ledge that we may be diſcerning Chriſtians, to iudge betweene the fleſh and the Spirit, betweene good and bad, to haue our ſenſes exerciſed in this kinde.

And not onely to haue the Law, but to know the Goſpell too: To know in what eſtate Chriſtians ſhould be vnder the Goſpell, not to looke to legall breaches altogether, but what the Goſpell requires: not onely how ſhort we are of the Law, (which we can neuer attaine to) but of that, which we might attaine to in the Goſpell: *Let vs bring our ſelues to that which we might be, and which others haue attained to,* to the view of others better then our ſelues, and this will make vs to iudge our ſelues. But (as I ſaid before) let vs labour to know the ſinnes againſt the Goſpell; let vs know what condition of life is required vnder the Goſpell; a *fruitfull life*, and a *thankfull*; our whole life ſhould be nothing but thankfulneſſe vnder the Goſpell, and fruitfulneſſe: wee ſhould be inflamed with the loue of Chriſt: Oh take heed of turning that Grace of GOD into wantonneſſe: Oh, would we haue freſh euidence of the loue of GOD in Chriſt? would we not doubt of the loue of GOD in Chriſt? take heed of ſins againſt the Goſpell: know what the conuerſation of a Chriſtian ſhould be, to walke worthie of the Goſpell, worthy of the high calling of a Chriſtian. The ſtate of the Goſpell requires, that we ſhould deny all vngodlineſſe, and worldly luſt, and liue righteouſly, and ſoberly, and godly, &c. that we ſhould be earneſt, and zealous of good workes. When we finde our ſelues otherwiſe, thinke, Oh this is not the life of a Chriſtian vnder the Goſpell; the Goſpell requires a more fruitfull, more zealous cariage, more loue to Chriſt: *Anathema Maranatha* belongs to him that loues not the Lord Ieſus: and therefore when we finde any coldneſſe to ſo gracious a GOD, and ſo bleſſed a Sauiour, let vs condemne our ſelues.

What kinde of life the Goſpell requires. 2

1 Cor. 16. 22. 3

And take the benefit likewiſe of the iudgement of others, if we would learne to iudge our ſelues throughly; conſider what others ſay: *It is one branch of the communion of Saints to regard the iudgement of others.* Oh it is a bleſſed thing to haue others tell vs of our faults, and as it were to pull vs out of the fire with violence (as *Iude* ſpeaketh,) rather to pull vs out with violence, with ſharpe rebukes, then wee ſhould periſh and bee damned in our ſinnes. If a man be to weed his ground, he ſees need of the benefit of others: if a man be to demoliſh his houſe, he will be thankfull to others for their helpe: So hee that is to pull downe his corruption, that old houſe, hee ſhould bee thankfull to others, that will tell him, this is rotten, and this is to blame; who if he be not thankfull for ſeaſonable reproofe, he knowes not what ſelfe-iudging meanes. If any man be ſo vnciuill, when a man ſhewes him a ſpot on his garment, to grow cholerick, will we not iudge him to be an vnreaſonable man? And ſo when a man ſhall be told, This will hinder your comfort another day; if men were not ſpiritually beſotted, would they ſwell, and be angry againſt ſuch a man? Therefore take the benefit of the iudgement of others, among whom you liue: This was *Dauids* diſpoſition, when he was told of the danger, going to kill *Nabal*, and his houſhold, when *Abigail*, a diſcreet woman, came and diuerted him, Oh (ſaith he) *Bleſſed be God, and bleſſed be thou, and bleſſed be thy counſell*, thou haſt kept me from ſhedding of innocent blood this day. So we ſhould bleſſe God, and bleſſe them that labour by their good counſell and aduice to hinder vs from any ſinfull courſe, whatſoeuer it is.

1 Sam. 25. 32. 4

And then againe (as a helpe to awaken thy Conſcience) go to the houſe of mourning; that will helpe vs by awakening conſcience: conſider the iudgements of God abroad in the Church, and conſider our danger at home, and labour to haue our hearts awakened, and then we will be ready to iudge our ſelues, when we keepe our ſoules in a waking temper: take heed of ſpirituall ſecurity aboue all things.

5

For our conuerſation, let it not be with the world, for then we will iuſtifie our ſelues; but conuerſe with thoſe that are better, and the light of their excellency will abaſe vs, and make vs to iudge our ſelues. I haue reaſon to be as good as they, to be as forward as they: what a ſhame is it for me not to doe as they doe? To bring our ſelues to the light of good examples, it doth much good to Chriſtians, and makes them aſhamed of their backwardneſſe, and dulneſſe: Thoſe that haue falſe hearts they ſhun the company of thoſe that

that are better then themselues; who because they would haue all alike, they besmeare and sully others in their reputation, because they shall not be thought to be better then they. A base and deuillish course: whereas a Christian labours to conuerse with those that are better, because he would grow better then himselfe: take heed of a false heart in this kinde.

6 Againe, (because I cannot follow the argument so fully, as I thought I should haue done) when all these helpes, and directions perhaps are not sufficient, *Ioine with these a desire, that God would help vs by his own Spirit to search our hearts, and iudge our selues*, and complaine to him of our corruptions, and weaknesses; as the *Virgin* when she was forced, *Deut. 22. 26.* if she complained, she saued her reputation, and her life: So complaine to God, Lord I would serue thee, but corruption beares too great a sway in me, and desire GOD to helpe vs with heauenly light and strength, so shall we escape eternall death. Corruption is his enemy, Christs enemy as well as ours, and Christ (if we beg of him) will helpe vs against his enemy and ours: this should be our daily course and practice.

Note well.

Obiect. Now some will obiect, *Here is a troublesome course, what a deale of doe is here? What kinde of life would you haue the life of a Christian to be, to be thus discussing, and censuring?*

Sol. I answer, *It is the trouble of physicke that preuents the trouble of sickneſſe.* Is it not better to be troubled with physicke, then to be troubled with a long and tedious sickneſſe? Is it not better to be troubled with the paine of a tent, then with the paine of a wound? All this is but preuenting: by this course, we preuent further trouble. For we must know, that God hath put Conscience into vs, and this conscience must, and it shall haue its work, either in this world, or in the world to come: and therefore let vs discharge it now by sifting, by examining, and condemning our selues, that it may not rise, and stand against vs, when we would haue it our friend. Oh carie things so, that Conscience may be a friend at the day of Iudgement, put it out of office now, let it say what it can, stifle it not, stop it not, diuert it not, let it haue its full scope to say what it can. For I beseech you doe but consider the fearfull estate of a man, that hath neglected selfe-examination, when he comes to dye, and is in any trouble, when he sees death before him, liue he cannot, and to dye he is vnfit: for if he looke backe, he lookes backe to a world of sinne not repented of; forwards, he sees eternall damnation before him: if he looke to GOD, he is offended for his rebellious course of life: where is then the comfort of such a one, that in the glorious light of the Gospell doth not practise this duty of iudging himselfe?

Sinne must bee iudged, either in a repentant heart, or by GOD (being against Gods prerogatiue) for he hath made a Law against it; iudged it must be, we must giue account of euery idle word, either in a repentant heart by afflicting our owne soules for it, or at the day of Iudgement. Now what a fearfull thing will this be, to haue all to make account for then? Is it not a great mercy (Beloued) that GOD hath pointed out such a course to set vp a Court of Conscience to preuent shame? Were it not a shame for vs to haue our faults written in our foreheads? and yet better so, then to haue all to reckon for at the day of Iudgement. For if all our faults were laid open, our corrupt thoughts and vile affections here; there were hope of repentance in this world; but to haue them laid open to our shame and confusion in the world to come, it is a matter of eternall despaire. Now God to preuent both these, hath set vp a Court of Conscience, that wee might iudge our selues, and preuent shame here, and damnation hereafter.

And how shall this torment in Hell, when a man shall thinke, God put Conscience in me, if I had not put it off, but suffered it to haue done what it would, I might haue beene thus and thus, but now I haue wilfully cast my selfe into this: it will be the Hell in Hell, that shall torment vs more then Hell, when we shall thinke, I haue brought my selfe carelesly and securely to that cursed estate such shall be then in; therefore I beseech you consider the misery of a man that neglects the practice of this duty, and consider withall how happy and how sweet the condition of that man

is,

is, that hath, and carefully doth daily performe this duty: he is afraid of no ill tidings: if any thing come, he hath made his reckoning, and account with God; there is no sinne vpon the file vnrepented of, and vniudged, and vnconfessed to God. If hee lookes backe, he considers his sinnes; but he hath repented of them: If he look forward, he sees nothing but God reconciled, and he can thinke of Death, and Iudgement, with comfort. Oh the happinesse, and the peace, and the inward Paradise of such a man, aboue another careless man, that puts off his estate, because he will not trouble and afflict his owne Soule, and torment himselfe, before his time.

Here is the difference between a careless & a sound Christian: what the one thinks now, the other shall ere long; but onely the one is mad now, and is not his owne man, but besotted with ambition, and couetousnesse; the other is sober, and in his right wits, able to iudge, and to censure himselfe. And therefore let holy persons, that are carefull, passe not a whit for the censures of vaine persons: they speake against what they know not; against a strict course of life: those that trusse vp the loynes of their soules, and are carefull of their wayes; they are the onely sound Christians, they are the onely comfortable Christians, that can thinke of all conditions, and of all estates comfortably. I beseech you take these things to heart, and let vs be stirred vp to performe this duty I speake of, of daily trying and examining of our wayes, that daily we may relliſh Christ.

Difference of Christians and wicked men.

What is the reason there is no more reioycing, and thankfulnesse for Christ? *Quest.*

We keepe not the wound, I meane corruption, open, we see that which is vnmortified, but we dry it vp; and therefore we doe not relliſh Christ: sweet is Christ to the Soule, that is exercised in a search of his owne heart, and wayes. *Sol.*

But at what times especially are we to examine? *Quest.*

At all times, euery day: because we must feed on Christ euery day, therefore we ought to haue these foure herbes, considering, that we daily sinne, that Christ may relliſh; Christ iustifieth the vngodly euery day: we haue vse of iustification, and therefore we should daily see our corruptions, and iudge our selues for them: then Christ is Christ indeed, and Iesus is Iesus indeed to vs. Euery day let vs doe this: we haue short memories, and sinne when it is greene; it is easily rooted out: therefore euery day before sinne be rooted, let vs iudge our selues: the more we doe it now euery day, the lesse we shall haue to doe when we dye, and when we are on our sicke beds, and therefore doe it still, that we may haue the lesse to doe, when we are weake. Is that a fit time to goe ouer our life, and to censure our courses, when we are in such a case, as we cannot thinke of earthly things? Oh, *It is an ill time to get Grace, when we should vse Grace.* And therefore, that we may haue the lesse to doe, when we shall haue enough to doe to struggle with sicknesse, and haue nothing to doe when we dye, but to dye, and comfortably yeeld vp our soules to God, let vs be exact in our accounts euery day. *Sol.*

Times of selfe examination.

But more especially we should doe so, when we are to deale with God, as now we are to receiue the Communion, wherein we draw neare to God. Those that goe to great persons, they will not goe in raggs, but put on their best attire, and make all neat and handsome, that nothing may be offensiue. Haue wee this wisedome, when we appeare before any greater then our selues? When we are to appeare before God and Christ (especially to haue so neare communion, as we haue in the Sacrament) let vs labour (I say) to come neat and prepared. When they were to come to the *Passeouer*, the Lamb was singled out beforehand three dayes, that they might haue time to prepare themselues in: But we ought especially to examine, and to iudge our selues, when we come neare to God in holy communion, to feast with God, which is here intended, when we come to receiue the blessed Sacrament. They should haue prepared, and haue iudged themselues; because they neglected it, they were iudged of God: and therefore know you, that meane to receiue now now: is the time, when wee should iudge our selues, the more especiall time; though we should doe it euery day, yet this is the speciall time. Take heed of Superstition

Exod. 12. 6.

ſtition though, to thruſt all Religion into one time, to the time of the Communion, as many doe: they turne off all their examination to a little time before the Communion, and the taking of the Communion to one time of the yeare; to *Eaſter*: and thus they thinke GOD will beare with them. Oh take heed, that is ſuperſtition, (as I ſaid before,) keepe a daily account: euery weeke examine, how wee haue kept our daily account; and euery moneth examine how wee haue kept our weekly account; and when wee come to the Communion, examine how we haue kept our daily account, whether wee haue ſlubbered any thing before, eſpecially when we come to take the Communion.

Queſt. *But what ſhall we doe, when we haue done all? when we haue examined, and iudged, and paſſed a cenſure vpon our ſelues, what ſhall we doe, when we haue done all?*

Sol. What to doe when we haue iudged our ſelues.

When we are condemned in one Court, goe to another: as a man that is condemned in the *Common Law*, he appeales to the *Chancery*: When we are condemned in the Court of Iuſtice, flye to Gods Chancery, flye to Mercy. He that hath a ſentence paſſed in one Court, he appeales to another: when we haue iudged our ſelues, then appeale to Mercy; for this is to do it in faith: and when we iudge our ſelues in faith, then (vpon our iudging) we know that GOD will pardon. You know, he hath promiſed, If we confeſſe our ſinnes, he is mercifull to forgiue them. Say; Lord, I confeſſe them, cancell thou the Bond, cancell thou the Debt: therefore a Chriſtians plea is, when he hath iudged himſelfe, to flie to GOD for pardon. *Saul*, we know, could iudge himſelfe; and *Iudas* could paſſe a ſentence vpon his owne act, that hee had ſinned: but they went no further, they did not flye to GOD for mercy in Chriſt. Therefore let vs flye to the Throne of Grace; as we haue an excellent patterne of this, *Pſ.* 130. 3. ſaith the Pſalmiſt there: *If thou be ſtrict to mark what is done amiſſe, Lord, who ſhall abide it?* There he is condemned in one Court; If thou bee ſtrict to marke what is done amiſſe, who ſhall abide it? There being condemned in that Court, he flies to the Throne of grace: *But there is Mercy with thee, that thou mightſt be feared*: Lord if thou be ſtrict to marke what is done amiſſe by me in this action, and in that action, who ſhall abide it? But Lord there is mercy with thee in Ieſus Chriſt, in whom thou haſt ſtabliſhed a Throne of Mercy; there is Mercy with thee, that thou maiſt be feared. Take this courſe, and vndoubtedly God will ſhew mercy; becauſe the Sonne directs vs to the Father, in the Lords Prayer, that we ſhould aske forgiueneſſe; and GOD the Father directs vs to his Sonne, to beleeue his Sonne for forgiueneſſe. *This is his commandement, that we beleeue in his Sonne Ieſus Chriſt.* 1 Iohn 3. 23. Wee cannot honour the Father more, we cannot honour the Sonne more, then to goe to GOD for Mercy, becauſe GOD in Chriſt now will be glorified in his Mercy.

Pardon of Courſe. *Let vs fetch out a pardon of Courſe for euery Sinne; If we confeſſe our Sinnes, hee is mercifull to forgiue our Sinnes*: And therefore it is our owne fault, if we finde not the aſſurance of the forgiueneſſe of them, becauſe we deale not roundly (without a ſpirit of guile) with GOD. That is the next duty then: After we haue iudged our ſelues, to goe to Mercy: And to ſhew you one example, how peace comes in after this iudging of our ſelues; *Rom.* 7. 24. the bleſſed Apoſtle complaines of his owne corruptions: he had laid ſore to his owne charge, that the ill that he would not doe, that he did; and the good that he would doe, that he did not: and he breakes out: *O wretched man that I am.* What did he find preſently vpon this? *Thankes be to God preſently vpon it*, as if he had found peace preſently vpon complaining of his corruptions, Oh miſerable man, &c. So when we honour GOD by confeſſing, and iudging our ſelues, he will honour vs with inward peace, and ioy: *Becauſe Faith honours him by truſting and relying vpon his Mercy.* If therefore we would find inward peace in the pardon of our ſinnes, let vs deale faithfully with our ſoules, in ſpreading our ſinnes before GOD, and we ſhall find peace preſently vpon it; If not, learne to wait, for vndoubtedly GOD will make good his promiſe.

Queſt. *But what ſhall we doe in the next place, after we haue ſo opened the caſe to God; and gone to him for pardon, and forgiueneſſe, and mercy in Chriſt?*

Then

Then renew our couenant with GOD for the time to come, of better seruice, and enter vpon reformation vpon our resolution; for this is a fruit of the former. *Sol.*

How shall we know that we haue humbled our selues, and iudged our selues, as we should doe? *Quest.*

When we relish the mercy of God in the pardon of our sinnes. *Sol.*

But how shall we know when God hath pardoned our sinnes? *Quest.*

When he giues vs grace to renew our couenants for the time to come, not to offend him; and when he giues vs strength to reforme our wayes; for, with pardoning Mercy, there goeth healing Mercy. *Psal.* 103. 1. Praise the Lord O my soule, that forgiues all thy sinnes, and heales all thine infirmities: So these must goe together, iudging and censuring of our selues, then pleading for mercy, and renewing of our couenants, with reformation thereupon. A Christian lookes as well to the time to come, as to the time past; for the time past, he repents; for the time to come hee resolues against all sinne. A wicked carnall man could bee content to be freed from the guilt of sinnes past, that his conscience might not twitch him, and torment him; But for the time to come, he makes no conscience to entertaine any vowes, and purposes, or desire that GOD would assist him against all sin. But a Christian is as carefull of the sinne, that he is in danger to commit for the time to come, as a wicked man is to haue the sinne past off his conscience. *Sol.* How to know when sinne is pardoned.

As therefore we would haue an euidence of our certainty, let vs looke that wee renew our couenants, and purposes for the time to come: an excellent patterne for this, you haue *Psal.* 19.12. where *Dauid* prayes, Lord clense me from my secret sins, (for the sinnes that hung vpon him, and his sinnes past:) and what for the time to come? Lord keepe me, that presumptuous sinnes haue not the dominion ouer me. So we should pray to GOD, Lord clense me from my former sins, and keepe me by thy holy Spirit, that presumptuous sins for the time to come haue not the dominion ouer me: and as it is in the Lords Prayer, to ioyne both together, *Forgiue vs our debts*, and *lead vs not into temptation* for the time to come: Those that feele in their soules assurance of pardon, they will entertaine purposes against all sinne for the time to come: they will as heartily say, Lord lead me not into temptation; as they will say, Lord forgiue me my sinnes. *Exhortation.*

Well, I beseech you, let vs lay these things to heart, to practise them; our peace depends vpon them. Oh how sweet is peace and rest, after we haue made our peace with GOD; when we haue dealt throughly and soundly with our owne soules, and haue not daubed with them! There may be dangerous times a comming; there is a cloud hangs ouer our heads, we know not how it may fall; we see all the world is in combustion: who, when troubles come, will be the happy man? He that hath iudged himselfe, accused himselfe, that hath mortified his Corruptions, and according to the grace that GOD hath giuen him, renewed his couenant, and laboured to reforme his life, and keeps it in his purpose of heart so to doe: (as *Dauid* prayes, that he may not offend GOD for the time to come,) he is fit for all times; whatsoeuer times come, they shall find him in good purposes. What a fearfull thing were it, if death, if some terrible iudgement should light on vs in an euill course of life, what would become of vs then? Happy man is he, that is in the good way, in good purposes, in good resolutions, that the bent of his soule is to GOD, and to Heauen ward: and therefore, as we would euidence to our selues, that our state is good, that we are wise, and not fooles; I beseech you let vs practise this duty, and make it more familiar to vs then we haue done; and then vndoubtedly wee shall finde somewhat in vs better then Nature. Nature cannot iudge it selfe, Corruption cannot passe a censure vpon it selfe; it is Grace, a principle aboue Nature, that censures Corruption: and therefore when we iudge our selues, it is an vndoubted euidence, that we are in the state of Grace: who would want such an euidence? *Vse.*

Againe, when we find want of Grace, goe out of our selues, goe to GOD, and to Christ; naturally we stick in our selues: *Iudas* and *Saul*, they could not goe to God for mercy, when their conscience was awaked with the sense of their sinne. To goe *Vse 2.*

to God for pardon, it is an argument that there is somewhat wrought about Nature in the heart; and therefore, as we would haue an euidence to our soules, that there is somewhat in vs aboue common men, *Let vs iudge our selues; let vs spare no sinne, that God may spare all*: be seuere to our selues, that God may be mercifull to vs: and when we haue done this, looke to the abundant mercy of God in Christ: Where sinne hath abounded, grace hath more abounded. Oh, mercy! is sweet after we haue searched into our Corruptions; there is a height, and bredth, and depth of mercy, when we haue felt the height and bredth, and depth of corruption first. The Lord give a blessing to that which hath been deliuered.

Rom. 5. 15. How to know when sinne is pardoned.

FINIS.

Exhortation.

As therefore we would haue an euidence of our certainty, let vs looke that we renew our couenants, and purposes for the time to come: an excellent patterne for this, you haue Psal. 19. 13. where Dauid prayes, Lord cleanse me from my secret sins, (for the sinnes that stung vpon him, and his times past;) and what for the time to come? Lord keep me, that presumptuous sinnes haue not the dominion ouer me. So we should pray to God, Lord cleanse me from my former sins, and keepe me by thy holy spirit, that presumptuous sins for the time to come haue not the dominion ouer me: and as it is in the Lords Prayer, to ioyne both together, Forgiue vs our debts, and lead vs not into temptation for the time to come: Those that feele in their soules assurance of pardon, they will entertaine purposes against all sinne for the time to come: they will as heartily say, Lord lead me not into temptation; as they say, Lord forgiue me my sinnes.

IVDGE-

Well, I beseech you, let vs lay these things to heart, to practise them; our peace depends vpon them. Oblow I wot is peace and rest after we haue made our peace with God; when we haue dealt thoroughly and roundly with our owne soules, and laid not clashed with them! There may be dangerous times a coming; there is in combustion: who, when troubles come, will be the happy man? He that hath iudged himselfe, accused himselfe, that hath mortified his Corruptions, and according to the grace that God hath giuen him, renewed his couenant, and laboured to reforme his life; and keepes it in his purpose or heart to doe: (as Dauid prayes, that he may not offend God for the time to come) he is fit for all times; whatsoeuer times come, they shall find him in good purposes. What a fearfull thing were it, if death, if some terrible iudgement should light on vs in an vncouth or strange way, when we should be secure or vs then? Alas my soule, that is in the good way, in good purposes, in good resolutions, that the best of the people is so, and to Heauenward: and therefore, as we would euidence to our selues, that our state is good, that we are wife, and not fooles, I beseech you let vs practise this duty, and make it more familiar to vs then we haue done; and then wonderfully we shall finde somewhat in vs better then Nature. Nature cannot iudge it selfe, Corruption cannot passe a censure vpon it selfe, it is Grace, a principle aboue Nature, that censures Corruption: and therefore when we iudge our selues, it is an vndoubted euidence, that we are in the state of Grace. Who would want such an euidence?

Againe, when we find want of Grace, goe out of our selues, goe to God, and to Christ; naturally we flick in our sinnes: Iudas and Saul they would not goe to God for mercy, when their conscience was awaked with the feare of their sinnes. To goe to

IVDGEMENTS
REASON.

SERM. IIII.

1 COR. 11. 30, 31, 32.

For this cause many are weake, and sicke among you, and many sleepe.
For if we would iudge our selues, we should not be iudged.
But when we are iudged, we are chastened of the Lord, that we should not bee condemned with the world.

AFter blessed S. *Paul* had sowne the seed of heauenly doctrine, *Satan* had sowne some tares: besides some corruption in doctrine, there was also corruption in life among the *Corinthians*; whereupon God was forced in mercy to visit them with some iudgement: and lest they should be ignorant of the cause, the blessed Apostle here doth put his finger to it, (*For this cause.*) Wee haue considered these foure things in the words; *The Cause* of the Iudgement: and then *the Kindes*: and *the Remedy* for the preuention, if it had beene vsed; *If wee would iudge our selues, wee should not bee iudged.* And *the Comfort*: howsoeuer, *When we are iudged, wee are chastened of the Lord, that we should not be condemned with the world.* Of the Cause, the Kindes, and the Remedie, we haue spoken; and now we proceed to the Comfort.

Marke here the Text that I haue read vnto you: though wee doe all neglect this forenamed Remedy in part, yet GOD is wonderfull mercifull: *When we are iudged, we are chastened of the Lord, that we should not be condemned with the world.* We will vnfold the Comfort, as the Text leads vs: In the words consider these things especially: these generall Heads.

1 First of all, *That there is a world that must be condemned.* We shall not be condemned with the world.

2 And then, *Gods people shall not be condemned with the world.*

3 The third conclusion that ariseth out of the Text, is this, *that the way that God sanctifies to preuent his children from damnation, is fatherly correction and chastisement*: and therefore we are iudged, that we should not be condemned with the world: in the vnfolding of which course that GOD takes, these three things are to be touched.

1 *That Gods dealings with his children, are but chastisements.*

2. *And his Chastisements*: we are chastened of the Lord.

3. *And that they are blessed for this end, to keepe vs from damnation*; these things we will speake of in order. First, *There is a World that is to be condemned: Gods children shall not be condemned with the World.*

Doct. 1.

What is the world in this place?

What is meant by the world.

The world in this place, it is not the frame of Heauen and Earth: but (to auoid multiplicity of acceptions, in which were idle to spend time) by World here is meant those that *Peter* speakes of, the vngodly world, the world of vngodly, as we see 2 *Pet.* 3. 7. they are called the world of vngodly: so there is a world took out of the world, the world of the Elect: for as in the great world there is the little world (*Man*,) so in the great World of Mankind, there is a little world, the world of Gods people; but here it is the world of the vngodly.

Why are they called the World?

Why the wicked are called the world.

1 They are called the world, *partly because they are great in the World*: they swagger in the world, as if they were vpon their owne dunghill there, and as if they were the onely men in the world, as indeed for the most part they are: Gods people are a concealed, a hidden people here. And then againe, they are the world, *because they*

2 *are the most of the world*: but especially they are the world, *because the best thing in them*

3 *is the world*; they haue their name from that they loue; *loue is an affection of vnion*: What we loue, that we are knit vnto. Now because carnall men are in loue with the things of the world, being vnited in their affections to it, they haue their name from that they loue. And indeed, anatomize a carnall man, that is not in the state of Grace, rip him vp in his soule, what shall you finde in him, but the world? you shall find in his brain, worldly plots, worldly policy, & vanity; you shall find little of the word of God there, and scarce any thing that is good, because the best thing in him is the world, therefore he is the world. But to passe from the meaning of the word to the point, *This world must be condemned.* Why condemned? Marke these foure or fiue Reasons.

VVhy the world must be condemned.

1 First of all, *Because the world doth set it selfe vpon things, that must be condemned*, vpon present vanities: Why? all things in this world must passe through the fire ere long, the frame of Heauen and Earth, and all in it. Now those that loue the world especially, and haue no better things in their soules, they must perish with the world; he that stands on yce, and on slippery things, he slips with the thing he stands on: So those that fasten their soules vpon the world, vpon slippery and vaine things, they fall, and slip with the things themselues. Now, because the world pitched their happinesse in the things of this life, they are vaine, as the things themselues. But to goe on:

2 A second reason why the world must be condemned, is this, *Because they serue a damned Prince*, and it is pitie, that the state of the subiect, and the state of the Prince should be seuered. Sathan they serue, Sathan rules in them according to his owne lust, Sathan bathes himselfe in their humour (as it were) in their anger, in their pride, in their melancholly, in their passion: as *Saul* when he was giuen vp to an euill passion, the Deuill seazed vpon him, so the deuill leades them according to the streame of their owne humour, and of their owne lusts; they are led according to the bent of the Prince of the world. Now being led by the temptations of Satan, who knows where to haue them vpon any Temptation, and leades them as we lead Sheepe with a

3 green bough, when he presents any thing to them, he knowes where to haue them; and he being a damned Prince, and Gouernour, all that are vnder him, are in the same condition.

4 The third reason why the world shall bee damned, is this, *Because the world condemnes God*: it is but quittance: Carnall people in the world condemne Gods waies, and Gods Children, and the wayes of religion to be nice and foolish. The world hath its conceits of it selfe, and scornes the sweetnesse of religion, and accounts the

5 Word, and obedience to be a weake and poore spirit: Considering that the world

passeth such censures vpon Gods wayes, and condemnes the generation of the righteous; if GOD condemne the world, doe you wonder, when the base and slauish world led by the deuill, and by their owne lusts will condemne GOD, and his wayes? And certainly, if you would see into the poysonfull disposition of persons among whom we liue, that are yet in the world; how malitious they are to Gods Courses: you will not wonder that GOD hath ordained such to be set on the left hand to passe the sentence of eternall condemnation vpon them: Because though the light discouer to them which way they should walke; yet they abhorre all Gods wayes, and take wayes of their owne: as if they would teach GOD wisdome, and prescribe what he should doe: as if they were wiser then GOD. All your Politicians they are such, they lead their liues, as if they would teach GOD wisdome, what he should prescribe; as if they were wiser then he a great deale; do you wonder that he condemnes them?

But you will say, the world? *What doe you talke? We are baptized, wee heare now and then a Sermon: are we the world? The world are Pagans, and Turkes, and Iewes;* and such, perhaps Papists; such as they are the world.

Obiect. Of worldlings, that they are not the world.

Ans.

Oh no (beloued,) *Babylon is in Ierusalem*, as the father saith, *Aug. de Ciuitate Dei*; the world is in the Citie of GOD, the world is among you; Nay, and that part of the world that shall bee deepest damned, is here amongst vs; for our damnation shall bee deeper then the Turks, or Iewes; you haue I knowne of all the Nations of the world, (saith GOD) and therefore I will bee sure to visit you. The three bad grounds (beloued) were the world: howsoeuer all heard the word, yet there was but one good: you may be of the world, and yet liue in the middest of the Church, as *Paul, Phil.* 3. complains of many, of whom (saith he) I haue told you often, and now tel you weeping, they are enemies to the Crosse of Christ, (they were Teachers in the Church, they were so farre from being Aliens) whose end is damnation, whose belly is their god, whose glory is their shame, who minde earthly things: When the Guides and teachers of the Church, that should giue ayme at saluation to other people, when they shall make their belly their god, and damnation their end; shall we secure our selues that we are in a good estate, because we are Baptized, and because we heare the word: when the three bad grounds did so? it is another manner of matter to be out of the world, and to be in Christ, then the world takes it for. Beloued, in holy duties there are two things, there is *the outward dutie, the shell*, and, *the life and soule of the Datie*. A carnall worldly man may doe the outward thing, he may be baptized, and receiue the Communion, he may come to heare the word of GOD; but there is a life and soule in the duty; to heare as he should, to be moulded into the performance of it, to obey that we heare, and to come to receiue the Sacrament with reuerence, and due preparation, and to encrease the assurance of saluation, and our comfort, and ioy; This is the hard part of the dutie, this the world cannot doe: let vs value our selues by the practise of the inward part of the dutie, the power of the dutie, and not rest in the outward performance.

4

The next reason to shew that the world must needs be condemned, it is this, *Because euen in the Church there are a company of men* (I beseech you let not your thoughts go out of your congregations and places we liue in when we speake of the world) *that will be damned*; it is a strange thing, that will be damned? who will be damned? I say, there are a company among whom we liue, that resolue to be damned: Why? there are euill courses, which whosoeuer will take, they will goe to hell, they will end in death, as in the *Prouerbs*, he that takes such a course, hates his owne soule: GOD saith thus, that is wisedome himselfe, and therefore if you wilfully walke in those courses that lead to hell, it is as much as if you would be damned. Indeed there is none but would be saued, if they could be saued in the pathes of the broad way, that lead to damnation, they could be content to goe to heauen in a race of vanity: who would not be saued in that sense? but the world will be damned in this sense, if they resolue to take a course to flatter their owne lusts, going their own wayes in

Prou. 8. 35.

2. *And his Chastisements*: we are chastened of the Lord.

3. *And that they are blessed for this end, to keepe vs from damnation*; these things wee will speake of in order. First, *There is a World that is to be condemned: Gods children shall not be condemned with the World.*

Doct. 1.

What is meant by the world.

What is the world in this place?

The world in this place, it is not the frame of Heauen and Earth: but (to auoid multiplicity of acceptions, in which were idle to spend time) by World here is meant those that *Peter* speakes of, the vngodly world, the world of vngodly, as we see 2 *Pet.* 3. 7. they are called the world of vngodly: so there is a world took out of the world, the world of the Elect: for as in the great world there is the little world (*Man*,) so in the great World of Mankind, there is a little world, the world of Gods people; but here it is the world of the vngodly.

Why the wicked are called the world.

Why are they called the World?

They are called the world, *partly because they are great in the World*: they swagger in the world, as if they were vpon their owne dunghill there, and as if they were the onely men in the world, as indeed for the most part they are: Gods people are a concealed, a hidden people here. And then againe, they are the world, *because they are the most of the world*: but especially they are the world, *because the best thing in them is the world*; they haue their name from that they loue; *loue is an affection of vnion*: What we loue, that we are knit vnto. Now because carnall men are in loue with the things of the world, being vnited in their affections to it, they haue their name from that they loue. And indeed, anatomize a carnall man, that is not in the state of Grace, rip him vp in his soule, what shall you finde in him, but the world? you shall find in his brain, worldly plots, worldly policy, & vanity; you shall find little of the word of God there, and scarce any thing that is good, because the best thing in him is the world, therefore he is the world. But to passe from the meaning of the word to the point, *This world must be condemned.* Why condemned? Marke these foure or fiue Reasons.

VVhy the world must be condemned.

First of all, *Because the world doth set it selfe vpon things, that must be condemned*, vpon present vanities: Why? all things in this world must passe through the fire ere long; the frame of Heauen and Earth, and all in it. Now those that loue the world especially, and haue no better things in their soules, they must perish with the world; he that stands on yce, and on slippery things, he slips with the thing he stands on: So those that fasten their soules vpon the world, vpon slippery and vaine things, they fall, and slip with the things themselues. Now, because the world pitched their happinesse in the things of this life, they are vaine, as the things themselues. But to goe on:

2 A second reason why the world must be condemned, is this, *Because they serue a damned Prince*, and it is pitie, that the state of the subiect, and the state of the Prince should be seuered. Sathan they serue, Sathan rules in them according to his owne lust, Sathan bathes himselfe in their humour (as it were) in their anger, in their pride, in their melancholly, in their passion: as *Saul* when he was giuen vp to an euill passion, the Deuill seazed vpon him, so the deuill leades them according to the streame of their owne humour, and of their owne lusts; they are led according to the bent of the Prince of the world. Now being led by the temptations of Satan, who knows where to haue them vpon any Temptation, and leades them as we lead Sheepe with a green bough, when he presents any thing to them, he knowes where to haue them; and he being a damned Prince, and Gouernour, all that are vnder him, are in the same condition.

3 The third reason why the world shall bee damned, is this, *Because the world condemnes God*: it is but quittance: Carnall people in the world condemne Gods waies, and Gods Children, and the wayes of religion to be nice and foolish. The world hath its conceits of it selfe, and scornes the sweetnesse of religion, and accounts the Word, and obedience to be a weake and poore spirit: Considering that the world

passeth

passeth such censures vpon Gods wayes, and condemnes the generation of the righteous; if GOD condemne the world, doe you wonder, when the base and slauish world led by the deuill, and by their owne lusts will condemne GOD, and his wayes? And certainly, if you would see into the poysonfull disposition of persons among whom we liue, that are yet in the world; how malitious they are to Gods Courses: you will not wonder that GOD hath ordained such to be set on the left hand to passe the sentence of eternall condemnation vpon them: Because though the light discouer to them which way they should walke; yet they abhorre all Gods wayes, and take wayes of their owne: as if they would teach GOD wisdome, and prescribe what he should doe: as if they were wiser then GOD. All your Politicians they are such, they lead their liues, as if they would teach GOD wisdome, what he should prescribe; as if they were wiser then he a great deale; do you wonder that he condemnes them?

But you will say, the world? *What doe you talke? We are baptized, wee heare now and then a Sermon: are we the world? The world are Pagans, and Turkes, and Iewes*; and such, perhaps Papists; such as they are the world.

Obiect. Of worldlings, that they are not the world. *Ans.*

Oh no (beloued,) *Babylon is in Ierusalem*, as the father saith, *Aug. de Ciuitate Dei*; the world is in the Citie of GOD, the world is among you; Nay, and that part of the world that shall bee deepest damned, is here amongst vs; for our damnation shall bee deeper then the Turks, or Iewes; you haue I knowne of all the Nations of the world, (saith GOD) and therefore I will bee sure to visit you. The three bad grounds (beloued) were the world: howsoeuer all heard the word, yet there was but one good: you may be of the world, and yet liue in the middest of the Church, as *Paul, Phil.* 3. complains of many, of whom (saith he) I haue told you often, and now tel you weeping, they are enemies to the Crosse of Christ, (they were Teachers in the Church, they were so farre from being Aliens) whose end is damnation, whose belly is their god, whose glory is their shame, who minde earthly things: When the Guides and teachers of the Church, that should giue ayme at saluation to other people, when they shall make their belly their god, and damnation their end; shall we secure our selues that we are in a good estate, because we are Baptized, and because we heare the word: when the three bad grounds did so? it is another manner of matter to be out of the world, and to be in Christ, then the world takes it for. Beloued, in holy duties there are two things, there is *the outward dutie, the shell*, and, *the life and soule of the Dutie*. A carnall worldly man may doe the outward thing, he may be baptized, and receiue the Communion, he may come to heare the word of GOD; but there is a life and soule in the duty; to heare as he should, to be moulded into the performance of it, to obey that we heare, and to come to receiue the Sacrament with reuerence, and due preparation, and to encrease the assurance of saluation, and our comfort, and ioy; This is the hard part of the dutie, this the world cannot doe: let vs value our selues by the practise of the inward part of the dutie, the power of the dutie, and not rest in the outward performance.

4

The next reason to shew that the world must needs be condemned, it is this, *Because euen in the Church there are a company of men* (I beseech you let not your thoughts go out of your congregations and places we liue in when we speake of the world) *that will be damned*; it is a strange thing, that will be damned? who will be damned? I say, there are a company among whom we liue, that resolue to be damned: Why? there are euill courses, which whosoeuer will take, they will goe to hell, they will end in death, as in the *Prouerbs*, he that takes such a course, hates his owne soule: GOD saith thus, that is wisedome himselfe, and therefore if you wilfully walke in those courses that lead to hell; it is as much as if you would be damned. Indeed there is none but would be saued, if they could be saued in the pathes of the broad way, that lead to damnation; they could be content to goe to heauen in a race of vanity: who would not be saued in that sense? but the world will be damned in this sense, if they resolue to take a course to flatter their owne lusts, going their own wayes in

Prou. 8. 35.

2. *And his Chastisements*: we are chastened of the Lord.

3. *And that they are blessed for this end, to keepe vs from damnation*; these three we will speake of in order. First, *There is a World that is to be condemned: Gods children shall not be condemned with the World.*

Doct. 1.

What is the world in this place?

What is meant by the world.

The world in this place, it is not the frame of Heauen and Earth: but (to auoid multiplicity of acceptions, in which were idle to spend time) by World here is meant those that *Peter* speakes of, the vngodly world, the world of vngodly, as we see 2 *Pet.* 3. 7. they are called the world of vngodly: so there is a world took out of the world, the world of the Elect: for as in the great world there is the little world (*Man*,) so in the great World of Mankind, there is a little world, the world of Gods people; but here it is the world of the vngodly.

Why are they called the World?

Why the wicked are called the world.

1

2

3

They are called the world, *partly because they are great in the World*: they swagger in the world, as if they were vpon their owne dunghill there, and as if they were the onely men in the world, as indeed for the most part they are: Gods people are a concealed, a hidden people here. And then againe, they are the world, *because they are the most of the world*: but especially they are the world, *because the best thing in them is the world*; they haue their name from that they loue; *loue is an affection of vnion*: What we loue, that we are knit vnto. Now because carnall men are in loue with the things of the world, being vnited in their affections to it, they haue their name from that they loue. And indeed, anatomize a carnall man, that is not in the state of Grace, rip him vp in his soule, what shall you finde in him, but the world? you shall find in his brain, worldly plots, worldly pollicy, & vanity; you shall find little of the word of God there, yea scarce any thing that is good, because the best thing in him is the world, therefore he is the world. But to passe from the meaning of the word to the point, *This world must be condemned.* Why condemned? Marke these foure or fiue Reasons.

VVhy the world must be condemned.

1

First of all, *Because the world doth set it selfe vpon things, that must be condemned*, vpon present vanities. Why? all things in this world must passe through the fire ere long; the frame of Heauen and Earth, and all in it. Now those that loue the world especially, and haue no better things in their soules, they must perish with the world; he that stands on yce, and on slippery things, he slips with the thing he stands on: So those that fasten their soules vpon the world, vpon slippery and vaine things, they fall, and slip with the things themselues. Now, because the world pitched their happinesse in the things of this life, they are vaine, as the things themselues. But to goe on:

2

A second reason why the world must be condemned, is this, *Because they serue a damned Prince*, and it is pitie, that the state of the subiect, and the state of the Prince should be seuered. Sathan they serue, Sathan rules in them according to his owne lust, Sathan bathes himselfe in their humour (as it were) in their anger, in their pride, in their melancholly, in their passion: as *Saul* when he was giuen vp to an euill passion, the Deuill seazed vpon him, so the deuill leades them according to the streame of their owne humour, and of their owne lusts; they are led according to the bent of the Prince of the world. Now being led by the temptations of Satan, who knows where to haue them vpon any Temptation, and leades them as we lead Sheepe with a green bough, when he presents any thing to them, he knowes where to haue them; and he being a damned Prince, and Gouernour, all that are vnder him, are in the same condition.

1

3

The third reason why the world shall bee damned, is this, *Because the world condemnes God*: it is but quittance: Carnall people in the world condemne Gods waies, and Gods Children, and the wayes of religion to be nice and foolish. The world hath its conceits of it selfe, and scornes the sweetnesse of religion, and accounts the Word, and obedience to be a weake and poore spirit: Considering that the world

1

passeth

passeth such censures vpon Gods wayes, and condemnes the generation of the righteous; if GOD condemne the world, doe you wonder, when the base and slauish world led by the deuill, and by their owne lusts will condemne GOD, and his wayes? And certainly, if you would see into the poysonfull disposition of persons among whom we liue, that are yet in the world; how malitious they are to Gods Courses: you will not wonder that GOD hath ordained such to be set on the left hand to passe the sentence of eternall condemnation vpon them: Because though the light discouer to them which way they should walke; yet they abhorre all Gods wayes, and take wayes of their owne: as if they would teach GOD wisdome, and prescribe what he should doe: as if they were wiser then GOD. All your Politicians they are such, they lead their liues, as if they would teach GOD wisdome, what he should prescribe; as if they were wiser then he a great deale; do you wonder that he condemnes them?

But you will say, the world? *What doe you talke? We are baptized, wee heare now and then a Sermon: are we the world? The world are Pagans, and Turkes, and Iewes;* and such, perhaps Papists; such as they are the world.

Obiect. Of worldlings, that they are not the world. *Ans.*

Oh no (beloued,) *Babylon is in Ierusalem*, as the father saith, *Aug. de Ciuitate Dei*; the world is in the Citie of GOD, the world is among you; Nay, and that part of the world that shall bee deepest damned, is here amongst vs; for our damnation shall bee deeper then the Turks, or Iewes; you haue I knowne of all the Nations of the world, (saith GOD) and therefore I will bee sure to visit you. The three bad grounds (beloued) were the world: howsoeuer all heard the word, yet there was but one good: you may be of the world, and yet liue in the middest of the Church, as *Paul, Phil.* 3. complains of many, of whom (saith he) I haue told you often, and now tel you weeping, they are enemies to the Crosse of Christ, (they were Teachers in the Church, they were so farre from being Aliens) whose end is damnation, whose belly is their god, whose glory is their shame, who minde earthly things: When the Guides and teachers of the Church, that should giue ayme at saluation to other people, when they shall make their belly their god, and damnation their end; shall we secure our selues that we are in a good estate, because we are Baptized, and because we heare the word: when the three bad grounds did so? it is another manner of matter to be out of the world, and to be in Christ, then the world takes it for. Beloued, in holy duties there are two things, there is *the outward dutie, the shell*, and, *the life and soule of the Dutie*. A carnall worldly man may doe the outward thing, he may be baptized, and receiue the Communion, he may come to heare the word of GOD; but there is a life and soule in the duty; to heare as he should, to be moulded into the performance of it, to obey that we heare, and to come to receiue the Sacrament with reuerence, and due preparation, and to encrease the assurance of saluation, and our comfort, and ioy; This is the hard part of the dutie, this the world cannot doe: let vs value our selues by the practise of the inward part of the dutie, the power of the dutie, and not rest in the outward performance.

4

The next reason to shew that the world must needs be condemned, it is this, *Because euen in the Church there are a company of men* (I beseech you let not your thoughts go out of your congregations and places we liue in when we speake of the world) *that will be damned*; it is a strange thing, that will be damned? who will be damned? I say, there are a company among whom we liue, that resolue to be damned: Why? there are euill courses, which whosoeuer will take, they will goe to hell, they will end in death, as in the *Prouerbs*, he that takes such a course, hates his owne soule: GOD saith thus, that is wisedome himselfe, and therefore if you wilfully walke in those courses that lead to hell, it is as much as if you would be damned. Indeed there is none but would be saued, if they could be saued in the pathes of the broad way, that lead to damnation, they could be content to goe to heauen in a race of vanity: who would not be saued in that sense? but the world will be damned in this sense, if they resolue to take a course to flatter their owne lusts, going their own wayes in

Prou. 8. 35.

spight of GOD, in spight of his Truth; in spight of conscience, and to despight the Spirit that awakeneth them, and tels them, that there is another way that they should walk in, and puts them in mind, this is the way, walke in it; and this is not the way, auoid it: and yet they will rush on in their courses, as the horse rusheth into the battaile; say GOD what he will, the world will be damned. Are there not many that haue beene told of their pride, of their vanities, of their lusts, of their sins, that their conscience tels them, they pamper themselues in? and they will not amend for all this. This in Gods construction (and this conscience will tell them another day) is because they would go on rebelliously in courses tending to damnation. Nay which is worse, there is a generation of venomous persons, that hate the ministers, hate good people, hate the Image of GOD, and hate any thing, that may present to their hearts a dislike of the courses they are wedded to: Oh I would they would hate the deuill so: and doe you wonder that these are damned, that hate the Image of GOD, the motions of the Spirit, and raise reproaches vpon Religion, and make it odious as much as they can, that their vilenesse may the lesse appeare, and be the lesse disgraced in their wicked wayes? and yet this is the course of many thousands in the bosome of the Church, & in the best places, that are guilty of this; whom, if one tell, that this temper and frame of soule is contrary to GOD, and will yeeld nothing but desperation in the end, notwithstanding they will not regard what you say. Well (Beloued) I must hasten; many other reasons there are to shew that the world must bee damned: As, *The world, it is shut out of Christs prayer*; they haue no part in the prayer of Christ, in him that died to redeem vs: and the world will not receiue the Spirit, because they maintaine their owne lusts: many other reasons the Scripture heaps vpon this, that there are a company of men that must, and will be damned. But what is the vse of this?

5. Reason.

Vses.

1 First, in regard of our friends.

First, to pull our friends, our Children out of the world, To get our selues out of the world, as soone as we can; come out of Sodom, come out of Babylon, make all hast; for, as the Angell tels *Lot*, I will destroy this place; the world is a place that GOD will destroy, it is Sodom, it is Babylon, get out of it, there is no being there, except you will reape eternall damnation with the world.

2 To neglect the censures of worldlings.

Againe, passe not for the censures of worldly proud people, that thinke that they are iolly Christians, when they are but in truth damned persons: GOD may recouer them, but yet they are in damnable waies; who cares for the sentence of a damned person, till he haue gotten his pardon? such are all prophane persons, that haue not the worke of Grace wrought in their hearts in an effectuall manner, they are yet in the state of damnation; why should wee passe for their censures? There are a company of weak persons, who reason as weakly; If I doe this, the world will say thus, and thus; What is the world? the world is a generation of vnregenerate wretched people, that must be damned: who wold regard the censure of a damned person? and indeed, who would follow the guise of damned persons? And yet of late such is the madnesse of people, that they take vp the fashions, though they be condemned fashions: they do not consider the vanity of it, so to take vp the fashions of damned persons. The world is a condemned generation, therefore take not vp the guise & fashion of the world: The worlds fashion is the worst fashion of all. I speake not of correspondency with the world in ciuill Actions in the passages of our life: We must come out of the world, (as Christ saith) If we will not be correspondent in outward things: and here should be a redeeming of our peace with the world in yeelding in lesser matters. But I speake of those things which concern our inward comfort, and peace; & that concerne the practise of holy duties; let vs not stand in it, what the world iudgeth, or allowes, but practise holie duties, though the world censure them: & abstaine from wicked courses, though the world applaud them; so we shall haue a Seale that we are taken out of the World.

Exception.

Note.

Vse of triall, whether we be taken out of the world.

Let vs make another vse of Triall, and examine whether we be taken out of the world or no. In briefe therefore, let vs aske our aymes, our ends; For, *Those that*

are

are taken out of the world, haue aymes beyond the world, they frame their courses to supernaturall Ends, to Eternitie; and labour so to guide themselues in this; that they may be saued in another world: we should stere and guide our actions sutable to our peace hereafter, wee should haue further ends then the world hath: he that is a worldling, confines his thoughts within the compasse of the world, he hath no further ayme; sometimes he hath by-thoughts of heauen and happinesse: but he makes it not his ayme, it is not his scope to which he directs his course.

2 In the second place, answerable to our aymes, *Let vs examine what our affections are*; Our affections will tell vs of what city we are, whether of *Ierusalem*, or of *Babylon*, as one of the Ancients saith well: Aske thy loue, whither doest thou weigh down in thy loue? doth earthly loue as a weight presse thee to things below? or is it a sanctified loue, that carries thee to Christ, and to the things of God? Examine thy affections of loue, of ioy and delight, of what Citie thou art: meere earthly actions are hypocritical, therefore the inward affections are the best discouerers of the estate of our soule, where our ioy and delight is.

3 And aske likewise in the third place, Our relish, *What do we sauour most?* Come to a carnal man, put him to a course of vanity, he hath learned the language of the times, all your complementall phrases, he hath them exactly, all the language of the time he can speake: But come to him in matters of religion, hee is out of his theame there, he sauours not those things: those that are of the world, speake of the world: talke to them of vanitie, of this and that; and you put them to their proper theame: but tell them of other things, they are meere strangers, and they speake as if they had neuer learned any thing in that element. And so those that are of the world, they conuerse with those that are of the same bent; Doues flock to Doues, and delight in those that are like themselues: many such arguments of trial we may haue, but especially think what I haue said before; Looke to your aymes, to your affections, and to your inward relish, and bent of soule, which way your soule and conuersation is bent, and how it relisheth; and these will discouer to vs our state, as in *Reuel.* 13. and other places, there Antichrist is called the *Beast* that riseth out of the *Earth*; because *Romish Religion is taken out of the earth*, that is, it hath earthly aymes, earthly grounds, and principles, it is al for the world: it is a fallacie indeed: Poperie, & not religion: & thereupon the Pope is called the Beast rising out of the earth. *All the considerations that feed Popery, are out of the earth*; Oh a glorious monarch of the Church, to haue glorie, & in the Church to haue all that may feed the senses, & that may please the outward man: Euery thing I say, is to please the outward man, to get riches, &c. they are called Gentiles, the outward Court shall be cast to the Gentiles; he speakes there, that Antichrist with his crew that followes him, they should trouble, vexe, and persecute the Church, and cast it out to the Gentiles. The followers of Antichrist are called Gentiles; but I speak not of them: we are Earth, and Gentiles, if our aymes, proiects and affections bee towards the earth, as the Scripture vseth to speake: Therefore let vs examine our selues by what I haue said; I beseech you let vs consider, that the world must be condemned: and before I leaue it, doe but thinke what damnation is; I beseech you haue no sleight thoughts of it, the Scripture saith, We shall not be condemned with the world.

Romish Relgion whence.

What is condemnation?

To be condemned, is to be adiudged from the presence of GOD, and to be adiudged to eternal torment with the Deuil and his Angels: It were somewhat vnseasonable to inlarge this Point; but I beseech you consider what is wrapped in this word (condemned) condemned with the world, that so if we hate the end damnation, we may hate the way that leads to it, the wayes of the world: But to goe on.

Condemnation what.

The second generall is this, *That Gods Children shall not bee condemned with the world.*

Doct.

Why?

Why Gods Children shall not be condemned with the World.

Because they are the first-fruits dedicated to God, out of the World, and Christ was condemned

ned for them: How can they bee condemned, for whom Christ himselfe was condemned? And then, *A godly man in the state of grace, he is in heauen already*; and who shall pull him from heauen? how can he be condemned that is in heauen already? we sit in heauenly places already: Beloued, to hold that an Elect Christian may fall away, is to pul Christ himselfe out of heauen, we are in heauen already in Christ; A Christian being a member of Christ cannot be condemned, no more then Christ can be condemned, be it spoken with reuerence to his Maiesty. Againe, *For whom Christ is a Priest, he is a king: he is a king to rule them in this World, and to subdue whatsoeuer might oppose their saluation*; whom he hath bought with his blood, as a Priest, hee rules as a King, and orders all things to helpe their saluation; where Christ is a King, for those he is a Priest; can those be condemned then? and hee vouchsafes them a spirit stronger, then the world. Gods Children haue a spirit in them that ouercomes the world, *Stronger is he that is in you*, (saith *Iohn*) *then he that is in the world*: For the spirit of God suggests reasons, and arguments, and motiues that are stronger to a beleeuing soule, then the Temptations of the world are, the world biazeth them one way, and the Spirit of God another way. The Children of God haue the Spirit of God, especially a Spirit of faith, therefore they ouercome the world; it presents better things in religion, then the world can afford: now those that haue the Spirit of God, and a spirit of faith, by which they ouercome the world, how can they bee condemned with the world? And God takes a safe course with his children: *That they may not bee condemned with the world; Hee makes the world to condemne them: that they may not loue the world; Hee makes the world to hate them: that they may bee crucified to the world; hee makes the world be crucified to them*: therefore they meet with crosses, and abuses, and wrongs in the world: because he will not haue them perish with the world, he sends them Afflictions in the world, & by the world. Thus I might inlarge my selfe in the condition of Gods people, of his Saints: they shal not be condemned with the wicked world.

Note.

Vse

The Vse of it is this, *That we should be in loue with the state of Gods people*: Who would not be in loue with this condition? I may boldly speake it (my beloued) the meaneſt poore soule that hath the worke of grace vpon it, that is taken out of the world, is in a better condition then the greateſt Worldling, let a man be as happie as a world can make him, if he be a condemned man, what is his condition? *All the time that other men liue, that are not in the state of Grace, it is but the time betweene the sentence passing, and the execution*; Now that is but a little time: The life of a carnall man, it is but the life of a man condemned at the barre; and is deferred for the execution a while. Another man, that is in the state of Grace, he is safe, hee shall not bee condemned with the world, he is in heauen already; he is as sure of it, as if he were there: I beseech you let this make vs in loue with the sincerity of religion, & let vs neuer cease labouring, till we haue gotten out of this cursed estate, into this happy estate. There is but a little flock of Christ, we should neuer giue our temples quiet, & our soules rest, til we euidence to them, that we are of the little number which are taken out of the world, till we see that we are a first-fruits dedicated to God: till we finde the beginnings of Grace wrought in our soules. Why should we deferre one houre till we haue gotten this assurance, considering our life is so vncertaine?

Doct. 3.

The third generall thing is this, *The course that God takes with his Children in this world, whereby they are preserued from damnation, it is corrections and Chastisements*; we are chastened of the Lord, that we should not be condemned with the world: wherin as I shewed you, there are these three Branches, I will especially speake of the last.

1 Gods dealing with his Children, is but Fatherly correction,

First, that *whatsoeuer Gods dealing be with his Children; it is but a fatherly correction and Chastisement*; and therefore it is in mercy, in discretion: a little punishment is enough of a mother to her Child; *God hath the wisedome of a father, but hee hath the Bowels of a mother*; and therefore God is pittifull, and mercifull, because he is a Father; there is a wondrous sweet comfort wrapped in that word Father; the whole world is not worth this that is yeelded to a Christian from this, that a Christian is the Child of

God,

GOD, & that GOD is his Father. I might inlarge my selfe in the point, that all are but fatherly corrections. A father when he sees his childe in an euill way, he corrects him, but it is a preuenting correction, it is to prevent the action after. A child set at liberty makes his mother and his father ashamed, and so if we should bee set too much at liberty, if GOD should not meet with vs with seasonable correction, wee should shame religion and shame Christ, and therefore GOD in mercy corrects vs with fatherly correction. Oh it is a wonderfull comfort, to thinke, when wee are taken into the Couenant of Grace, all comes from GOD as a father then: and hating taken vs of Enemies to be children, will hee cast off his children for infirmities? will a mother cast off her children for breaches, for some thing that displeaseth her? no, but rather she will be more mercifull, and more pitifull, but I will not inlarge my selfe in this point, it is a familiar point, and I suppose, you heare it often: but I beseech you doe but thinke of it, that it may be ready in your hearts, and in your memories against temptation, to haue a good conceit of GOD: *It is a great temptation oft-times to haue a good conceit of God*; to present GOD to our soules as a father: whereas the Deuill would present him as a Iudge, as one that hates vs: oh take heed of it, this is but fatherly correction. God is our Father, *Our Father which art in Heauen*, (saith Christ:) Let vs helpe our soules by presenting GOD to vs in these colours, as a father in temptation, and all that we suffer as fatherly corrections. To speak familiarly, we know in the street, when one childe is corrected, and another is not, wee know he is the father, that corrects: GOD doth not vse to correct those that are not his children, hee lets them goe on still, they are not worth correcting: because they haue abused his Mercy before, he lets them goe on. When GOD takes vs in our sinfull course, and meets with vs, and hedgeth our waies with thornes, hee shewes himselfe to be a father: wee are bastards, and not sonnes, if we haue not correction, as at large it is sweetly followed, and many arguments to it, *Heb.* 12. God shewes himselfe a father, when he corrects vs, or else we are bastards, and not sonnes.

Well, let vs take all things therefore the better at Gods hands, because they are but corrections: for we need it the best of vs: the best Gardens haue need of weeding, and the best metals haue need of purging, and the best linnen hath need of washing: GOD knowes it well enough, and therefore, he will purge vs, as the Scripture saith, as gold, and siluer is purged, he will purge out the drosse, and all in mercy: wee lose nothing by any visitations of GOD, but corruption: The fruit of all his dealing with vs is to take sinne from vs.

It is said here in the second place, that as *they are corrections, so they are from God*; (we are chastened of the LORD.) I will but touch it in a word, and that to helpe our forgetfulnesse in a maine point. In the gouerning of a Christian life, wee are caried naturally to second causes; Now *all second causes are but rods in Gods hands*: looke therefore to the hand that smites, looke to GOD in all he chastiseth vs, as *Dauid* said in the matter of *Shimei*: and as *Iob*, It is the LORD that hath giuen, and the LORD hath taken away. And so in Benefits we should see GOD in all things, and thinke we are to deale with him. Our worke lies in Heauen, therefore in any visitation or crosse, I beseech you thinke of it; We are to deale with the great Mouer of *Heauen* & *Earth*, that hath all second causes in his hand; that hath the hearts of Kings in his hand; and let vs make our peace with him. *Why should we goe to the Sergeant?* we should make our peace with the Iudge: make not peace with the second causes, but with the principall: it is GOD that chastiseth, let vs make our peace there, and he will take off the second cause: I cannot follow the point, I beseech you thinke of it: we forget it in our practice, and that makes vs so Atheisticall, as if there were not a GOD to gouerne the world, but we runne presently vpon second causes. Let vs goe on, Gods corrections, are but chastenings, and they are from him: And they are sanctified of him (which is the maine point), to preserue vs from being damned with the world, these corrections are sanctified by GOD for that end.

And how is that?

Because

Conquest of a temptation.

Our crosses are corrections from God.

Quest.

Our crosses are sanctified of God.

Quest.

Anſ.1. *Becauſe they imbitter ſinfull courſes vnto vs.* When we are croſſed in our ſinfull courſes, ſinfull courſes are imbittered vnto vs, we grow out of loue with them.

Anſw.2. And then againe, *theſe chaſtiſements, they helpe vs to reliſh Heauen, and heauenly things better.* Oh, then the Word of GOD, is the Word of GOD indeed: then Chriſt is Chriſt, then heauenly things are heauenly things; then a Meſſenger one of a thouſand will be heard, as Iob 33. then welcome the man of GOD all that time: when a man cannot reliſh earthly things, when he cannot take comfort by his friends, then welcome heauenly comforts. Chaſtiſements therefore, they helpe vs, that we be not damned with the world, by making vs out of loue with vanities, that we ſhall not care for them. Vers. 28. they doe vs good, to helpe vs to reliſh heauenly things: bleſſed are thoſe corrections that are ſanctified that way: we heare with other eares then when wee haue beene in the fire, and GOD hath met with vs by croſſes, we heare with another manner of attentiõ, then at other times. Though I might be large in the point (for it is very large) rather let vs thinke of it to make vſe of it: But firſt to take away all obiections, that I may faſten the comfort vpon our ſoules the better, It may be obiected,

Obiections againſt the bitter ſenſe of affliction anſwered.

Anſw. Oh, *but it is ſuch a correction, as takes away my friends from me*: I cannot haue the vſe of my friends, as ſometime in a noyſome contagious diſeaſe. What if thou haſt no friends, but GOD, and his Angels to helpe thee to Heauen? *Whatſoeuer comfort, God conueyes by friends, he hath it in himſelfe ſtill*: and hee can conuey thoſe immediate comforts, which are moſt ſweet, when they come from the ſpring; when outward comforts faile, thoſe are the beſt comforts. It is a greater grace for a Prince to viſit a ſicke body himſelfe, then to ſend a meſſenger to viſit him. So when no man can come to vs, GOD himſelfe comes from Heauen, and viſits vs by the comforts of the holy Spirit, and what doe we looſe then?

Obiect.2. *Anſw.* Oh, *but it is a ſharpe affliction, a ſharpe croſs.* Oh, but it is a ſweet hand it comes from; ſhall not I take a cup out of a fathers hand? It is a bitter cup, but it is out of a fathers hand, and therefore out of a loving hand, it is from loue, and it is directed to my good, and it is ſweetly tempered and mixed, and moderated, and therefore if it come from loue, and be directed to my good, and for the preſent bee mixed, and moderated; Why ſhould I complaine of the correction, that is for my good, to keepe me, that I ſhould not bee damned with the world?

Obiect. 3. But, *how can Death it ſelfe be a correction, when it takes away life, that we haue no time to be better?*

Anſw. Our croſſes are corrections from God.

I anſwer, GOD to his Children before he takes them out of the world, he giues them his Spirit, that they ſharply repent, and put much to a little time; and GOD requires rather truth of heart, then length of time: as we ſee ſicke bodies ſhoote out ſuddenly, that did not grow before: So a ſicke afflicted ſoule, it ſhoots out ſuddenly; GOD viſits it with ſharpe repentance, though it be ſhort, perhaps that they call their wiues to account; and though he take them out of the world, yet he ſaues their ſoules.

Obiect. 4. *But perhaps, it is but hypocriticall repentance before my death,* (becauſe many recouer, and ſhew themſelues to be hypocrites after,) *And ſo if I ſhould die, perhaps I ſhould die an hypocrite.*

Anſw. Oh take heed of that, many do ſo: (as an ancient ſaith) He that is neuer good but vnder the Croſſe, he meanes only, is neuer good: hee that is good vnder bonds, is neuer good, if he doth it from feare, and not from hatred of ſinne: but *thou ſhalt know that it was not in hypocriſie, that now thou haſt repented in thy ſickneſs, if thou deſire rather the grace of God, then to recouer.* A ſoule, that is ſanctified, had rather haue pardon of ſinne, and ſtrength againſt corruption, then to haue recouery: and he deſires GOD from his ſoule. Now Lord ſanctifie this ſickneſſe, and this croſſe before thou take it away, for the plaiſter would fall off, if the wound were healed, and the Maladie would ceaſe, if there were not a ground. I beſeech you therefore, thoſe that make that obiection, let them conſider whether they deſire the remouall of the croſſe rather,

Triall of ſickelate repentance

Our croſſes are tentations of God.

this, for to haue it sanctified before it be removed from them. A true heart, doth so, and it were better, that we should be vnder the crosse all the dayes of our liues, & to haue the crosse laid more heauy vpon vs, then that we should grow insensible vnder it, as many do, and are not the better for it. But saue thou, Nay, Lord, rather scare me, and burne me, and chastise me; saue my soule, and doe what thou will with my flesh: this is the disposition of a Christian; for GOD takes a great deale of liberty with our carcasses, and in our outward estate; such things we must leaue behind vs, we know not how soone, and therefore he takes liberty to correct vs in them sharply: but so he saues our soules, all is in mercy; It is a blessed correction, that drawes vs nearer to him, that makes vs hate sinne more, and loue the waies of GOD more.

But it will be obiected againe, *But I am necessarie to my owne death, I haue beene an intemperate man, I haue shortned my owne daies.* Obiect.

Beloued, a heauy temptation at the houre of death, but be not discouraged for so blessed *Iosiah* shortned his owne daies, for he went rashly, when he had counsell to the contrary: and so *The good Prophet*, shortned his owne dayes, when the Lyon met him, and slew him by the way for his disobedience; and so *the good Thiefe*. Therefore despaire not at that, if the thing should be, that thou shouldest fall into some course, whereby thou shouldst shorten thine owne daies, and be accessary to thine owne death; as these *Corinthians*, they were accessary to their owne deaths, and they slept before their time, they cut the thred of their owne life, and they put out their owne candle. No question, but this was heauy vpon the conscience, I brought my selfe to it: this is the hell of hells of the damned soules, I brought my selfe hither. So when we are guiltie of the punishment, and affliction of our selues, it is most bitter vnto vs. But I say consider the former examples; *God hath strange waies, to bring his children home to him, and sometimes the furthest way about is the neerest way home.* GOD suffers his children to sinne, and by sinne to shorten their daies, and all to occasion repentance, and a sight of their corruption, and a hatred of themselues, and of their base courses, and to giue themselues to him more throughly then before. So infinitely wise, and gracious is GOD to those that belong to him. So that, notwithstanding all obiections to the contrary, the position layd downe before is true, *that God sanctifies corrections to vs, that we should not be damned with the world.* Answ.

As in Israels forty yeares voyage.

Now to make some generall vse of all that hath beene spoken, and so to end all. Is this so? Here we might stand vpon a point to instruct our iudgement, to shew that *all the corrections of Gods Children, they come not from vindictiue Iustice, but from a fatherly affection*, against that doctrine of Popery, that maintaine satisfaction, that iudgements, are for satisfaction: A proud and damnable point: Can a man with a peny deserue a thousand pounds? Sinne deserues eternall damnation, Can we with a little suffering satisfie that? The wages of sinne is death, eternall death: It is a grosse position: no, they are corrections, not satisfactions, they come from fatherly affection, this is to rectifie our iudgement in that point. *Vses of all.* 1

And then againe, *to helpe vs against Satans temptations*: he vseth afflictions, as temptations to weaken our faith. *If God did loue thee, he would neuer doe so and so: God hates thee: why doth he follow thee with his iudgements, but that he hates thee, and hath no delight in thee? And why should he single out thee more then others?* Retort backe againe, Nay, because GOD loues me, he deales thus with me, because he meanes to saue thy soule, therefore he will not suffer me quietly to runne the broad way to destruction: therefore it is rather an argument of loue, from that, whereby Satan would shake our faith. Doth not Satan set vpon Christ with this temptation? hee comes with an *If*, *If thou be the Sonne of God: If thou wert the Childe of God, shouldst thou bee so afflicted?* whereas indeed, because we are the sonnes of GOD, therefore we are afflicted. Beat backe therefore Satans weapons into his owne bosome againe. If GOD corrected his owne Sonne, that is the Author of our saluation, (when yet vnder the signes of his greatest displeasure his father loued him:) let vs thinke, that we may be beloued of GOD in the signes of his greatest displeasure, as CHRIST vpon the Crosse, *Vse. 2.* *Obiect.* *Answ.*

Crosse, *my God, my God, &c.* Hee apprehended in the signes of greatest displeasure Gods loue, and so should we: Let vs answer Gods dealing with the like, his dealing is this: in the worst condition, he calls vs children; and hee is our father, and loues vs: therefore in the worst condition, let vs trust him, and say with *Iob* Though thou kill mee, yet will I trust in thee.

Quest. *Why?*

Ans. Because thou maist kill me, and yet be a father, and mayst doe it in loue: I will answer thy dealing by my faith againe; therefore though thou kill me, yet will I trust in thee.

Vse 3. Againe, *this strengthens our iudgement in the point of perseuerance, that being once in the state of grace, we shall hold out still.* For rather then Gods children shall fall away, God will take a course: that they should not be damned with the world, he will correct them. It is most diuinely set down *Rom.* 8 (saith he among other things) Neither life nor death shall be able to separate vs from the loue of God: neither life, nor the vanities of this life. And what if we giue God cause to visit vs with death? yet neither

Quest. life, nor death shal separate vs frō the loue of God; as here the *Corinthians* they were

Answ. visited with death, yet neither life nor death shall bee able to separate vs from the loue of God in Christ; and therefore be stablished in the truth of that point.

Vse 4. Then againe (for a further vse) *it feeteth the soule against the scandall of the crosse*, and of visitations, and sicknesses, and crosses, that we meet withall in the world: for the scandall is this; Shall we be in loue with the waies of God, wherein we meet with these, and these corrections? Oh yes, take not scandall at that, which is sanctified by

Quest. God to be a meanes to preserue vs from being damned with the world. And the

Answ. childe of God, take him at the lowest, take him at the worst, hee is better then a worldling at the best: take no offence therefore at Gods dispensation with his children, all is, that they may not be damned with the world: do not only iustifie God, but magnifie God for his corrections, and after thou shalt receiue fruit by them. And we haue reason, when we find our selues more mortified to the world, and to haue the quiet fruit of righteousnesse, to magnifie God. Hath the Spirit sanctified it to thee, to make thee lead another course of life? say, Blessed be God for sending this crosse; *for indeed we haue oft-times occasion to blesse God more for crosses, then for comforts, there is a blessing hidden in the worst things to Gods children, as there is a crosse in the best things to the wicked*: there is a blessing in death, a blessing in sicknesse, a blessing in the hatred of their enemies, a blessing in their losses whatsoeuer, there is a blessing hidden in the worst things: and therefore let vs not onely iustifie God, but glorifie, and magnifie God for his mercy, that rather then we shall bee condemned with the world, he will take this course with vs.

Vse 5. And then here againe, *you haue a ground of impregnable comfort in all temptations whatsoeuer: a wondrous comfort, that God will take a course with his, to bring them to Heauen.* What a blessed course is this, that the time to come we may take in trust of God, as well as the time past? that now in the state of grace, rather then he will condemne vs, he will take one course or other to bring vs to Heauen. Rather then *Dauid* shall liue in his sinne, he will send *Nathan* to him? rather then *Peter* shall not repent, Christ will looke backe vpon him: rather then Gods children shall goe the broad way; God will send the Deuill himselfe to annoy them, and to infest them, and to vexe them. God will be sure to lose none of his; what a comfort is this? and therefore neuer thinke, that we can be in such a condition, wherein there is true ground of despaire; no, we cannot, we are vnder hope in the most wofull condition in the world, we are vnder hope still; for, *there is more mercy in God then can be sin, and euill in vs*: and he is infinitely wise to rule all to his owne ends. What if things seeme vntoward? they are in his hands, he hath a powerfull hand to manage the worst things to good; so gloriously wise, and powerfull is God, that he swayes the worst things: Al things worke for the best, for those that loue God, euen the worst things in this world.

Obiect. Oh but prophane spirits will obiect, and say, *If this be so, we may be careless; If our*

sal-

ſaluation be made ſure, that we ſhall not be condemned with the world, that God will take care euen to bring vs to heauen. Oh, but the Text takes away that obiection of prophane ſpirits that take liberty from this bleſſed truth of GOD: for though GOD doe not damne his with the world, yet he ſharply corrects them here. by a carefull ſober life they might obtaine many bleſſings, and preuent many iudgements, and make their pilgrimage more comfortable; therefore it argues neither grace, nor wit to argue ſo, Becauſe GOD will ſaue me, therefore I will take liberty. No, though GOD wil ſaue thee, yet he wil take ſuch a courſe, that thou ſhalt endure ſuch ſharpnes for thy ſin, that it ſhall be more bitter, then the ſweeteſt of it was pleaſant. There is no childe of GOD, that euer came to heauen; but GOD hath made their ſinfull courſes more bitter to them, then euer they haue had benefit by them, though their ſoules haue beene ſafe. Put the caſe a man were ſure not to be executed, yet to be branded, to be ſtigmatized, or to be diſgraced in the Country; would he for a paltry thing not worth the ſpeaking of, doe wrong, becauſe he ſhould not bee executed, and haue friends to keepe him from that? Who would doe ſuch a thing as that, to bring himſelfe to ſhame for a thing of nothing? So put the caſe thou ſhalt not bee damned, thou art ſure of that, yet thou mayſt fall into ſuch a courſe, as GOD may brand thee: and thou maiſt bring diſgrace to Religion, and mayſt weaken the comfort of thine owne ſoule, and mayſt make Satan reioyce, and mayſt grieue the Angels about thee, and mayſt vexe the ſpirit in thee: we may put a ſting to the affliction we ſuffer, we may depriue our ſelues of comfort in the midſt of comforts for our boldneſs: Who, that hath the vſe of his wits, would doe this for the pleaſures of ſin for a ſeaſon?

A prophane obiection againſt indeauour is anſwered. *Anſw.*

Oh therefore, when you goe about to ſinne, conſider what you goe about; I goe about to grieue Gods Spirit, to prouoke my heauenly Father; I goe about to force out of his hand ſome rod, ſome correction; I goe about to reioyce Satan, to grieue the Angells, that are about me for my cuſtody, to put a ſting to my trouble, and to imbitter it; this is the ill of ills, when a man is in affliction; my owne wickedneſſe brought me to this: let vs wiſely conſider this, though GOD ſaue our ſoules, yet hee will take ſuch a courſe in this world, as we ſhall wiſh that we had not tried concluſions with GOD. *Dauid* gaue liberty to his luſts, but he wiſhed (no doubt a thouſand times,) that he had not bought his pleaſure at ſo deare a rate: Therefore this I adde, to fence this truth from the offence, that a carnall heart takes at it. But to come to the proper and natiue vſe of it. Conſider I beſeech you, how this doctrine is a fence againſt the rocke of deſpaire, and againſt the rocke of preſumption.

An vſefull conſideration.

Queſt.

First, *againſt the rocke of preſumption*: The ſoule may ſay, Shall I be bold to ſin? ſurely I ſhall buy the pleaſures of ſinne at a deare rate, GOD will correct me ſharply; And ſhall I force GOD for ſuch a pleaſure, and for ſuch a profit? No, I will not buy ſinne at that rate: ſo it fenceth the ſoule from preſumption.

1 *Vſe.*

Againe, *it fenceth the ſoule from deſpaire.* oh, but I haue ſinned, my owne weakneſſe hath giuen me the foile, and Satan he ioynes with my weakneſſe, and hath foyled me; Oh, but doe not you yet deſpaire, for therefore wee are corrected, that wee ſhould not be condemned with the world (as I ſaid before) a Chriſtian is neuer ſo low, but mercy triumphs ouer the ill in him, there is more abundant mercy in GOD, then there can be ill in vs, ſo happy a condition it is to be in Chriſt, that in the Couenant of grace, GOD ſets himſelfe to triumph ouer the greateſt ills, ouer ſinne, and ouer affliction. There can be no ill ſo great, but it yeelds to his mercy in Ieſus Chriſt: and therefore be not diſcouraged, whatſoeuer ill we ſuffer: and ſo it keepes vs from theſe two rockes of preſumption, and deſpaire. Let vs therefore for a concluſion of all take this courſe.

Vſe. 2. *Obiect.* *Anſw.*

What finally is to be done in life and death for comfort.

First of all, *be ſure (beloued) that we get out of the world, get out of Sodom, get out of the condition we are in by nature.* Truſt not to a formall profeſſion of religion, doe not deceiue your ſoules, it will deceiue you: get out of the world, and get into Chriſt, get ſomething by attending vpon the meanes, and by prayer, and by croſſing your corruptions; get ſomewhat in you, that may euidence, that you are taken out of the

world, and that you are in Christ, being led with a better spirit then your owne.

In the next place: *when you are in the state of grace, honour that condition*; walke worthy of that glorious condition. Oh the state of a Christian, it is a glorious state; it requires much holy wisdome to mannage the state of Christianity. If we be Christians, let vs cary our selues like Christians worthily; if wee will haue good of our profession; Let vs cary our selues so, as that we may not goe so farre in religion, as may minister GOD more matter to damne vs. What good is it to haue so much knowledge, and so much profession as shall damne vs the more? But if wee will bee religious, let vs be religious to purpose, and let vs walk worthy of this glorious state.

Obiect. Oh, but in the next place, I haue not done it, I haue forgotten my condition, forgotten my hopes, forgotten my state, and regarded my base lusts more, I haue beene surprized, and catched.

Sol. Then take this course, Iudge your selues, if you haue been ouertaken; take the counsell of the Apostle, while there is hope, and iudge your selues.

Obiect. But I see now, GOD is ready to take me out of the world, and I haue not iudged my selfe, as I should: though I be out of loue with my courses, and am in league with no euill course, yet I haue beene faulty:

Sol. Oh, comfort thy selfe, let not Satan swallow thee vp in despaire; marke what the Apostle saith, GOD sends this, that we should not bee condemned with the world, and therefore presently make a couenant with him; renew thy purposes presently, as *Psal.* 25. All his waies to his children are mercy and truth: his waies of correction, and his waies of loue, all his wayes are mercy. And therefore take heed, that we neuer denie our owne mercy, that we neuer forsake our owne mercy: let not Satan preuaile so much: We haue need of all this (beloued) especially to remember it in the time of temptation, in spirituall desolation, when we gaspe for comfort; let vs labour to learne this spirituall wisdome to present to our owne soules the Promises of the Gospel, and the relation, that GOD hath put vpon himselfe, to be a father; his dealings to vs, that they are fatherly corrections. Let not Satan wring these comforts out of our soules: But let vs honour GOD by trusting him in life and death, and say with *Iob*, Though he kill me, yet will I trust in him: So sweet and powerfull is the death of Christ, that it turnes all things, euen the bitterest to the greatest good: but this may be sufficient by the blessing of Gods Spirit.

Iob 13. 15.

* * *

FINIS.

EXPERIENCE

EXPERIENCE TRIVMPHING, OR, THE SAINTS SAFETIE.

In One SERMON.

Wherein is ſhewed,

HOVV THE COMFORT OF FORMER EXPERIENCES OF GODS GOODNESSE and Mercy, doe and ought ſupport and ſtay the ſoule for the expectation and aſſurance of Deliuerances and helpe for time to come, &c.

VPRIGHTNES HATH BOLDNES.

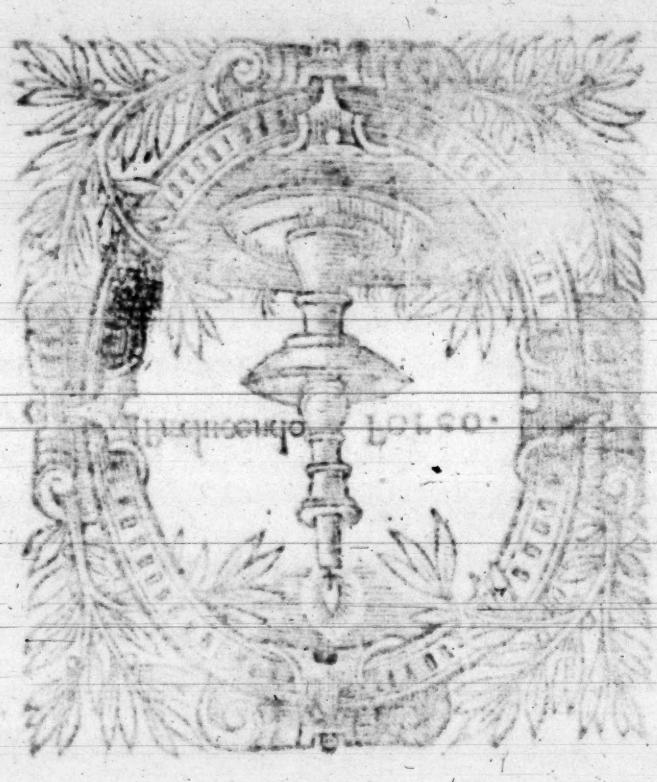
PSAL. 63. 6, 7.

When I remember thee vpon my bed, and meditate on thee in the night watches: Becauſe thou haſt beene my helpe, therefore in the ſhadow of thy wings will I reioyce.

LONDON,
Printed in the yeare 1629.

LONDON
Printed in the Year 1858.

Reserved upon half penny per polpe.tpentyfive in the hundred of the prices mark'd in the Catalogue.
When I translate, the Lord will help, and weighing on these in the night months:



THE SAINTS SAFETY
OR
TRIAL IN TIMES
EXPERIENCE

EXPERIENCE TRIVMPHING:
OR, THE SAINTS SAFETIE.

SERM. V.

2 TIM. 4. 17, 18.

Notwithstanding the Lord stood with me, and strengthened me, that by mee the preaching might be fully knowne, and that all the Gentiles might heare: and I was deliuered out of the mouth of the Lyon.

And the Lord shall deliuer me from euery euill worke, and will preserue me vnto his heauenly kingdome; to whom be glory for euer and euer; Amen.

BLessed Saint *Paul*, being now an old man, ready to sacrifice his dearest blood, for the sealing of that Truth, he had carefully taught; therefore sets downe, in this last Chapter of the last Epistle, that end he obtained, what diuerse entertainment he found from GOD and Man; from Men of all rankes in Religion: they dealt vnfaithfully with him, when he stood most in need of comfort from them. *Demas* (a man of great note) in the end forsooke him: *Alexander* the Coppersmith (thus it pleases GOD to try his deareſt ones with base oppositions of worthlesse persons) he did him most mischiefe: weaker Christians all forsooke him. But marke the wisedome of the Spirit of GOD in Saint *Paul*; in regard of his different cariage towards these persons. *Demas*, because his fault was greater, by reason of the eminency of his Profession; him he brands to all posterity, for looking backe to *Sodom*, and to the world; after he had put his hand to the Plough: *Alexanders* opposing, because it sprung from extremity of malice towards profession, and the good cause; him he curseth: *The Lord reward him, &c.* weaker Christians failed him, from want of some measure of spirit, courage; retaining still a hidden loue to the cause of Christ: their names he conceales, with prayer, that GOD would not lay their sinne to their charge. But whilst *Paul* liued in this cold comfort on Earth, what encouragement had he from Heauen? See vers. 17. Though all forsooke me, yet (sayes he) *God did not forsake me, but stood by me, and I was deliuered out of the mouth of the Lyon. And the Lord will deliuer me, &c.*

In the words, we haue (in *Pauls* example) an expreſſing of that generall Truth, ſet downe by himſelfe, *Rom.* 5. 3. *And not onely ſo, but we glorie in tribulations alſo, knowing that tribulation worketh patience: and patience experience: and experience hope, &c.* So here, affliction breeds experience of Gods deliuerance, and mercy in our deliuerance: experience breeds hope of deliuerance for the time to come: both his *Experience* and his *Hope* ſtirreth him vp to glorifie GOD, who was his deliuerer and his hope: ſo that here offer vnto vs to be vnfolded,

1. *Bleſſed* Pauls *experience of Gods louing care of him, in his deliuerance paſt.*
2. *His aſſured hope, built vpon his experience, for the time to come: ſet downe in two Branches:*
   1. *The Lord will deliuer me from euery euill worke.*
   2. *He will preſerue me to his heauenly Kingdome.*
3. *The iſſue he maketh of both: as they flow from his grace, ſo he aſcribes to him the glorie of both:* [*To whom be glory for euer and euer: Amen.*]

For the firſt; I find that moſt, both Ancient and Moderne, by *Lyon*, vnderſtand *Nero*, that cruell Tyrant, thirſty of blood; eſpecially of Chriſtians: Some alſo vnderſtand it to be a prouerbiall ſpeech, to expreſſe *extremitie of danger*; both which are true: but if we take the words in the iuſt bredth of the Apoſtles intent; we may by *Lyon*, vnderſtand *the whole vnited companie of his cruell enemies*; as *Dauid* in many places hath the like: and by the *mouth of the Lyon*; the preſent danger he was in, by reaſon of their cruell malice. In the words we obſerue theſe points, which I will but name;

1. *That enemies of the Truth, are* {*(oft for power, alwaies for malice)*} *enemies.*
2. *That God ſuffers his deareſt children to fall into the mouthes of theſe Lyons.*
3. *That in this extremitie of danger, God deliuers them.*

For the ſecond; *his hope built vpon his experiente*; both Branches thereof hath its *limitation* and *extent*; *The Lord ſhall deliuer me*; not from euill ſuffering, but *from euill workes*: this he could boldly build on: he could not coniecture, what he ſhould ſuffer, becauſe that was in the power of others: but he could build vpon this, what GOD would giue him grace to doe: and ſo he limits his confidence; *Hee will deliuer mee from euill workes, and he will preſerue me*; from what? from danger? from death? no, here is the limitation: *He will preſerue me to his heauenly Kingdome.* He will not preſerue me from death; and yet he will doe that whilſt I can doe him ſeruice by my life: but ſure I am, he will preſerue me beyond death, to a ſtate of ſecurity and happineſſe: *He will preſerue me to his heauenly Kingdome.*

And then for the third: after his experience, confidence, and hope well built; (as his faſhion is) when his heart was once warmed; he breakes out into thankſgiuing, with the conſideration of Gods fauours paſt, or to come: his tongue is large thereupon, and GOD hath the fruit: *To whom be glorie for euer*: and laſtly, he ſeales vp all with the word, *Amen!*

[*I was deliuered out of the mouth of the Lyon.*] I haue ſpoken of theſe words at large before; ſhewing the diuers ſorts of Lyons, which afflict Gods children: and how the enemies of the truth are *Lyons*: therefore I will not inſiſt vpon that; but onely call to minde a few things moſt vſefull, of what I then deliuered, to comfort vs when we liue among *Lyons*. For by nature we are all ſuch, and nothing will alter vs, ſaue the effectuall knowledge of Chriſt; Education may ciuilize, but not ſubdue: but a ſound knowledge of Gods Truth, hath a changing power; for (when the ſpirit becomes tender, and when the heart, which lyes in a curſed eſtate, vnder and in danger of the wrath of a iuſt GOD, whoſe eye cannot ſpare iniquity vnrepented of, is cited and affrighted effectually by the ſpirit of bondage) it will caſt downe, and pull

sorrow from the strongest spirit; making it melting and tender. Againe, in this estate when the soule hath felt fauour shining vpon it; when the eye is opened, to see the high prerogatiues and exceeding riches of Christ; when we find in our selues, that we are deliuered from the Lyons mouth; we cannot but shew that pity to others, which we felt from GOD our selues. See for this, how *Paul* as eagerly thirsted after the conuersion of others, as euer he did for their blood before. The *Iaylor* also, a man by nature, custome, habit, calling, hardened to practice of cruelty; after he had felt the power of Gods blessed truth; shewes them those bowels of pitie, which he felt from Christ, which were shut before: Let vs then be thankfull, that GOD hath changed vs from being Lyons; and with meekenesse submit our selues vnto Gods ordinances: desiring that GOD would write his Law, not onely in our vnderstandings, but hearts and bowells; that wee may not onely know, that wee should walke harmlesse and full of good; but be so indeed: resembling him by whom we hope to be saued, in right seruiceable pliablenesse to all duties of loue.

Act. 9. 22?

Act. 16. 33.

Ier. 31. 33.

And because the imperfect measure of mortification in this life, hindreth vs from that full content in one anothers communion; let this make vs the more willing to be translated into Gods holy Mount, where shall be no hurt; where, being purged from all such lusts, as hinder peace and loue, we shall fully enioy one another, without the least falseneſſe or distrust: then shall we see totall accomplishment of these promises, which are but in part fulfilled in this life. GOD suffereth his children to fall into the mouth of Lyons, or into some danger proportionable, wherein they shall see no helpe from him: The History of the Church in all ages, may be a Comment on this Truth. To begin with the head of the Church: was not Christ in the mouth of the Lyon, so soone as borne, when they sought to kill him? All the time of his liuing here, he liued, as it were, in the mouth of the Lyon: when his houre was come, he stood a Lambe before Lyons: on the Crosse, the Deuills, and all the spirituall power of Hell came about him, like ramping and roaring Lyons: So it hath beene with the Church, from *Abel* to this present: so in *Egypt*, at the red Sea, and in their iourney to *Canaan*, in midst of dangers; the land of *Canaan* being inuironed round about with cruell enemies, like *Daniel* in the midst of Lyons. So was it in *Babylon* in desperate estate (as they conceiued of themselues:) like dead men, as you see in that Parable of the dead re-united bones, *Ezek.* 37. 10. and *Psal.* 44. 9. So farre GOD gaue them vp to the power of their enemies, that the wisest of the Heathen iudged them a forlorne people, hatefull to GOD and men. For particular instances; see *Iob* and *Dauid*, so neare, as there was but a step betwixt them and death: I might passe with this truth through all.

Mat. 2. 13.

Mat. 29 67.

If the children of GOD be in any straits; then GOD awaketh their conscience, and exerciseth them with spirituall conflicts; their sinnes, as so many Lyons, stand vp against them, ready to teare their soules? nay, rather then those that belong to GOD shall want that, which will driue them vnto him; GOD himselfe will bee a Lyon vnto them, as vnto *Ephraim*, *Hos.* 5. 14. which made *Dauid* pray, *Psal.* 6. 1. O Lord rebuke me not in thine anger, neither chasten me in thy hot displeasure. Of all that the child of GOD vndergoeth in the way to heauen, these bring him lowest; when the body is vexed and spirit troubled, this is much: but when GOD frownes, when neither Heauen nor Earth yeelds comfort to the distressed: imagine the horrour and the straits of such a soule; when all things seeme against it, and it selfe against it selfe; as comming neerest (in this case) to the paines of the damned.

The reasons of this dispensation of GOD; I then shewed briefly were: First, because we are so desperately addicted to present things; so prone to put confidence in the arme of flesh; that vnlesse GOD draweth vs from these holds; (by casting vs into a perplexed estate) we should neuer know what it were to liue by faith in God alone, when all other props are puld away; nay, when the streame of all seemes crosse. That GOD therefore may traine vs vp to liue the spirituall life of the iust, which is by faith in him, when all else faile; he suffereth vs to fall into the Lyons

mouth;

mouth; that prayers which are the flame of faith, may bee more ardent and piercing, as being in distresse; rather cries then words: *Why cryest thou vnto me*, saith GOD to *Moses*? when? when he knew not what way to turne him. It was out of the depths that *Dauid* cryed most earnestly vnto GOD: and CHRIST in the daies of his flesh cryed vnto GOD with strong cryes and teares in a deepe distresse; and was also heard in that which he feared: strong troubles force from the afflicted, strong cries: euen experience shewes, in prosperitie, and a full estate, how faint and cold the prayers and desires of men are.

Exod. 14. 15.

Psal. 130. 1.

Heb. 5. 7.

2 Besides, it is meet that the secrets of mens hearts should be discouered: for when all is quiet, we know not the falshood of our owne hearts: wee ouer-value our strength as *Peter*: and sometimes gracious persons vnderprize themselues and graces of GOD, in times of quiet; thinking that they want Faith, Patience, Loue; who yet, when GOD calleth them out to the crosse, shine forth in the eyes of other, in the example of a meeke and faithfull subiection. The wisedome of GOD therefore iudgeth it meet, that there should be times of sifting; that both the Church and our selues may know, what good or ill is in vs: what soundnesse or loosnesse in our hearts. When therefore we are wanting in fanning our selues; GOD in loue takes the fanne into his hand.

Math. 26. 33.

3 It is likewise behouefull for the Church; that false Brethren should bee discouered: as *Dan.* 12. 12. Afflictions are well called trialls; because then it is knowne, what metall men are made of: whether Pure or Reprobate siluer: thinke it not strange then, when our estate seemes desperate: it is but with vs after the manner of Gods deerest ones; why should we haue a seuered condition from them? let the second Point stay our minds; that *God, as he suffers his Children to fall into the Lyons mouth, so he deliuers them out*. He neuer leaues his (especially in extremitie) but in fit case of soule, to receiue the greatest comfort, and to render him the greatest glory: for then it is knowne to bee his worke, when hee deliuers out of extremity: our extremitie is his opportunitie: and then is the best time to deliuer; best (I say) for diuers Reasons.

1 First, it is the fittest season; because, *then God shewes himselfe to be a God*; and that the Church stands not by mans strength: when there is no way else to turne our selues, then the enemies themselues see GOD come and care for vs; and shew that he hath not forgotten vs.

2 Fittest also, *For shame of those, that are contriuers of mischiefe*; that their designes should be frustrate: when they make themselues surest to bring to passe their wicked plots and purposes, then GOD laugheth them to scorne.

3 Fittest *to draw on others, not yet called*: when they see Gods immediate care of his Church: that they comming in, may be assured of the like protection and deliuerance, seeing how kinde and tender GOD is ouer his Children and seruants in their most need.

Diuers waies how God deliuers from the Lyons mouth.

I shewed further: That *the manner how God deliuereth his Children out of the Lyons mouth*, is manifold: I will but touch them, and so goe on vnto that which remaines of the next Verse. 1, *By suspending their malice for the time*: as in *Noahs* Ark; the fiercenesse of the wilde creatures was stopt by Diuine Power, from preying vpon the tamer: so the Lyons mouthes were stopt from preying vpon *Daniel* in the Lyons Den.

1 Dan. 6. 22.

2 Secondly, *By stirring vp one Lyon against another*; as the *Persians* against the *Babylonians*: *Grecians* against *Persians*: *Romanes* against the *Grecians*: and then againe other barbarous nations; as the *Gothes*, and *Vandals*, against them: so whilst Lyons spit their fury one vpon another, the Sheepe are quiet. Thus the *Turke*, and other enemies haue kept Popish Princes from raging, and tyrannizing ouer the Church, to the height of their malice.

3 Thirdly, *By casting something vnto these Lyons, to diuert them another way from their intended prey*; as when a man is in danger, a Dogge is cast vnto the Lyon: Thus when *Saul* was ready to deuour *Dauid*, the *Philistines* made a breach vpon him, inuaded the Land, and so turned *Saul* another way.

1. Sam. 23. 27.

Fourthly,

Fourthly, *By altering and changing Lyons to be Lambes*: as when *Paul* was set vpon hauock; GOD, by changing him, gaue the Churches cause to glorifie GOD for him, of whom before they were most affraid. 4

Fiftly, *God shewes himselfe a Lyon to these Lyons*; by breaking their teeth and lawbones, when he striketh them with sudden and fearefull iudgement; as *Herod* and the persecuting Emperors: and as in 88. when GOD with his foure windes fought for vs against the enemies of his truth. 5 Acts 12.23.

So, *God maketh them Lyons to themselues*: witnesse *Achitophel*, *Saul*, and other such like Lyons. 6

Againe, *God maketh them friends, without changing their disposition*, by putting into their hearts some conceit for the time, which inclineth them to fauour: as in *Nehemiah*, GOD put it into the Kings heart to fauour his people: *Esau* was not changed, onely GOD for the time changed his affections for to fauour *Iacob*; so GOD puts into the hearts of many, now groundedly naught, to fauour the best persons. 7 Nehem. 2.8. Gen. 33.4.

Lastly, *God maketh them sometimes Lyons to their Aduersaries*: for the Image of GOD shining in his Children, hath a secret Maiesty in it, and striketh an awe vpon wicked men: so *Pharaoh* at length could not indure to see *Moses* and *Aaron*, any more; and *Felix* trembled whilst *Paul* disputed of temperance and iudgement. 8 Exod. 10. Acts 24.25.

Thus we see the Lord knowes how to deliuer his, and can if he will, and will, in extremitie; when it is most for his glory, his peoples comfort, and confusion of his and their enemies: neuer despaire therefore of thy selfe, or the Church; it shall rather then faile breed in the Lyons den: *Paul* salutes them from the Church in *Cæsars* house, a place (in appearance) little fitter for a Church, then hell it selfe: what though things seeme past recouery abroad? when they at the worst, then are they neerest mending. When the taske of brick was doubled by *Pharaoh* vpon *Israel*, then came *Moses* to worke out their deliuerance: when the *Iewes* heard newes of their liberty to return from captiuity, they were as those that dreamed; they could not suddenly beleeue it: it was, it seemed, so strange thing, in that their hopelesse estate. Learne we then, from this dealing of GOD with his people; in the midst of all extremities to alledge vnto GOD the extremitie we are in: *Helpe Lord, for vaine is the helpe of man*, is a preuailing argument: Alledge the pride of enemies, the presumption of them, that onely hee can giue issue from death, if he will: And as he brings to heauen by contraries, so let vs in one contrary beleeue another; hope against hope; by hope Spirituall against all hope appearing in the courses of things: In miserie, look, hope for mercy: in death for life: in guiltinesse for forgiuenesse. Let vs learne to wrastle with GOD, when he seemeth our enemy; oppose vnto his dealing, his nature, his Promise: *Iob* had learned this, *Though he kill me, yet will I trust in him*. Be of *Iacobs* resolution, *I will not leaue hold of thee, vntill I get a blessing*: whatsoeuer we are stript of, let vs neuer forsake our owne mercy. This one word, I despaire, takes away GOD, takes away Christ all at once: We must remember, *Our sinnes are the sinnes of men, but mercy is the mercy of God*. GOD will neuer leaue vs, but be with vs whilst wee are with him. *The world*, and all comforts in it, leaue a man when they can haue no more vse of him, nor he of them; *Satan* leaues his sworn vassals at their wits end, whe he hath brought them into danger: But blessed be for euer our gracious God, then of all other times he is neerest to helpe. He was neuer nearer *Moses*, then when *Moses* seemed furthest from comfort: neuer nearer *Iacob*, then when heauen was his Canopie, and a stone his pillow: neuer nearer *Ioseph*, then when in prison: *Ionas*, then in the belly of the Whale, GOD went down with him; neuer nearer *Paul*, then when in the Dungeon: A Christian is not alone, when left alone; nor forsaken, when forsaken: God and his Angels supplie them, the want of other comforts. Is it not a greater comfort that a Prince should come in person to a subiect, and cheare him vp, then a meaner man? *And whence is this to me*, (said *Elizabeth*) *that the mother of my Lord should come vnto me*? And is it not the greatest comfort to a Christian soule, when GOD in want of meanes, comes immediately to vs, and comforts vs by his Spirit? for in

Vse of instruction and consolation. Philip. 4.22. Exod. 5.11. Psal. 116.1. Iob 13.15. Gen. 32.26. Exod. 3.2. Gen. 28.12. Act. 16.26. 2 Cor. 4.9. Luke 1.23.

in defects of second causes comforts are euer sweetest: therefore in all extremities, let vs waite and hope still for mercy: *If the vision stay* (saith *Habakuk*) *yet wait, for it will come.*

Habak. 2.3.

Differences of godly, and wicked.

This is a maine difference betwixt the Child of GOD, and a person destitute of found grace: for the Child of GOD in extremitie recouershimselfe; as *Dauid* after a great conflict gets still the vpper hand: *Yet my soule keepe thou silence vnto God: for God is yet good to Israel*: as if he should say; Though when I looke vpon the present outward condition, I stagger, yet when I consider more deeply of his dealing, I am resolued; *God is good to Israel*: thus after much tossing, they get vp vpon that rock which is higher then they: But those, who haue not an vpright heart to God, in any great extremity sinke downe with despaire, as heauy bodies to the Center of the Earth, without stop. The reason is, in their best estate they neuer were acquainted with relying vpon GOD, but bore themselues vp with fleshly helpes, which being taken away, they must needes fall downe right: But the sincere Christian in midst of flourishing estate, acquainted himselfe with his GOD, and set not his heart vpon preset things: as *Iob* saies, That which he feared h in his best case, that befel vnto him: therefore they can rest vpon Gods mercy, when other props are taken away. Yet there be diuers degrees of vpholding vs when we are at a spirituall losse: for vsually in what measure we, in the times of our peace and libertie, inordinately let loose our affections; in that measure are we cast down, or more deeply in discomfort: when our adulterous hearts cleaue to things more then becomes chast hearts, it makes the crosse more sharpe and extreame: For, *That which is not enioyed with ouermuch pleasure, is parted withall, without ouermuch griefe.* But for spirituall extremities, oftentimes the strongest feele them with quickest sense; for GOD herein respects not alwaies sinnes past, or more, or lesse measure of grace: as in *Iobs* case; who could without much distemper of soule, endure extremities of bodie and estate: but when GOD wrote bitter things against him, here he begins to sinke, and but begins onely: for when he was at worst, he staies himselfe vpon his *Redeemer*; to the glorie of Gods Grace, and shame of the diuell: Thus sometimes GOD makes his Children Triumph, whom he sets as Champions in defiance of Satan. They in weakenesse thinke they vtterly faile and are lost, but their standing out in greatest conflicts shewes the contrary. *The Spirit of prayer likewise differences those that are true hearted, from others in greatest distresse*: for the godly soule can power out it selfe to GOD, or at least sigh and groane, which cries loud in Gods eares; but can the hypocrite pray at all times? he cannot.

Iob 3.25.

Of our Support in Spirituall losses

Iob 19.25.

Doth GOD then deale thus generally with his Children in afflictions? to support them, and helpe them out: then take heed of insulting ouer them: *Reioyce not ouer me O mine enemie* (saith the Church) *though I fall, yet I shall rise againe, &c.* When I sit in darkenesse, the Lord shall be my light: then she that is mine enemy shall see it, and shame shall couer her, which saith where is now the Lord their GOD? So much briefly for a touch of the former Verse: and things more at large handled from it.

Micah 7.8.

Now I come to that, which I intend to insist most on at this time; the words in particular: *The Lord shall deliuer mee from euery euill worke, &c.* wherein wee may see;

1. *The Author of his safety:*
2. *The deliverance it selfe.*

For the former; *The Author is the Lord*: for, *No lesse then an almightie power is necessary to deliuer from any euill worke.* For such is our inclinablenesse to ioyne with temptation; such is the malice and strength of our enemy; so many be the snares, and so cunningly spread in euery thing we deale withall; that whatsoeuer deliuereth vs, must bee aboue Satan and our owne euill hearts; more wise, more powerfull, more gracious to preserue vs; then any aduerse power to draw vs vnto euill workes: In which case, well said *Moses*; when GOD in his wonted glorious presence refused to goe a long with them O (saith *Moses*) *if thou goe not with vs carry vs not hence.*

Exod. 33.13.

Hence

[*Deliuer*] supposeth danger, possible; or present: therefore, *Our liues are such, as stand in need of perpetuall deliuerance*. The Church, our estate is wauing, it liues alwaies in tents, and hath neuer any hope of rest, vntill the day of triumph: therfore, after *forgiuenesse of sinnes*, followes, *lead vs not into temptation*: because though sinnes past be forgiuen, yet we are in danger to be ledd into temptation: Let none promise a truce to himselfe, which GOD promiseth not; if Satan and our corruptions ioyne, we cannot be quiet: after sinnes of youth, we are in danger of sinnes of riper age; for though by grace in some sort sin be subdued, yet (vntill it be wholy mortified) there will be some stirring vp, vntill that which is imperfect in vs be abolished.

[*Will deliuer*] This implies *Pauls* bare to preuent sinnes that he might hereafter fall into: so *Dauid* prayes, *Psalme* 19. Lord keepe mee from presumptuous sinnes, &c. Whence obserue, That *a Christian is not onely desirous to haue his conscience cleared from the guilt of sinnes past, but to auoyd such as he may bee entangled with.* The most wicked wretch, that breatheth, would haue his conscience stilled, and yet hath neither purpose nor power to refraine sinne; but as a Dogge, after he hath disgorged himselfe, returneth againe to his vomit. But the triall of a good conscience is, when, with freedome from guilt of former sinne, it is free from purpose to liue in sinne for the time to come: so this is a triall of Repentance, when we turne not onely from former euill courses, but to the contrary good. *Our griefe no further yeelds comfort of sound Repentance then it hath care attending for preuention*: according to that which Christ said to the woman taken in adultery, *Iohn* 8. 11. *Goe and sinne no more*: and as *Dauid* praies *Ps.* 51. 7. 11. *Purge me, Cleanse me*; but withall desires *to be established*: as if he should say, Lord, I desire not the great things of this world: It is not in man, I know to order his wayes; I desire not the forgiuenesse of sinnes, that I may with more liberty sinne: but with pardoning grace, I desire preuenting grace, & healing grace; wherby I may be kept from those euil works I am in dāger of, no false heart can moue such a desire to God. A couetous, ambitious, sensual heart, would be sorry that God would grant such prayers, as they in hypocrisie wil make: nay they would inwardly fret & boyle against GOD, if he should crosse their purposes: whence it is that GOD answereth them not according to their words, but according to their desires; by giuing them vp to their own lusts: as *Balaam*, though he prayed, yet was loath GOD should crosse him; therefore GOD gaue him vp to himselfe: and such (we may feare) is the deuotion of many of our dayes. But I hasten from this, vnto that which followes; *The Lord will deliuer me from euery euill worke.*

Isay 1. 16. 17.

Num. 22. 18. 19

Whence (from the forme of the Argument) obserue, (I will but touch it, and so goe on to end the Verse at this time) that, *We ought to reason with God from former experience, to future*; yea it is a binding Argument with GOD: he loues to be sued, and pressed from former fauours; and suffers former fauours to be bonds vnto him: men will not doe so, because their fountaine is soone drawne drie; but GOD is a spring that can neuer be emptied: as he was able to helpe in former time, so hee is also for the time to come: He is alwaies, I AM, IEHOVAH; he is where he was alwaies, his Arme is not shortened; what he hath done before, he can doe for the time to come. Wee wrong his goodnesse and his greatnesse, if we doe not wholy relye vpon him, and take to vs trust for the time to come, by experience of former fauours: for this is a stong argument; *He hath deliuered, and he will deliuer.*

1 Sam. 17. 37. 2 Cor. 1. 10.

How many wayes we may reason from hence, I shewed in another place: It were a Point worth the standing vpon, but that I desire to make hast, and come rather to an vse that we should make of it; *To register Gods fauours*; which is the best vse we can put our memories to; to consider all Gods former fauours, and to make them so many arguments to build vpon GOD: Thus did *Dauid*, Lord thou hast beene my GOD from my youth; vpon thee haue I hung from my mothers brest; forsake mee not in mine old age when my strength faileth; thou art our GOD to death, and for euer: thus we see in many Psalmes, how he gathers vpon GOD by former experience. Oh were we acquainted with GOD, and with this sort of reasoning; how strong would our

Vse.

Psal. 71. 5.

our faith be, and how vndaunted in all troubles? we ſhould be as ſecure for the time to come, as for the time paſt, for all is one with GOD; and we may build vpon him from things preſent, vnto things to come, in as great ſecurity as any thing that is paſt. Therefore we ſhould regiſter Gods fauours: we wrong our owne ſoules, and weaken our faith by not taking this bleſſed courſe. How ſtrong in faith might old men be, that haue had many experiences of Gods loue; if they would take this courſe? euery former ſhould ſtrengthen our faith for a new: as conquerors, whom euery former victory incourageth to a new conqueſt: So old fauours ſhould helpe vs to ſet vpon GOD to preuaile for new, as we ſee the Apoſtle here: but we muſt adde our limitation; If it be for Gods glory and our good: we muſt leaue it to his infinite wiſedome, labouring to be his children in couenant.

But what is the limitation here? *from euery euill worke*: which words we will firſt touch a little ſeuerally, and then come to the conſideration of them: *The Lord will deliuer me from euerie euill worke.*

Sometimes GOD ſpeakes of duties as they iſſue from man; becauſe indeed the will is mans from whence the duty comes, and the ſoule is mans; and therefore the Scripture ſpeakes, as though the duty came from vs, becauſe the powers are ours from whence they ſpring. Sometimes the Scripture ſpeakes of holy duties as they iſſue from a higher power; from GOD: ſo here (*The Lord will deliuer me from euerie euill worke*) hee meanes, that GOD would ſtirre vp his heart to a care to auoid euill workes. We are agents and patients in all we doe: we are agents, becauſe the powers are ours; we are patients, becauſe the Lord doth all. Now it is the language of the holy Ghoſt for the moſt part, when he ſpeakes of good duties, to goe to the fountaine; eſpecially when faith is to be ſtrengthened: *The Lord will deliuer me, &c.* So we will ſpeake a little of them as they iſſue from vs ſeuerally; *the Lord will deliuer me from euerie euill worke.*

Queſt. *But how doth he deliuer?*

Anſw. By keeping vs from occaſions; or by miniſtring ſtrength, if occaſions be offered: by giuing occaſions of good; and by giuing a heart to entertaine thoſe occaſions.

1 He preſerues vs from euill workes *by planting the graces of faith, and of feare in vs*, whereby we are preſerued; and by peace that guards our ſoules from deſpaire, and from tumultuous thoughts; he ſtabliſheth a peace in the ſoule; ſo the peace of GOD, Philip. 4. 7. which paſſeth all vnderſtanding, ſhall guard (as the word is) our hearts and minds in Chriſt Ieſus: he preſerues vs from euill workes, through faith, vnto his heauenly Kingdome. In a word, *God preſerues his children by making them better*: by weakning corruptions, by his Spirit, ſtirring vp a clear ſight & hatred of them: & by withdrawing occaſions which might preuaile ouer vs, & by keeping vs frō betraying our ſelues vnto them: by chaining vp Satan, vntill our ſtrength be ſuch as may incounter him; a great mercy it is, though little thought on, that GOD letteth not looſe Satan vpon vs more, and keepes ſtrong violent occaſions from vs, and vs from them: It ſhould ſtir vs vp with *Dauid* to thankfulneſſe and dependance vpon GOD. He deliuers alſo wicked men from dangers; but their deliuerance is not by making them better: but he deliuers them becauſe he hath ſome baſe ſeruice for them to doe, to exerciſe the patience of his children, which is not fit for godly men to doe: he deliuers them to vexe others better then themſelues: ſo he deliuers them for ſome baſe vſe that hee hath for them; till he caſt the Rod into the fire: but their deliuerance is not a preſeruation, but a reſeruation to worſe; it is not a bettering deliuerance. But GOD deliuers his, graciouſly, from euill workes, he deliuers them from danger, and from the euill workes they are ſubiect to fall into in their danger; which is the ſecond conſideration, the ſecond worke: He deliuers; from what? *from euill workes*: not from ſuffering ill, but from doing ill: it is not ill, to ſuffer ill, but to doe ill. For, doing ill makes God our enemy; ſuffering ill doth not: doing ill ſtaines and defiles the ſoule, and blemiſheth the Image of God in vs; ſuffering ill doth none of it: doing ill hinders communion and acquaintance with God; ſuffering ill doth not:

GOD

GOD is more immediately acquainted with the soule in suffering ill. Doing ill is the cause of all ills, it is the cause of suffering ill, suffering ill comes from doing ill: the ill of sinne, is the ill of ills, because it is euill, and the cause of all mischiefe whatsoeuer; *We may thanke our ill in doing, for our ill in suffering*, and therefore the Apostle is well assured what he sayes, *The Lord will deliuer me from euery euill worke*, &c. not from euery inward infirmity and weakenesse, but from euery euill worke that is scandalous.

It is an aggrauation of ill when it is manifested, for then it either taints or grieues others. Indeed before GOD it is committed, whe the resolution of the soule hath passed it: when the will resolues on such a thing, it is done, both in good & euil before GOD. But in regard of the world, and of the Church we liue in, the bringing of the worke vpon the stage, (as it were) is an aggrauation of the ill, because (besides the hurt which is done to euill men) good men are either hurt or vexed at it. Therefore the Apostle saith, *The Lord will deliuer me from euerie euill worke*. This a Christian should labour for, that GOD in all things would deliuer him from euerie euill work. Yea this differenceth a Christian from another man, in danger especially: take a carnall man when he is like to fall into danger, he studies how to get out of ill suffering, not how to pretient ill doing; but he studies plots, deuises, intangleth and hampereth himselfe in his own wit, and makes the matter worse by equiuocation, and such courses as we might learn from the Papists, if we had not enough frō our own breast. But *Pauls* care was to be deliuered from euil works. For a man indeed is neuer ouercome (let him be neuer so vexed in the world by any) til his cōscience be crackt. If his conscience and his cause stand vpright, he doth conquer, & is more then a conqueror. What doth the Apostle say? *In all these things we are more then conquerours*. In all the ills we suffer. The meaning is this: All sufferings cannot quell our courage; they cannot staine our conscience, they doe not hurt the cause, but it gets victory in despight of them; so that our courage is vndaunted, and our conscience abides vnstained: let it be our care therefore, to take heed of euill workes. And so in the world, what is the care of a carnall man? oh, if he can get such a place, if he can get such a state! I, but it cannot be had without sinfull abasement, without cracking of conscience, and vnlawfull ingagement: O say they, it is no matter, GOD will pardon all, I care not so I may haue my wish; this is the heart of a man that hath not the grace of GOD, and is not led with heauenly respects. Take a Christian, hee had rather beg, doe any thing in the world, then doe a thing vnworthy his profession, the hope that hee hath, vnworthy of his calling: *Shall such a man as I doe this*? he will not; and therefore his care is to take heed of ill workes; for then hee hath GOD his friend, who hath riches and honour enough for him, because *the earth is the Lords and the fulnesse thereof*: this is the care of a iudicious well instructed Christian.

Rom. 8. 37.

Psal. 24. 1.

Then marke the (*Extent*) *from euery euill worke*: for Saint *Pauls* care is not for one or two, but that GOD would keepe him *from euerie euill worke*.

Why?

Because he that hates one sinne, hee will hate all the kinde; both come from the same loue of GOD: he that loues GOD as he should, hee hates whatsoeuer GOD hates: *He hates euerie euill worke, and hath respect to all Gods Commandements*, as the Psalmist speaks: therefore partiall obedience, is indeed no obedience at all: for he that obeyes one, and not another, he obeyes not simply because of the Cōmander to yeeld obedience vnto him: but to cull out some things; here I will obey, and here I will not obey, this belongs not to the inferiour, but to the superiour: And therefore, such, they make themselues gods, in that they will exempt themselues in this: single out easie things that doe not oppose their lusts, which are not against their Reputation; therein perhaps they will supererogate, and doe more then they need, onely because they will haue a compensation, that GOD should quit with them: I haue done that, and therefore he must beare with me in this. I, but there is no compensation here; for a man is neuer so straitned but he may escape without sinne: there

Why S. *Paul* sayes from euery euill worke. Psal. 119. 128.

is no pretence will serue; but we must abstaine *from euery euill worke*: Satan hath many men in his snare by this, for he sees well enough he hath them safe in one sinne; and therefore hee will suffer them to heare, to read, and to pray; but hee hath them in one raigning sinne, wherein hee will let them alone till the time of some great affliction, or death; and then he will roare vpon them. Oh beloued, wee cannot prouide worse for our owne soules, and comforts for the time to come, then to cherish a purpose of liuing in any one sinne, for thereby the Deuill holds possession: one sinne is enough for the Deuill to hold his claime and possession in vs by, and at the houre of death to claime vs for his owne. If wee regard any iniquity in our heart, the Lord will not heare our prayers, pray we neuer so much; why? because we regard some iniquity in our heart. I beseech you let vs labour to haue cleare consciences therefore, freeing our selues from all purpose to liue in any sinne; that in our slips we may say with an honest heart, my purpose was not to do this, but to refraine *from euery euill worke*.

Psal 66. 18.

3 *Point.* Againe, he speakes of this for the time to come; the Lord will deliuer me from sinne: *A Christian is as carefull to auoyde sinne for the time to come, as to bee freed from the guilt of sinnes past. Iudas* may desire to haue his conscience freed from former sinnes, but *Iudas* cannot desire to be a good man for the time to come. This argues a good conscience, to haue a care to please GOD for the time to come. Thus *Dauid Psalme* 51. 10. doth not onely pray for mercy, that GOD would pardon his former sinnes; but together he desires to haue *a free spirit*, to serue GOD better thereafter; he looks to the time to come. And so in the Lords prayer, *Forgiue vs our sinnes*: is this all? no, for the time to come; *Lead vs not into temptation*. So a gracious heart that praies aright, prayes as well that GOD would not lead him into temptation, as he prayes to GOD to forgiue him his former sinnes. For he that hath not a care to auoide future sinnes, he neuer repented as he ought. It is a ridiculous thing of the Papists, to make confession of a sinne which they meane to commit; as some late Traitors they confessed such & such things as they were to act, & so they were absolued for it. No, repentance is of sinnes past; the carriage of a Christian is to auoid all for the time to come. And so your cursed duelists, they will pray and repent when they meane to fall one vpon another. Is this repentance, when a man is inueigled with the sinne hee meanes to commit, and cannot ouercome himselfe in the case of reuenge? doth he thinke he repents of it? No, for the time to come the heart of a Christian is thus set, *The Lord will keepe me from euery euill work*, and my care shall be answerable to his carriage: I will labour to keepe my selfe from euill workes; as *the Lord will deliuer me from euerie euill worke*.

4 *Point.* And then againe, it is here a perpetuated Act; the Lord will deliuer me still from euerie euill worke: so that you see, *In euery euill worke that we are tempted to, we need deliuering Grace, as to euerie good work assisting grace*. Indeed our whole life (if we look vpwards) is nothing but a deliuerance, but if we look to our selues, it is nothing but danger & a warfare; and therfore we haue need of a deliuerance. How little a temptation turnes ouer a great man? as sometimes a little winde turnes ouer your mighty gallies. Wee see this in *Dauid* and *Salomon*, and (if GOD leaue vs to our selues) the strongest man in the world, how soone is he ouerturned? and therefore our life is a deliuerance; in the midst of sinfull occasions, how ready are wee to ioyne with them, and betray our owne soules? and therefore (to shew the danger) he sayes, *The Lord will deliuer me, &c.*

5 *Point.* But from the whole, take it as it comes from GOD altogether, the truth is this; That *a Christian who is privy to his owne soule, of good intentions to abstaine from all ill, but may presume that God will assist him against all ill workes for the time to come*. I say a Christian that hath his conscience telling him, that he meanes to be better, that is not in league with any sinne; he may take in trust this for the time to come, that GOD will keepe him from euill workes. I speake this, because many who are yet sinners; they thinke it in vaine to striue; for they shall neuer be better. What doest thou talke

man?

man? hast thou a minde to be better? GOD will meet thee; is thy will at libertie? he that giues thee the will, will also giue thee the deed: is not this the Promise that GOD will deliuer thee from euery euill worke? and therefore away with all discouragements. O say some, *There are the sonnes of* Anak *mighty Giants; my sinnes are as so many Giants to stop my proceeding; I shall neuer be better:* Say not so; nay, rather thou wilt not be better; thou art in league with some sin, thy heart riseth against these that tel thee of thy sin, thy conscience tels thee that thy heart is naught: for if thou woudst set thy heart to obey GOD, and to bee better, assuredly the Lord will deliuer from euery euill worke all that depend vpon him, and are priuy to themselues of good intentions that they meane to be better. And therefore the Apostle to preuent such doubts, hee speakes of deliuerance from euill workes, as comming from GOD.

Obiect.

Sol.

But to answer an Obiection, you must know, that GOD keepes not any man from all ill workes: we sinne euery day; he said it that was an holy man. We (saith *Iohn*) sinne, and if we say we haue no sinne in vs, we deceiue our selues, and the truth is not in vs. You must not vnderstand this Phrase *Legally* therefore in the vigor of it; *From euerie euill worke*: that is, from euerie ill thought, or rising in the heart; or perhaps slips outwardly: But *by euerie euill worke*, the Apostle meanes, *euery reproachfull sinne that breakes the peace of our conscience, that swallowes vp a mans saluation*; from such kinde of sinnes that bring a staine and discredit vnto a mans profession, that cracke his conscience, and may discourage others; the Lord will deliuer from such. And he will deliuer vs from allowing our selues in lesser: so he will keepe vs from greater altogether, & from being in league with lesse. You know in falles, there are degrees in falling: there is a slip, a falling, and a falling on all foure, (as we say) a flat falling: GOD will deliuer his Children from falling so foully. Nay, *Sometimes he will deliuer them from euill works, by not deliuering them from euill works*: He will deliuer from great ill workes, by lesse ill workes, by letting them alone. You haue heard that GOD deliuers from euill two wayes; he deliuers from falling into ill, and he deliuers out of ill. But we may adde two more: GOD doth not onely deliuer from ill, and out of ill, but he deliuers from ill by supporting vs: nay by ill, that is more: GOD deliuers from ill workes by ill workes.

Obiect.
1 Iohn 1.8.

Sol.

2 How God deliuers from ill workes, by not deliuering.

How is that?

Quest.

How doe Physitians deliuer from an Apoplexie? from a Lethargie? especially by casting the sicke person into an Ague, to awaken that dull sicknesse: so GOD to cure the conscience of a man, when he sees him in danger of security, or those soule-killing sinnes, *Pride, Couetousnesse*, and the like; he suffers him sometimes to fall into lesse sinnes, to awake his conscience, that when it is awaked, he may fly to Gods mercy in Christ: so infinite is Gods care this way; hee will deliuer either from ill workes, or from the ill of ill workes; or if he deliuer not from ill workes, he will deliuer from worse workes by those ill workes: Saith *Austin*, I dare presume to say, it is profitable for some men to fall: if a man be of a proud peremptory disposition, or of a blockish, dull, and secure nature, it is good he should be acquainted what sinne he carries in his breast, where his corruptions are, by some falles, that he may know himselfe the better and his danger. *The Lord will deliuer me from euery euill worke.*

Sol.

Vse.

I beseech you make this vse of it, to helpe your faith and thankfulnesse, knowing that when we are deliuered from euill workes, it is GOD that doth it: helpe our faith to set vpon any corruption, that we are moued to by others, or our own naturall inclination; set against it with this confidence, it is Gods enemie, and it is my enemy: it is opposite to Gods will, and it is an enemy to my comfort; GOD will take my part against that which is opposite to him, he hath promised mee to assist mee against euery euill worke by his holy Spirit. A Christian is a King, and hee hath the Spirit of Christ in him, the triumphing Spirit of Christ, which will preuaile by little and little, ouer all sinne in time. And therefore to answere that Obiection also; Alas, I haue beene assaulted by such a corruption a long time, so and so, and am not deliuered from it: I say GOD doth by little, and little purge corruption, as euery

Reuel. 1. 6.

Obiect.
Sol.

stroke helps the fall of the oake. The first stroke helps the fall: so euery opposing of corruption (neuer so little) helps to root it out, and it is weakned by little and little, till death accomplish more mortification: so GOD deliuers by little and little, *He deliuers and preserues to his heauenly kingdome.*

He doth not onely deliuer from euill works, but preserues to his heauenly kingdome. To speake a little of it [*to preserue*] we must take it in this breadth; hee preserues vs whilst he hath any worke for vs to doe in this life; and when hee will haue vs to liue no longer, he will preserue vs to heauen: howsoeuer, by death he takes vs away, yet then the Lord will preserue: especially hee meanes Christ here: *The Lord will preserue from euery euill worke to his heauenly kingdome.* All our hayres are numbred (saith our blessed Sauiour) all our teares are numbred, GOD hath a bottle for them: hee that cares for our teares, will care for our blood much more. Precious in the sight of the Lord is the death of all his Saints: our steps are numbred, he hath a booke, for all our bones, they are written and told, they are in his booke: therefore he will preserue vs.

Math. 10. 30. Psal. 56. 8. Psal. 116. 15. Psal. 139. 16.

Hee knowes vs by name, hee will preserue vs (I say) to his heauenly kingdome. He will preserue vs in our outward estate, by himselfe, and by vnder-preseruers; for there bee many such vnder God: *Angels* vnder him, and *Magistrates* that are the shields of the earth, they preserue vnder God; and likewise *Ministers* that are the Chariots and horsmen of *Israel*; and *Lawes* preserue: but God is the first mouer of the Wheele, we must see God in all other preseruers whatsoeuer. And therefore the Apostle in the language of the Holy Ghost, and of *Canaan*, saith here: *The Lord will preserue me vnto his heauenly kingdome.* And rather then a man shall miscarry when God hath any thing for him to doe, God will worke a miracle. The three men could not be burned in the fire, God suspended the force thereof: *Daniel* shall not be deuoured of the greedy Lyons, rather then Gods purpose shall faile: that a man should perish before the time that God hath allotted him, the Lyons shall not deuoure, and the fire shall not burne, God will rather worke a miracle. And therefore let vs know that God hath measured our glasse and time euen to a moment, and as our Sauiour Christ, out of knowledge of this heauenly truth, saith oft in Scripture, *My time is not yet come*: so let vs know that while our houre comes, all the Deuils in Hell cannot hurt one haire of our head; God will preserue vs, euen in life, whilst hee hath any seruice for vs to doe: And this is a wondrous ground of confidence, that wee should cary our selues aboue all threatnings, and aboue all feares of this and that. Thou canst doe nothing except it were giuen thee (saith Christ) to bragging *Pilate*, who boasted of his power: what can they doe except GOD permit them? they cannot hurt a haire of our head: *The Lord will preserue.*

Vnder-preseruers of the Saints.

Pfal 47. 9. 2 Kings 2. 12.

Dan. 3. 25. and 6. 12.

Iohn 19. 10.

If a King or a great man should say, to one, Goe on, I will stand by thee and preserue thee, thou shalt take no harme: what an incouragement were this? now when the *superior natura*, when the higher excellency, shall say a thing to an inferior, what an incouragement is this? If a man set on another creature, how doth it incourage them? If GOD say to a Christian, goe on, you are vnder my protection and safeguard, what an incouragement is this if we had faith? *God will preserue to his heauenly kingdome.*

But put the case we should not be preserued from death, as the Apostle knew he should die here, for he dyed a bloody death: but saith the Apostle I regard not that: let him doe as he will; *He will preserue me to his heauenly kingdome.* So it should be the bent of a Christians soule to come to GOD with this limitation, in his faith and in his prayer: Lord if thou wilt not deliuer me from suffering ill, preserue me from doing ill: If thou wilt not preserue me from death, preserue mee from euill workes, to thy heauenly kingdome. This we may build on, that either GOD will preserue vs in life, or if we die, he will preserue vs in death to his heauenly Kingdome. And *sometimes God preserues by not preseruing from death*: for indeed death keepes a man from all danger whatsoeuer; hee is out of all gunshot when he is once dead:

dead: *God deliuers by not deliuering from death*: for I say, death is a deliuerance and a preseruation of it selfe, it sends a man to heauen, and therefore the Apostle knew what he said, *The Lord will preserue me to his heauenly kingdome.* 3

To his heauenly kingdome.

That is, he will preserue me till I bee possest of Heauen: hee will goe along with me in all the passages of my life: he will carie me along in all, and bring me at last to his heauenly kingdome. As the Angell strooke off *Peters* bolts, shined in the prison, and caried him out from it to the City: So GOD by his Spirit, hee shines into our soules, and caries vs through all the passages of this life, neuer leauing vs till he haue brought vs to his heauenly Kingdome. And not to open vnto you things that are beyond my conceit, much more my expression, what a state this *heauenly kingdome* is, vnto which Saint *Paul* said, he hoped to be preserued: Acts 12.7.

1. *It is a Kingdome, of all conditions the freest:*
2. *The most glorious:*
3. *The most abundant in all supplies:*
4. *It is a heauenly Kingdome:*
5. *It is an euerlasting Kingdome.*

Things the neerer the Heauens they are, the purer they are; but heauen is the purest of all the creatures. It is a most pure Kingdome, a holy Kingdome, nothing but holinesse there; and it is a large Kingdome. We see how large heauen is, and because it is an heauenly Kingdome, therefore it is an euerlasting Kingdome. Other mens Kingdomes determine with their persons; perhaps they may liue to out-liue their glory in the world; as *Nero* did (that King that *Paul* was vnder now when hee wrote this Epistle) who came to a base end: But this is an euerlasting Kingdome, it can neuer be shaken. *Paul* hoped to be preserued to this heauenly Kingdome: Gods preseruation shall end in eternall glory. The excellency of the heauenly kingdome.

Well, to come to make some vse of it, and so to goon: *here is a ground for Perseuerance*: what, doth GOD vndertake, euen from himselfe to deliuer vs from euill workes, which might indanger our saluation, and to preserue vs vntill he haue put vs into heauen? where is the popish doctrine of falling away then? *Oh but I may sinne and so fall away*: I, but GOD will deliuer vs from euill workes, hee takes away that obiection: *He that keepes heauen for vs, he keepes vs for heauen*, till he haue *put vs into heauen*, as it is, 1 *Pet.* 1. 5. We are kept (we are guarded as the word is) wee are kept by the power of GOD to saluation. Saluation is kept for vs, and we are kept for it, by GOD: and wee are kept from euill workes, but it is GOD that keepes vs from them; If we indanger heauen any way, it is by ill workes: it is a comfortable doctrine, but I will not speake of it further then the text giues me argument. *Vse* 1. *Obiect.* *Sol.*

But to adde a second, against that foolish, vaine, and proud point of Popish Merit; we see what a straine they are in: first before conuersion, they will haue *Merit of congruitie*, that it befits the goodnesse of GOD, when we doe what we can, that we should haue grace. When we are in the state of grace, there must bee *Merit of condignity*; but where is merit of condignity of heauen, where grace runnes along in all? GOD preserues vs from euill works, and preserues vs to his heauenly kingdome; where is the merit of man? Indeed, we doe good when we doe good: we speake to the praise of GOD, but GOD opens our mouth: we beleeue, but GOD opens our heart to beleeue: we doe, but GOD makes vs doe: *Austin* sayes, we moue, but GOD moues vs. And therefore where is any merit? *God preserues vs to his heauenly kingdome* of his free Grace and Mercy. *Vse* 2.

But to come to our selues, I beseech you let vs obserue in generall here: *How compleat Gods fauours are to his children*: he deliuers them and preserues them: he deliuers them from all ill; and preserues them in a good condition, till he bring them to heauen: *He deales like a God: that is fully, and eternally with his children.* If he deliuer, *Vse* 3.

it is from the greateſt ill; if he preſerue, it is to the greateſt good; to a Kingdome which cannot be ſhaken. Who would not ſerue ſuch a maſter? O the baſeneſſe of the vile heart of man, that is afraid, and a ſlaue to men, and this and that: they conſider not what a bleſſed condition it is, to bee vnder the gouernment of a gracious God, that will keep vs from ill (if it be for our good) for euer; Outwardly from euill works, inwardly from the terrors of an il conſcience, & will preſerue to his heauenly kingdome. He will preſerue in this world, and giue vs heauen when we haue done. I beſeech you therefore, let this compleat and full dealing of GOD be an incouragement to his ſeruants, to be his conſtant ſeruants.

Vſe 4. And ſee here a *point of heauenly wiſedome*: to looke (when we are in any danger) with the Apoſtle to the heauenly Kingdome. When wee are ſicke, looke not at death; *Paul* cared not for that (for he dyed a bloody death) but ſayes hee; *the Lord will deliuer me, and preſerue me to his heauenly kingdome.* Hee looked to the banke of the ſhore: as a man that goes through a riuer, you ſhall haue his eye ſtill on the ſhore; ſo the Apoſtle he lookes to heauen. I beſeech you in all dangers and in ſickneſſe, If you would keepe your ſoules without diſcouragements, (as you ſhould) ſet your ſoules in heauen and looke to the heauenly Kingdome; Looke to the Crowne that is held out to vs: let our mindes be in heauen before our ſoules. It is a wondrous helpe to our weakneſſe in the time of trouble, not to thinke; I am full of pain, I muſt be turned into the graue, and rot, and what ſhall become of me? away with this; this weakens faith: *Paul* cared not for theſe things, hee thinkes not of them: but this he reſts vpon, *He will deliuer me from euill workes, and preſerue me to his heauenly Kingdome.*

Vſe 5. Again, we ſee here, that *The beſt condition of a Chriſtian is laſt*: he is fuller of hope ſtil, and he differs from other men in hope: beſides the inward peace of conſcience, that heauen that he hath here; he differs in the hope he hath for the time to come. O beloued! there is a wondrous difference betweene *Dines* and *Lazarus*: Son thou hadſt (ἀπέχεις) thy good here: that good that belonged to thee, thy good, thou hadſt it here. Oh! It is a very miſerable condition when our good is paſt, and our ill is to come: a Chriſtian is cleane otherwiſe, for his euill is paſt, and his good is to come, and better and better ſtill. What an encouragement is this, that the longer hee liues the nearer hee is to his Heauen, the nearer to his kingdome? I beſeech you let vs oft thinke of this thing, of the time to come; raiſe vp our mindes aboue all earthly things: O! it will ſet vs on fire to good workes, if any thing in the world will doe it: Doth GOD giue me a heauenly kingdome, and ſhall not I ſtudy to aduance his glory vpon earth? ſhall I be barren when he hath put ſuch aduantages to mee to doe good? he that hath aduanced me to be a King, and an heire apparant to ſuch a Crown as heauen:

Luke 16.25.

Vſe 6. And then againe, *How doth it arme the ſoule with inuincible courage in any trouble: God will deliuer me from euerie euill worke*, he may call me to trouble, but hee will preſerue my ſoule, that I ſhall not ſtaine my conſcience; he will preſerue mee and bring me to heauen. What a ground of Patience is this? Patience is too meane a word: what a ground of ioy and triumphing is it? wee reioyce vnder the hope of glory. *Rom.* 5.2. A Chriſtian (I ſay) in ſoule ſhould triumph ouer all euils whatſoeuer, and ſhould be (as the Apoſtle ſaith) more then a Conquerour; conſidering that GOD wil be preſent with him al along his life, & after that ſhal bring him to an euerlaſting kingdome: what an encouragement is this to reioycing? Heauen is holy, ſo wee muſt fit our ſelues to that eſtate that GOD preſerues vs for; Becauſe we are ordained for a holy place. There is much holineſſe required for heauen: the ſinfull, wicked, malicious, poyſonfull world, lay reproaches vpon holineſſe; but without it no man ſhall ſee GOD. Doth that man beleeue a heauenly kingdome, who doth not fit himſelfe with holineſſe for that kingdome? Oh no beloued: *Faith and hope haue this efficacie (in the breſt) whereſoeuer they are, to frame the heart to the thing beleeued.* If I beleeue a kindome to be where righteouſneſſe and holineſſe dwelleth; this beliefe forceth

Rom 8.37.

Heb. 12.14.

2 Pet. 3.13.

forceth me to carry my selfe answerable to the state there. And therefore (saith the Apostle) our conuersation is in heauen, from whence wee look for the Sauiour, &c. because he was assured of heauen, therefore he conuersed as a Citizen of heauen before he came there. He praised GOD and kept himselfe vndefiled, and conuersed with the best; euerie way he carried himselfe (as much as earth would suffer him) as they doe in heauen. Certainly, *Hee that hath the hope of a heauenly kingdome, is pure as Christ is pure*: This he indeauours and aimes at, to be pure as hee is pure who hath called him, and as heauen is pure to which he is called. Faith is of efficacy to conforme his carriage to the likenesse of those that are in that place, he beleeues to be so excellent. And therefore they are infidels and haue no sauing faith, prophane persons, who liue in sinnes that staine their consciences, and blemish their conuersation: they beleeue not that there is a heauen. (Saith the Apostle) Deceiue not your selues: neither Whoremongers, nor Adulterers, nor Extortioners, &c. shall enter into heauen. Doe men who liue in these sinnes (without remorse) thinke to come to heauen? as though they should come out of the puddle to heauen? no, no, away ye workers of iniquity, I know you not saith Christ. Let no man cherish presumptions of a heauenly kingdome, except he abstaine from all sinnes against conscience, for the firme beliefe and meditation of it is effectuall to a holy life, and fighting against sin. The Apostle when he would vrge to holinesse of life, *Coloss.* 3. 3. he sayes, Mortifie therefore your earthly members, &c. Why, what is the Reason, the ground of mortification? *If you be risen with Christ, seeke those things that are aboue, where Christ is at the right hand of the Father.*

Philip. 3. 20.

1 Iohn 3. 3.

1 Cor. 6. 9.

Mat 25. 41.

Coloss. 3. 1.

Well, let vs oft (I beseech you) present vnto our soules the blessed condition to come, which will be effectuall to quicken and stirre vs vp to euery good duty, and to comfort vs in all conditions whatsoeuer. What will a man care for crosses, and losses, and disgraces in the world, that thinkes of a heauenly Kingdome? What will a man care for ill vsage in his pilgrimage, when he knowes he is a King at home? We are all strangers vpon earth, now in the time of our absence from God: what if we suffer indignities, considering that we haue a better estate to come, when wee shall be some body? What if we passe vnknowne in the world? It is safe that we should doe so: God will preserue vs to his heauenly kingdome; and all that time wherein we suffer and endure here, it is but a fitting to that heauenly Kingdome. *Dauid* was a King, anointed many yeares ere he was actually possessed of his Kingdome; but all that time betweene his anointing and his inuesting into the Kingdome, it was a preparing of him, by humility, that he might know himselfe; and that he might learne fitnesse for to gouerne aright: So we are anointed Kings as soone as we beleeue: for when we beleeue in Christ who is a *King*, *Priest*, and *Prophet*, we communicate with his offices: we haue the same blessed anointing that is powred on our Head, and runnes downe about vs. But we must be humbled by crosses, and fitted for it first. Well, if we be anointed Kings as soone as we beleeue, then is all our life time betwixt our anointing and our possession and putting into Heauen, all (I say) is but a fitting vs for it, a preparing vs, and a perfuming vs for it, a drawing vs more and more out of the world, to be heauenly minded and fit for it.

Psal. 133. 2.

I intreat you therefore, let vs make vse of these things that I haue spoken, thinke of what God intends vs; to preserue vs to his heauenly Kingdome. Would you know some Rules of discerning, whether it belongs to you or not? In briefe, doe but remember the qualification of them that must reigne: those that labour daily to empty themselues of all pride and selfe-confidence: that see no excellency in the creature, in comparison of heauen: that see a vanity in the creature, which makes them humble in the midst of all their bravery: those that see themselues empty of all, without Gods fauour: the poore in spirit, &c. theirs (saith Christ) is the kingdome of Heauen.

Rules to discerne what our interest in heauen is.

1

And then *Faith makes vs Kings in Heauen*, because thereby we marry the King of Heauen: the Church is the Queene of Heauen, and Christ is the King of Heauen.

2

And

3 And then againe, *Those that are Kings they haue a royall spirit*; the hopes of a young Prince puts into him a great deale of spirit, otherwise perhaps aboue his disposition. So all that are Kings, they haue a royall spirit in some measure, which raiseth them aboue all earthly things, and which maketh them to see all things to be nothing in
Philip. 3.8. comparison of Christ, to be all but dung, as holy S. *Paul* saith. Those therefore that are slaues to their base lusts, to riches, to honour, to high places, &c. they know not what belongs to this heauenly Kingdome. What? doe men thinke to reigne in heauen, when they cannot reigne ouer their owne base lusts? when they haue not a royall spirit? *Dauid* therefore prayes, *Psal.* 51. 12. for a free spirit inlarged, to bee capable of better things. Those that haue knowledge of this, that are Christians, they are men of excellent spirits; (as the Wiseman saith) they are men of a spirit aboue other men, more excellent then their neighbours. You cannot shake them with offers of preferment, or with feares: they will not venture their hope for this or that base earthly thing, they are of a more royall spirit then so.

I beseech you therefore let vs discerne of our spirits, what they are; whether God hath stablished vs with such a spirit or not: I might name here many other euidences to discerne whether we be in the state of such a kingdome or not, but I spare to name any more; for indeed the kingdome of Heauen it is begunne vpon earth: the doore of heauen is here, where we must beginne to enter in, by the Word and by the Spirit. Those graces must be begunne here which must fit vs for Heauen:
1 King. 6.7. as the stones of the *Temple*, they were first hewne and then layd vpon the *Temple*; so we must be hewne here, we must be squared and built here, ere we can come thither: those that are not fitted and squared here, they must neuer think to be vsed of God in his heauenly kingdome, so as to be liuing stones of his Temple. A word now of *Pauls* vse of all, and so I will conclude:

To whom be glory for euer and euer.

When he hath mentioned the heauenly kingdome, and set himselfe (as it were) in heauen already; he speakes as if he had his hand vpon the Crowne; *The Lord will preserue me vnto his heauenly kingdome*: and what doth he there? being set in heauen by faith; he beginnes the imployment of heauen: what is that imployment? to praise and glorifie God: *To whom be glory for euer and euer.* For faith doth stirre vs vp to do that which we shall doe when we haue the thing beleeued in possession: it is called
Hebr. 11. 1. the euidence of things beleeued; and makes them (as it were) euident to the soule. Because when we are in heauen (indeed) we shall doe nothing else but glorifie God; Faith apprehending it, as if it had it indeed, for it is all sure to faith; (God hath said it, and he will doe it; he that is *Iehouah*, a God of his word, that giues a being to euery promise, to euery thing;) Faith, I say, apprehending that condition to come; sets the soule vpon that imployment on earth, which it shall haue in heauen: *To whom be glorie for euer and euer.*

This is therefore Christian wisedome, to set our soules to good meditations, to haue them wedded to good thoughts, to haue those *præclaras cogitationes*, befitting Christians, that may lead them in the way: Let a man think of Gods deliuerance past, and that will strengthen his faith for the future deliuerances: Let him thinke of future deliuerances, and that will lead him to a kingdome, to praise God: and this praising of God will stretch his soule, *for euer and for euer*; as if there were no time sufficient to glorifie God, that is so glorious for euer and euer. Who would not thinke of holy meditations, when Gods Spirit warmes a mans soule, and leads him by little and little, till it haue brought him to heauen, and set him vpon the imployment of heauen? as Saint *Paul* here, *To whom be glory for euer and euer.*

Here then you haue the vse of all vses: What is the former vse which *Paul* makes of the experience of Gods deliuerance? The Lord hath deliuered me; and therefore he will deliuer me: but what vse doth he make of this, that God will deliuer him? *To glorifie God*: here is the end of all ends, the vse of all vses, to praise God; when Gods end and our end meet together. He hath made all for his owne glory, and

when

when we intend Gods glory, what a sweet harmony is there? *To whom be glorie for euer and euer.*

Well then, to come a little to direct vs in this duty of glorifying God, here is,

1. *Saint* Pauls *praising God*, with
2. *The extent thereof*; *For euer and for euer.*

To direct vs in praising GOD, let vs with *Paul* (for I goe no further then the text leads me) *Consider Gods mercies; they will teach vs to be thankfull.* Consider his mercies past, his former deliuerances: consider Gods mercies to come, he will deliuer, and preserue vs in this world; and when he will not preserue vs here any more, he will preserue vs to his heauenly kingdome. A Christian when he lookes backwards he hath comfort; when he looks forward, he looks with comfort still: for preseruation, & Kingdomes, and Crownes abide for him. If a man would praise GOD therefore; let him looke how graciously GOD hath dealt with him: He hath deliuered me by Iesus Christ, from sinne and the danger of sinne, from wrath to come; and he will deliuer me from euery euill worke to come, that may indanger my saluation, *He will preserue me to his heauenly Kingdome.* Thinke of these things with the holy Apostle; and see whether our hearts can be cold and narrow or no; see if our hearts can be strait or no. Nay the heart and the mouth will be full, we cannot but say in the apprehension of Gods former and future mercies: *To whom be glorie for euer and euer.* 1

And then, *consider the kindes of fauours*: they are either *positiue or priuatiue*: they are either *spirituall*, or *outward*. *Positiue*; the Lord will preserue me: *priuatiue*; the Lord will deliuer me from euery euill worke. *Outward*; the Lord in this life will preserue me: *spirituall*; he will deliuer me from euery euill worke: *Eternall*; *He will preserue me to his heauenly kingdome.* Thinke forward or backwards: outward or inward: spirituall or temporall: thinke of the kindes of all these; and then see if wee can doe otherwise then breake out with the holy Apostle: *To whom be glorie for euer and euer.* 2

And to helpe vs the more to be thankfull, *thinke of the greatnesse of all these: the greatnesse of the deliuerance from sinne, and the danger of hell and damnation.* The Apostle here to make him the more thankfull, he saith, he was deliuered out of the mouth of the Lyon: he makes the danger great, when he would be thankfull to GOD. Consider the greatnesse of the danger we are in by nature; slaues of Satan, in danger to slip into Hell euery moment. When GOD hath secured vs from a great danger thinke of the greatnesse of the benefit, *a heauenly kingdome.* When we thinke not onely of the benefits, but of the greatnesse of them; it is a wondrous incouragement to be thankfull; we cannot but say, *To whom be praise for euer and euer.* Labour then to haue a due and high esteeme of them; GOD hath brought vs out of darknes into maruellous light and vnsearchable Riches: he hath no words big enough for the fauours of GOD. What made him so thankfull but the consideration of benefits and the greatnesse of them? It inlarged his heart wondrously. Wonderfull light; insearchable riches; and great is the mystery of godlinesse: oh the heighth, and bredth, and depth, and length of Gods loue. When we consider these dimensions, the thankfulnesse must be answerable. And therefore *Ephes.* 3. he ends the Chapter with thankfulnesse, (as hee doth here:) *To whom bee praises in the Churches for euer and euer.* 3

And then againe, if we would be thankfull; *Let vs labour to haue humble spirits; to see God in all*: what made *Paul* breake out thus? *To whom be glorie for euer and euer.* Because as we see (his language is diuine) *the Lord hath deliuered me out of the mouth of the Lyon*, and the Lord will deliuer me and preserue me, and bestow Heauen vpon me when he hath done. *When a man seeth God in all things, he sacrificeth to God in euery thing*; not to his parts, nor to his friends, nor to his graces, nor to any thing, but vnto GOD: the meeke are fit to pray to GOD. *Seeke the Lord ye meeke of the earth*; so the humble and meeke are onely fit to praise GOD: for, *he that knowes he is worthie of* 4 Zeph. 2. 3.

nothing,

nothing, he will praise God for any thing: he that knowes he hath nothing in himselfe, will praise GOD for the least measure of grace: an humble soule is a thankfull soule. Thus we see it was *Pauls* disposition here; he giues all to GOD, which makes him so breake out; *To whom be glory for euer and euer.*

5 Againe, if we would be thankfull (as *Paul* here) and beginne Heauen vpon Earth; *Labour to be assured of saluation, and that we may persеuer and hold out vnto the end.* The Papists that speake against Assurance and Perseuerance, they kill prayer and the praise of GOD. Shall a man praise GOD for that which he doubts of? I cannot tell whether GOD will damne me or not; how shall a man praise GOD for any blessing he enioyes? when these thoughts are still with him; perhaps I am but fatted as a sheepe for the slaughter: how shall a man praise GOD for saluation, when perhaps he shall not come to it? how shall a man praise GOD for that which perhaps he may fall from before he dye? when perhaps he is Gods to day, and may be the Deuils to morrow? How can there be a hearty thankes, but when a man can say, *The Lord will deliuer me from euery euill worke*, that by mine owne weakenesse, and Satans malice, I may occasionally fall into betwixt this & Heauen? and he will preserue me to Heauen: what can follow the perswasion hereof, but this? *To whom be glory for euer and euer.* Therefore if we would labour to praise GOD as wee should, let vs work our hearts euery day to it; let vs labour to gather assurance, let vs euery day imploy some part of it, and redeeme it to strengthen our euidences of heauen; It will set vs in a frame to euery good worke, and among the rest, to praising of GOD. *To whom be praise for euer and euer.*

Thus we see out of *Pauls* example, how we should be disposed here; to be in heauen before our time. For, *vndoubtedly he who praiseth God is so much in Heauen, as he is giuen to thankfulnesse*; for he is in that imployment which shall be altogether in Heauen. But for *the time*, how long doth he desire that GOD should haue glory? *For euer and euer.*

6 *Point.* Hence we learne, *A Christian should haue the extent of his desires of Gods glory caried to eternity.* Vpon what ground? because GOD intends him glory for euer and euer: a Christian that is assured of his saluation, he is assured that God will glorifie him for euer: He knowes that Christ is King for euer and for euer; He knowes that Christ is
1 Pet. 1. 4. a Priest for euer and for euer: he knowes that the state and condition that he is kept for, is euerlasting: *It is an inheritance immortall and vndefiled, that fadeth not away*: when a man knowes this, he saith, Hath GOD eternall thoughts of my good? and is Christ an eternall head? an eternall King to rule me both in life and death? Surely, I will extend my desires of his glory as far as he extends his purpose to doe me good. Now his purpose to doe me good is for eternity, and my desire that he may haue glory, shall be for eternity, world without end. This is the disposition of a gracious soule, not that GOD may be honoured by him alone; but of all: To whom be praise (not by me) but by all; I am not sufficient enough to praise him: Nay, when he had spoken of a heauenly kingdome, To him be praises in the Churches throughout all ages for euer: as *Dauid, Psalme* 103. 1. he had not largenesse enough to blesse GOD; and therfore he stirs vp his spirits, and all his workes to praise him, as if all were too little to set out the glory of Gods infinite goodnesse, mercy, wisedome, and power; those gracious attributes, that shew themselues glorious in bringing man to saluation, and in gouerning the Church: *To whom be glory for euer and euer.*

7 *Point.* Hence learne this duty therefore: That, *if we will make good to our owne soules, that we are in the state of grace, we must plot for eternity, and indeauor to lay a ground and foundation, that the Church may flourish for eternitie.* Truly, no Christian can warrant himselfe to be a good Christian, but he that labours to haue the Common wealth to flourish; while GOD will haue the Land to be, to haue a happy Kingdome, happy gouernment, and happy lawes: and so for the Church; not onely to labour to haue the Church in our owne Families, but that the Church may flourish in those

that

that ſtand vp when we are gone the way of all fleſh: and therefore to declare the minde of God, and his fauours vnto vs, and our children, that they may ſtrengthen their experience, with their fathers experience, and ſay to God, Thou art the God of my Fathers, therefore be my God; thus we ſhould haue a care for the time to come: and now thoſe that are called to it, ſhould conſider; It is required that they ſhould labour that there ſhould be meanes to continue Religion, euen to the worlds end (if it may be) and to ſtop all the breaches in this kinde. And if it were poſſible, it were to be wiſhed that there were ſet vp ſome lights in al the darke corners of this Kingdome, that might ſhine to thoſe people that ſit in darkneſſe, and in the ſhadow of death. One way is, *To haue a competent maintenance*: to deuiſe it for the poore Miniſtery; that they might liue by the Goſpell, that preach the Goſpell: ſo by this meanes there might be a Church world without end.

And then, *haue a care that there be no breaches made vpon the ſound doctrine that is left vnto vs, and hath beene ſealed vp by the blood of Martyrs.* We had it dearly, it hath beene taught by our forefathers, and ſealed with their blood; and ſhall we betray it? No, let vs labour to deliuer it to our poſterity, from hand to hand, to the comming of Chriſt; and then we ſhall in effect, and not in word onely, doe that which *Paul* ſaith here; labour to glorifie God for euer and euer, in the Church, and in heauen. Surely thoſe that will glorifie God in heauen, he will haue them ſo diſpoſed, to glorifie him on earth; and not for a time onely, but for euer. It is a wicked and dangerous thing when perſons are naught; we ſee what comes of it (eſpecially if they be great:) It is ſaid of *Manaſſeh* when GOD had forgiuen him his ſinne, yet afterwards GOD plagued the Kingdome for the ſinnes that *Manaſſeh* committed: how can this be? becauſe he by his ſinne (though he repented himſelfe) yet ſet the Kingdome in an euill frame. And no queſtion but he had naughty principles: and among the people that are giuen to licentiouſneſſe, if there be any thing in great men, it will goe to poſterity after them. So that when Gouernours are naught, they are not onely a poiſon to the Church and State, while they liue, but the miſchiefe of it is, after and after ſtill. And ſo it is in good: if the Gouernour be good, he layes a foundation of good for the kingdome in time to come, as well as for his owne time. 2 King. 24.3.

What a ſhame is it that any man ſhould thinke of it? how will it ſhame him when he ſhall thinke; O I doe theſe things: what will Poſterity thinke of me? what will be the remembrance of it when I am gone? my name will ſtinke. The wicked Emperour *Nero*, he was of this reſolution when he ſhould dye: ſaith he; Let Heauen and Earth mingle together when I am gone: He knew himſelfe to be ſo naught, and that he ſhould be ſo euill ſpoken of, that he wiſhed there were no poſterity, and that the world ſhould end with him. So it is the wiſhes of thoſe that are wretches themſelues, and that lay a foundation of wretched times after; they wiſh that Heauen and Earth may mingle, that no man might cenſure them (as they will ſpeak freely of them) when they are gone. What a ſhamefull condition is that to gratifie a number of vnruly luſts, to giue ſuch ſway to them, as to doe ill while they liue, and to lay a foundation of miſery when they be gone.

On the contrary, what a good thing is it (like *Ioſias* and *Nehemiah*) to be full of goodneſſe while we liue? and to lay a foundation of happineſſe and proſperity to the Church and State when we are gone? What a happy thing is it when a man is gone, to ſay, Such a man did ſuch a thing? he ſtood ſtoutly for the Church, for Religion, and he was a publique man, he forgate his owne priuate, for the publique, he deſerued well of the times wherein he liued. What a bleſſed commendation is this (next to Heauen) to haue a bleſſed report on earth? and to carie ſuch a conſcience, as will comfort a man that he hath caried himſelfe well, and that he hath a hope for the time to come?

I beſeech you let vs thinke of this; *For euer and euer*: it is not enough that we bee good in our times that are circumſcribed to vs; but as GOD hath made vs immortall ſoules,

soules, and preserues vs to immortall glory, and crowne of immortality: so let our thoughts and desires be immortall desires; that God may be glorified in the Church world without end for euer; as the Apostle speakes. Therefore now to end all, and cut off many things; thinke of this while we liue: Oh what a sweet comfort will it be when we are on our death-bed, to thinke what we haue done? all our good actions will come and meet together, and comfort our soules.

Incouragements to glorifie God.

1 And then, *To incourage vs to glorifie God while we are here*; and to lay a foundation to eternize his glory for the time to come; *Consider Gods gracious promise*: Those that honour me I will honour. If we had inlarged hearts to honour GOD, GOD would honour vs; he hath passed his word for it. If a King should say so, O how should we be set on fire? But the King of Kings saith so, GOD hath said; Those that honour me, I will honour. Let vs consider, that *we honour our selues, when we honour God*; nay the more we honour GOD, the more we are bound to GOD: for it is from him that we honour him: this sacrifice comes from him, as well as the matter for which we sacrifice. He found a Ramme for *Abraham* to sacrifice: he giues the sacrifice, hee giues the heart to be thankfull: the more we are thankfull, the more we shall bee thankfull, the more we ought to be thankfull for our thankfulnesse. *The more again we praise God, the more we should praise him*; for it is the gift of GOD: when GOD sees we honour him, beare and frame our selues that we may be such as may honour him, by emptying and disabling our selues to be sufficient to doe him any seruice; hee will bestow more vpon vs; as men cast seed vpon seed where there is fruitful ground, but they will sow nothing vpon a barren heath. So the more we set our selues to doe good in our places, the more we shall haue aduantage to doe good; and the more we doe good, the more we shall doe good. GOD when he sees we improue our opportunities so well that wee are trusted with; hee will trust vs with more and more still.

Gen. 22. 13.

2

3

4 And consider (to stirre vs vp further) that *our glorifying and praising God, causeth others to doe so*; which is the maine end wherefore we liue in this world; and that it being the imployment of Heauen, we are so much in heauen, as we are about this worke: and it is a good pledge to vs of heauen: when GOD giues vs hearts to glorifie him here; he will after that glorifie vs for euer in Heauen. Who would lose the meanes of comfort of all this, onely to be barren, to yeeld to his base vnbeleeuing dead heart? to saue a little here? to sleepe in a whole skin? and to aduenture vpon nothing? Who would not take such a course that hath so large incouragements another way? I beseech you let vs thinke of these, and many such motiues as these to stirre vs vp to glorifie GOD. CHRIST ere long, as it is 2 *Thessal.* 1. 10. will come to be glorified in all those that beleeue: He will come to be glorified in his Saints. Our glory tends to his glory; shall not we glorifie him all we can here, by setting forth his truth, by countenancing his Children and Seruants, by doing good, and deseruing well of ingratefull times we liue in? Let men be as vnthankfull as they will, we looke not to them, but to the honour of GOD, to the credit of Religion, to the peace of the times: Let men be as they will be, base, vnthankfull, and wicked, we doe it not to them, but to GOD. Doe but consider that CHRIST will come from Heauen ere long to be glorified in vs; shall not we therefore labour to glorifie him, that he may be glorified in vs, and by vs now? He will neuer come to be glorified in any other, but those that glorifie him now. As we looke therefore that he should be glorified in vs, and by vs, let vs glorifie him now: for so he condescends to vouchsafe to be glorified in vs and by vs, that he may also glorifie vs.

Quest. Sol. Saint *Paul* saith, The Wife is the glory of the Husband; what meanes he by this? That is, she reflects the graces of a good Husband; if he be good, she is good, and so she is the glory of the Husband, by way of reflexion, because she reflects his excellencies. So let euery Christian soule that is maried to Christ, be the glory of Christ, reflect his excellencies, be holy as he is holy; fruitfull, as he was, in doing

1 Pet. 1. 15.

good;

good; meeke and humble as he was; euery way be his glory: and then, vndoubtedly when he comes to iudge vs, he will come to be glorified in vs, when he hath been glorified by vs before.

Well, these and such considerations should set vs on worke how to doe Christ all the honour we can: as *Dauid* saith, is there any of *Ionathans* posterity aliue, that I may doe good vnto them for *Ionathans* sake? so considering we shall be so glorified by Christ, that he will doe so much for vs in another world; Is there any of Christs posterity here, any of his Children? and is there any way wherein I may shew my thankfulnesse? and I will doe it. Let vs consider that we shall be for euer and euer glorified; the expression of it is beyond conceit, we shall neuer know it till we haue it. Let this consideration (I beseech you) stirre vs vp to studie how wee may bee thankfull to GOD, set forth his glory, and deserue well of the Church. GOD hath children, and a cause in the world; I will owne his cause, his truth, and children. He that meanes to be glorified by him, (let him be shamed, and neuer so much opposed of the world) he will stand for him and his Cause. These Meditations will breed these Resolutions. Now let vs pray that that which hath beene said, by the blessing of Gods Spirit may be effectuall vnto vs, to worke our hearts to a serious consideration of these things: and that for Christs sake. 2 Sam. 9. 1.

FINIS.

THE MATCHLES LOVE, AND IN-BEING.

In two SERMONS.

Wherein is ſhewed,

That we may be Aſſured of Gods Loue vnto vs:
Helpes for Weake Chriſtians how to attaine vnto this loue:
Helps how to know that we haue it in vs:
That Chriſt is in all beleeuers:
How to know that Chriſt is in vs:
How in a ſeeming abſence he is diſcouered to be in the Soule:
How to keepe Chriſt there, and how to recouer him being loſt, &c.

VPRIGHTNES HATH BOLDNES.

EPHES. 3. 17, 18, 19.

That Chriſt may dwell in your hearts by Faith, that ye being rooted and grounded in loue, May be able to comprehend with all Saints, what is the bredth and length, and depth and height:
And to know the loue of Chriſt, which paſſeth knowledge, that ye might be filled with all the fulneſſe of God.

LONDON,
Printed in the yeare 1629.

MATCHLESS LOVE

AND IN-BEING

THE

THE MATCHLESSE LOVE, AND IN-BEING.

SERM. VI.

IOHN. 17.26.

I haue declared vnto them thy name, and I will declare it: that the loue wherewith thou hast loued me, may be in them, and I in them.

THE dependance we haue heard heretofore; when I entred vpon the first part of this Verse. Our Sauiour intending to haue committed his disciples to the loue of his Father, (that they might bee the fitter obiects of his loue) he sets downe here his owne care *for the present*, and *for the time to come*: (for it is hypocrisie in prayer when we pray for that, that we endeauour not) for as hee prayes the father to take them into his charge, so he sets downe his owne care about them, *I haue manifested thy name, and I will, &c.* The Verse containes this *blessed Act of Christ*,

1, *What he hath done*:
2, *What he will doe*:
3, *The end of it*.

I haue declared thy name: and will declare it, that the loue, wherewith thou hast loued me may be in them, and I in them. (*I haue declared, and will declare.*) This I vnfolded at large the last day. Among many other things, this was one I obserued; that, *we are in a perpetuall proficiencie in this life*. We neuer know so much, but wee may know more, and wee ought to know more, so that by consequence there is a perpetuall necessity of Christs Propheticall Office: *I haue declared, and I will declare, &c.* We see, *The Church in generall grew to knowledge by degrees*, till Christ the Sonne of righteousnesse came gloriously in the flesh, till *Iohn* pointed at him with the finger, *This is the Lambe of God, &c.* And as the whole body mysticall, so euery member: We grow to knowledge by degrees, *I haue declared, &c.* Christ doth fit his work to our exigets. We need further knowledge, and he is bountifull to promise a further declaration [*I haue, and I will*] *He is neuer wearie of welldoing: as his loue is infinite, so his expression is vnwearied, that comes from his loue*. A ground of speciall comfort (as we shewed) to all Christians, (especially to the labouring weake Christian) that their beginnings are pledges

Doct. 3.

The continuance of Gods loue to vs.

Repetition.

Doct. 1.

Iohn 1.29.

Doct. 2.

of further degrees. For Christ, where he is *Alpha*, he will bee *Omega*: and where he is the *Author*, he will be the *Finisher* of our faith: where hee hath laid the *first stone*, he will *set vp the roofe at length*. *He hath declared, and he will declare*. He is not such an vnwise builder, as will leaue his worke: he knowes what hee can doe, and therefore we may enter vpon all the meanes of saving knowledge, with this confidence, that we haue a Teacher that will carry vs along from one degree of knowledge to another. And let vs neuer despair for any insufficiency of parts; *It is no matter what the capacity, or the incapacity of the Scholler be, when there is such a Teacher*. When GOD is the Teacher, it is no matter how dull the learner is: for Christ doth not onely bring doctrine, but he brings wit, grace, and ability to the inward man; That is, not onely a declaration, (as man doth teach the outward man) but hee vnlocks and opens the heart, the eares of the inward man, as he opened *Lydia's* heart, &c. Let none distrust if they be conscionable, and carefull in the vse of good meanes. Many other things, I obserued hence, which I wil not be large in vnfolding. *I haue declared to them thy name, &c.* That is, that, whereby thou mightest bee knowne: now in the Couenant of grace, GOD would be knowne by the sweet name of Father, by the attributes of Mercy and Loue: *That whereby he will be knowne is his name*. This mercy in the Couenant of Grace in condiscending to be our father in Iesus Christ, together with the sweet attributes of Loue, and Mercy (from whence all spring.) This is his name. Now he will not be knowne onely to be the GOD of *Abraham*, *Isaac*, and *Iacob*; the GOD that brought them out of the Land of *Egypt*, or out of the *North*: but he will be knowne by the name *of the Father of our Lord Iesus Christ*, and our father; to be the father of mercy, and the GOD of all comfort. Thus we must labour to present GOD to vs now in his right name. This name makes all other names sweet that he hath. For being once gracious, and mercifull, and a father in couenant; his *Power* is ours, his *VViſedome* is ours, and all is ours: Then this name of GOD is set forth at large; IEHOVAH, IEHOVAH, *mercifull, forgiuing iniquity, &c.* (*I haue declared thy name*) *&c.* but this I stood at large on.

VVhat was the end of our blessed Sauiour in this his gratious dealing?

That the loue wherewith thou loueſt me may be in them, and I in them.

Doct. 3.

In vnfolding of which words, I propounded these generall heads (to omit other things.) First, *That God doth loue Christ, because he is the first obiect of his loue, his owne Image*: for he represents Gods attributes, and whatsoeuer is good in him, euery way exactly; he is the *Iedidiah*, the beloued of the Lord: hee is the true *Isaac*, the true matter of ioy: hee is the first Sonne, the first beloued: this was the first thing wee vnfolded, and made vse of. The second was this, *That after Christ, God loues all that are Christs with that loue wherewith he loues Christ*. There is a former loue (indeed) of GOD to giue vs vnto Christ; but I speak of the carriage of our Saluation, all which is in Christ: he loues Christ, and he loues vs in Christ, and not otherwise. There is a loue that moued him to giue Christ, but this loue must concurre with the other Attributes: it must be such loue and mercy, and so apprehended, as must be without offering violence or wrong to other Attributes: His *Iustice* and his *Holinesse* must not be wronged; and therefore though he bare loue to those whom he knew before all Worlds; yet in the carriage of saluation he intended actually so to set his loue vpon them, as that it should be in one that should make satisfaction for them, being considered as sinners in themselues. And GOD would haue (in our saluation) the glory as of infinite loue to man, so of *infinite hatred of sinne*, and likewise of *infinite Wisedome*, in reconciling these together. His infinite hatred to sinne, how could he shew it more, then that rather then he would not haue it punished, his Sonne must become incarnate to be a Suretie for sin and to take it away? How could hee shew his infinite loue more, then by giuing such a gift as Christ, And his infinite Wisdome, then to deuise such a way as to bring these two together? *Iustice* and *Loue* to reconcile them? so though GOD loued a certain cõpany whom he fore-knew to euerlasting life; yet he intended in the carriage of their saluation, to doe it with the

Act. 16. 14.

Doct. 4.

Doct. 5.

The conueyance of Gods loue to vs.

the manifestation and glorie of his Attributes, that no Attribute might bee wronged, nor complaine, and that Iustice might fully be satisfied: but especially, that his *Mercy* and *Loue* might triumph. For what in GOD stirred vp a fatherly heart? what stirred him vp to reconcile *Iustice* and *Mercie*, but Loue, that sets on worke all other Attributes? his mercy, and loue, and goodnesse. GOD loues vs in Christ therfore, and onely in Christ; Because in Christ onely his wrath is satisfied. Christ onely is the Mediatour, the onely Treasurie of the Church to conuey all to vs: the adopted sonnes haue their excellency, and all that they haue, in the vertue of the naturall Sonne; but this I haue vnfolded at large heretofore, and shewed the vse of it last day; This was the second thing.

The third generall thing out of the Text, is this: that *the loue of God to vs, is in Christ, louing vs in him, as Electing vs, and doing all good to vs in him, it is the ground of all other fauours and graces whatsoeuer.* And therefore he sets it here for all in all, *I haue declared, &c, that the loue wherewith thou louest me, may be in them, &c.* Why doth hee not say, that I might be *mercifull* to them, and *pitifull*? and that they may haue *other graces* that loue me? What needes all this? he sets downe the spring of all, *I haue manifested thy name, thy gracious name*, that in the apprehension of that they may finde my loue. And so when we feele the loue of God, and of Christ, know, that all other graces flow from thence: for indeed all graces wrought in vs, issue from Gods loue to vs first. Whence comes *Pitie*, and *Mercy*, and *Loue*, but from Gods shining in our hearts first by his Loue, that doth mold and frame the heart to all duties and graces whatsoeuer: & to the first grace to loue GOD: for how can we loue him, vnlesse we haue an apprehension of his loue first? you know Tyron, and stones, and things that are cold of nature, if they haue any heate, we say it is the Sunne that hath heated them, or the fire that hath warmed them, because intrinsically they haue no heate: So when there is any goodnesse in the creature, any pitie, mercy, or loue to GOD, or to those that are his, it implies, that there hath beene first the fire, the light of Gods loue to vs. And *therefore* (saith Christ) *I haue manifested thy name to them, that thy loue may be in them.* This loue in them will be enough to set them on fire in all good things whatsoeuer: *We loue him, because he loues vs first: we know him, because hee knowes vs first*: and we *choose* him, because he chooseth vs first: we *ioy* and *delight* in him, because he ioyes and delights in vs first. All is a reflexe from him, whatsoeuer of good comes from vs. This was the third thing: we made thence vse of it, and so brake off. To goe on. The fourth thing, which I propounded to speake of out of the words, is this,

That this loue of God to vs may be knowne, and ought to be knowne of vs.

It may be knowne with an *Experimentall*, and with an *Applicatory knowledge*. The next was, that *the way to know Gods loue to vs, is the manifesting of his name in the Gospell*; that followes by the connexion of them two together: and the last is, *Christs being in vs*; which I cannot come to at this time. So then now to cleare this point, that, *Wee may, and it is our dutie (to doe it) to labour to know Gods loue to vs.* We ought to labour, that Gods loue may be in vs, and that we may know it; not generally that he loues vs; but that his loue is in vs, that it is incorporate, and inuested into vs, to haue a taste, and be sensible of it. For this is the end of Christs prayer: *That the loue wherewith thou louest me may be in them, &c.* And the next way to know it (which wee shall speake of at this time among the rest) it is this; *The manifesting of Gods name by Christ.* For the first then.

That we may, and ought to know Gods loue to vs in Christ. That wee ought to know it; what need I be large in the point? I will not, because it is so cleare: *For if it bee* (as I shewed the last day at large) *the spring of all duties; of all other graces, which sets all on worke*; then surely we ought to labour for that which may make vs good, and not only good, but comfortable. Now all our goodnesse, and comfort, it comes from this Originall, the knowledge of Gods loue to vs, when that is in vs: for we haue no loue to him, vntill we know that we are beloued of him. We cannot be thankfull to God, till

Doct. 6.

Quest.

Sol.

1 Iohn 4.19. Gal. 4.9. The cause of goodnesse in vs

Doct. 7.

Doct. 8.

Grounds of necessity why we ought to know Gods loue vnto vs

of further degrees. For Christ, where he is *Alpha*, he will bee *Omega*: and where he is the *Author*, he will be the *Finisher* of our faith: where hee hath laid the *first stone*, he wil *set vp the roofe at length. He hath declared, and he will declare.* He is not such an vnwise builder, as will leaue his worke; he knowes what hee can doe, and therefore we may enter vpon all the meanes of sauing knowledge, with this confidence that we haue a Teacher that will carry vs along from one degree of knowledge to another. And let vs neuer despair for any insufficiency of parts; *It is no matter what the capacity, or the incapacity of the Scholler be, when there is such a Teacher.* When GOD is the Teacher, it is no matter how dull the learner is; for Christ doth not onely bring doctrine, but he brings wit, grace, and ability to the inward man; That is, not onely a declaration, (as man doth teach the outward man) but hee vnlocks and opens the heart, the eares of the inward man, as he opened *Lydia's* heart, &c. Let none distrust if they be conscionable, and carefull in the vse of good meanes. Many other things, I obserued hence, which I wil not be large in vnfolding. *I haue declared to them thy name, &c.* That is, that, whereby thou mightest bee knowne: now in the Couenant of grace, GOD would be knowne by the sweet name of Father, by the attributes of Mercy and Loue: *That whereby he will be knowne is his name.* This mercy in the Couenant of Grace in condiscending to be our father in Iesus Christ, together with the sweet attributes of Loue, and Mercy (from whence all spring.) This is his name. Now he will not be knowne onely to be the GOD of *Abraham*, *Isaac*, and *Iacob*; the GOD that brought them out of the Land of *Ægypt*, or out of the *North*: but he will be knowne by the name *of the Father of our Lord Iesus Christ*, and our father; to be the father of mercy, and the GOD of all comfort. Thus we must labour to present GOD to vs now in his right name. This name makes all other names sweet that he hath. For being once gracious, and mercifull; and a father in couenant; his *Power* is ours, his *VViſedome* is ours, and all is ours: Then this name of GOD is set forth at large; IEHOVAH, IEHOVAH, *mercifull, forgiuing iniquity, &c.* (*I haue declared thy name*) *&c.* but this I stood at large on.

Doct. 3.

Act. 16. 14.

What was the end of our blessed Sauiour in this his gratious dealing?

That the loue wherewith thou loueſt me may be in them, and I in them.

In vnfolding of which words, I propounded these generall heads (to omit other things.) First, *That God doth loue Christ, because he is the first obiect of his loue, his owne Image*: for he represents Gods attributes, and whatsoeuer is good in him, euery way exactly; he is the *Iedidiah*, the beloued of the Lord: hee is the true *Isaac*; the true matter of ioy: hee is the first Sonne, the first beloued: this was the first thing wee vnfolded, and made vse of. The second was this, *That after Christ, God loues all that are Christs with that loue wherewith he loues Christ.* There is a former loue (indeed) of GOD to giue vs vnto Christ; but I speak of the carriage of our Saluation, all which is in Christ: he loues Christ, and he loues vs in Christ, and not otherwise. There is a loue that moued him to giue Christ, but this loue must concurre with the other Attributes: it must be such loue and mercy, and so apprehended, as must be without offering violence or wrong to other Attributes: His *Iustice* and his *Holinesse* must not be wronged; and therefore though he bare loue to those whom he knew before all Worlds; yet in the carriage of saluation he intended actually so to set his loue vpon them, as that it should be in one that should make satisfaction for them, being considered as sinners in themselues. And GOD would haue (in our saluation) the glory as of infinite loue to man, so of *infinite hatred of sinne*, and likewise of *infinite Wisedome*, in reconciling these together. His infinite hatred to sinne, how could he shew it more, then that rather then he would not haue it punished, his Sonne must become incarnate to be a Suretie for sin and to take it away? How could hee shew his infinite loue more, then by giuing such a gift as Christ, And his infinite Wisdome, then to deuise such a way as to bring these two together? *Iustice* and *Loue* to reconcile them? so though GOD loued a certain cõpany whom he fore-knew to euerlasting life; yet he intended in the carriage of their saluation, to doe it with th

Doct. 4.

Doct. 5.

The conueyance of Gods loue to vs.

the manifestation and glorie of his Attributes, that no Attribute might bee wronged, nor complaine, and that Iustice might fully be satisfied: but especially; that his *Mercy* and *Loue* might triumph. For what in GOD stirred vp a fatherly heart? what stirred him vp to reconcile *Iustice* and *Mercie*, but Loue, that sets on worke all other Attributes? his mercy, and loue, and goodnesse. GOD loues vs in Christ therfore, and onely in Christ; Because in Christ onely his wrath is satisfied. Christ onely is the Mediatour, the onely Treasurie of the Church to conuey all to vs: the adopted sonnes haue their excellency, and all that they haue, in the vertue of the naturall Sonne; but this I haue vnfolded at large heretofore, and shewed the vse of it last day; This was the second thing.

The third generall thing out of the Text, is this: that *the loue of God to vs, is in Christ, louing vs in him, as Electing vs, and doing all good to vs in him, it is the ground of all other fauours and graces whatsoeuer.* And therefore he sets it here for all in all, *I haue declared, &c. that the loue wherewith thou loues me, may be in them, &c.* Why doth hee not say, that I might be *mercifull* to them, and *pitifull*? and that they may haue *other graces* that loue me? What needes all this? he sets downe the spring of all, *I haue manifested thy name, thy gracious name*, that in the apprehension of that they may finde my loue. And so when we feele the loue of God, and of Christ; know, that all other graces flow from thence: for indeed all graces wrought in vs, issue from Gods loue to vs first. Whence comes *Pitie*, and *Mercy*, and *Loue*, but from Gods shining in our hearts first by his Loue, that doth mold and frame the heart to all duties and graces whatsoeuer: & to the first grace to loue GOD? for how can we loue him, vnlesse we haue an apprehension of his loue first? you know yron, and stones, and things that are cold of nature, if they haue any heate, we say it is the Sunne that hath heated them, or the fire that hath warmed them, because intrinsically they haue no heate: So when there is any goodnesse in the creature, any pitie, mercy, or loue to GOD, or to those that are his, it implies, that there hath beene first the fire, the light of Gods loue to vs. And *therefore* (saith Christ) *I haue manifested thy name to them, that thy loue may be in them.* This loue in them will be enough to set them on fire in all good things whatsoeuer. *We loue him, because he loues vs first: we know him, because hee knowes vs first*: and we *choose* him, because he chooseth vs first: we *ioy* and *delight* in him, because he ioyes and delights in vs first. All is a reflexe from him, whatsoeuer of good comes from vs. This was the third thing: we made thence vse of it, and so brake off. To goe on. The fourth thing, which I propounded to speake of out of the words, is this,

That this loue of God to vs may be knowne, and ought to be knowne of vs.

It may be knowne with an *Experimentall*, and with an *Applicatory knowledge*. The next was, that *the way to know Gods loue to vs, is the manifesting of his name in the Gospell*; that followes by the connexion of them two together: and the last is, *Christs being in vs*; which I cannot come to at this time. So then now to cleare this point, that, *Wee may, and it is our dutie (to doe it) to labour to know Gods loue to vs.* We ought to labour, that Gods loue may be in vs, and that we may know it; not generally that he loues vs; but that his loue is in vs, that it is incorporate, and inuested into vs, to haue a taste, and be sensible of it. For this is the end of Christs prayer: *That the loue wherewith thou loues me may be in them, &c.* And the next way to know it (which wee shall speake of at this time among the rest) it is this; *The manifesting of Gods name by Christ.* For the first then.

That we may, and ought to know Gods loue to vs in Christ. That wee ought to know it; what need I be large in the point? I will not, because it is so cleare: *For if it bee* (as I shewed the last day at large) *the spring of all duties; of all other graces, which sets all on worke*; then surely we ought to labour for that which may make vs good, and not only good, but comfortable. Now all our goodnesse, and comfort, it comes from this Originall, the knowledge of Gods loue to vs, when that is in vs: for we haue no loue to him, vntill we know that we are beloued of him. We cannot be thankfull to God, till

Doct. 6.

Quest.

Sol.

1 Iohn 4.19. Gal. 4.9. The cause of goodnesse in vs.

Doct. 7.

Doct. 8.

Grounds of necessity why we ought to know Gods loue vnto vs.

of further degrees. For Christ, where he is *Alpha*, he will bee *Omega*: and where he is the *Author*, he will be the *Finisher* of our faith: where hee hath laid the *first stone*, he wil *set vp the roofe at length. He hath declared, and he will declare.* He is not like an vnwise builder, as will leaue his worke: he knowes what hee can doe, and therefore we may enter vpon all the meanes of saving knowledge, with this confidence that we haue a Teacher that will carry vs along from one degree of knowledge to another. And let vs neuer despair for any insufficiency of parts. *It is no matter what the capacity, or the incapacity of the Scholler be, when there is such a Teacher.* When GOD is the Teacher, it is no matter how dull the learner is; for Christ doth not onely bring doctrine, but he brings wit, grace, and ability to the inward man; That is, not onely a declaration, (as man doth teach the outward man) but hee vnlocks and opens the heart, the eares of the inward man, as he opened *Lydia's* heart, &c. Let none distrust if they be conscionable, and carefull in the vse of good meanes. Many other things, I obserued hence, which I wil not be large in vnfolding. *I haue declared to them thy name, &c.* That is, that, whereby thou mightest bee knowne: now in the Couenant of grace, GOD would be knowne by the sweet name of Father, by the attributes of Mercy and Loue: *That whereby he will be knowne is his name.* This mercy in the Couenant of Grace in condescending to be our father in Iesus Christ, together with the sweet attributes of Loue, and Mercy (from whence all spring.) This is his name. Now he will not be knowne onely to be the GOD of *Abraham*, *Isaac*, and *Iacob*; the GOD that brought them out of the Land of *Egypt*, or out of the *North*: but he will be knowne by the name *of the Father of our Lord Iesus Christ*, and our father; to be the father of mercy, and the GOD of all comfort. Thus we must labour to present GOD to vs now in his right name. This name makes all other names sweet that he hath. For being once gracious, and mercifull, and a father in couenant; his *Power* is ours, his *VViſedome* is ours, and all is ours: Then this name of GOD is set forth at large, IEHOVAH, IEHOVAH, *mercifull, forgiuing iniquity, &c.* (*I haue declared thy name*) *&c.* but this I stood at large on.

Doct. 3.

Act. 16. 14.

What was the end of our blessed Sauiour in this his gratious dealing?

That the loue wherewith thou loueſt me may be in them, and I in them.

In vnfolding of which words, I propounded these generall heads (to omit other things.) First, *That God doth loue Christ, because he is the first obiect of his loue, his owne Image*: for he represents Gods attributes, and whatsoeuer is good in him, euery way exactly; he is the *Iedidiah*, the beloued of the Lord: hee is the true *Isaac*; the true matter of ioy: hee is the first Sonne, the first beloued: this was the first thing wee vnfolded, and made vse of. The second was this, *That after Christ, God loues all that are Christs with that loue wherewith he loues Christ.* There is a former loue (indeed) of GOD to giue vs vnto Christ; but I speak of the carriage of our Saluation, all which is in Christ: he loues Christ, and he loues vs in Christ, and not otherwise. There is a loue that moued him to giue Christ, but this loue must concurre with the other Attributes: it must be such loue and mercy, and so apprehended, as must be without offering violence or wrong to other Attributes: His *Iustice* and his *Holinesse* must not be wronged; and therefore though he bare loue to those whom he knew before all Worlds; yet in the carriage of saluation he intended actually so to set his loue vpon them, as that it should be in one that should make satisfaction for them, being considered as sinners in themselues. And GOD would haue (in our saluation) the glory as of infinite loue to man, so of *infinite hatred of sinne*, and likewise of *infinite Wisedome*, in reconciling these together. His infinite hatred to sinne, how could he shew it more, then that rather then he would not haue it punished, his Sonne must become incarnate to be a Suretie for sin and to take it away? How could hee shew his infinite loue more, then by giuing such a gift as Christ, And his infinite Wisdome, then to deuise such a way as to bring these two together? *Iustice* and *Loue* to reconcile them? so though GOD loued a certain cõpany whom he fore-knew to euerlasting life; yet he intended in the carriage of their saluation, to doe it with the

Doct. 4.

Doct. 5.

The conueyance of Gods loue to vs.

the manifestation and glorie of his Attributes, that no Attribute might bee wronged, nor complaine, and that Iustice might fully be satisfied: but especially; that his *Mercy* and *Loue* might triumph. For what in GOD stirred vp a fatherly heart? what stirred him vp to reconcile *Iustice* and *Mercie*, but Loue, that sets on worke all other Attributes? his mercy, and loue, and goodnesse. GOD loues vs in Christ therfore, and onely in Christ; Because in Christ onely his wrath is satisfied. Christ onely is the Mediatour, the onely Treasurie of the Church to conuey all to vs: the adopted sonnes haue their excellency, and all that they haue, in the vertue of the naturall Sonne; but this I haue vnfolded at large heretofore, and shewed the vse of it last day; This was the second thing.

The third generall thing out of the Text, is this: that *the loue of God to vs, is in Christ, louing vs in him, as Electing vs, and doing all good to vs in him, it is the ground of all other fauours and graces whatsoeuer.* And therefore he sets it here for all in all, *I haue declared, &c, that the loue wherewith thou louest me, may be in them, &c.* Why doth hee not say, that I might be *mercifull* to them, and *pitifull*? and that they may haue *other graces* that loue me? What needes all this? he sets downe the spring of all, *I haue manifested thy name, thy gracious name*, that in the apprehension of that they may finde my loue. And so when we feele the loue of God, and of Christ; know, that all other graces flow from thence: for indeed all graces wrought in vs, issue from Gods loue to vs first. Whence comes *Pitie*, and *Mercy*, and *Loue*, but from Gods shining in our hearts first by his Loue, that doth mold and frame the heart to all duties and graces whatsoeuer: & to the first grace to loue GOD? for how can we loue him, vnlesse we haue an apprehension of his loue first? you know yron, and stones, and things that are cold of nature, if they haue any heate, we say it is the Sunne that hath heated them, or the fire that hath warmed them, because intrinsically they haue no heate: So when there is any goodnesse in the creature, any pitie, mercy, or loue to GOD, or to those that are his, it implies, that there hath beene first the fire, the light of Gods loue to vs. And *therefore* (saith Christ) *I haue manifested thy name to them, that thy loue may be in them.* This loue in them will be enough to set them on fire in all good things whatsoeuer. *We loue him, because he loues vs first: we know him, because hee knowes vs first*: and we *choose* him, because he chooseth vs first: we *ioy* and *delight* in him, because he ioyes and delights in vs first. All is a reflexe from him, whatsoeuer of good comes from vs. This was the third thing: we made thence vse of it, and so brake off. To goe on. The fourth thing, which I propounded to speake of out of the words, is this,

That this loue of God to vs may be knowne, and ought to be knowne of vs.

It may be knowne with an *Experimentall*, and with an *Applicatory knowledge*. The next was, that *the way to know Gods loue to vs, is the manifesting of his name in the Gospell*; that followes by the connexion of them two together: and the last is, *Christs being in vs*; which I cannot come to at this time. So then now to cleare this point, that, *Wee may, and it is our dutie (to doe it) to labour to know Gods loue to vs.* We ought to labour, that Gods loue may be in vs, and that we may know it; not generally that he loues vs; but that his loue is in vs, that it is incorporate, and inuested into vs, to haue a taste, and be sensible of it. For this is the end of Christs prayer: *That the loue wherewith thou louest me may be in them, &c.* And the next way to know it (which wee shall speake of at this time among the rest) it is this; *The manifesting of Gods name by Christ.* For the first then.

That we may, and ought to know Gods loue to vs in Christ. That wee ought to know it; what need I be large in the point? I will not, because it is so cleare: *For if it bee* (as I shewed the last day at large) *the spring of all duties; of all other graces, which sets all on worke*; then surely we ought to labour for that which may make vs good, and not only good, but comfortable. Now all our goodnesse, and comfort, it comes from this Originall, the knowledge of Gods loue to vs, when that is in vs: for we haue no loue to him, vntill we know that we are beloued of him. We cannot be thankfull to God, till

Doct. 6.

Quest.

Sol.

1 Iohn 4.19. Gal. 4.9. The cause of goodnesse in vs

Doct. 7.

Doct. 8.

Grounds of necessity why we ought to know Gods loue vnto vs

till we know that he loues vs in Christ? (I speake of his peculiar loue as a Child) Who can be thankfull for that which he knowes not? It ouerthrowes all thankfulnesse and denies it. We ought to labour for the assurance of the loue of GOD in Christ. For it is a dutie to ioy in the Lord, as our portion, now we must be certaine of his loue first; how else can we practise this duty of reioycing in the Lord alway? what ioy and cheerfulnesse can come, without the loue of GOD shining vpon vs, and inlarging our hearts to ioy? As the shining of the Sunne inlargeth the spirit of the poore creatures, the Birds (in the spring time) to sing; So proportionably the apprehension of the sweet loue of God in Christ, inlargeth the spirit of a man, and makes him full of ioy, and thanksgiuing: he breakes forth into ioy, so that his whole life is matter of *Ioy* and *Thanksgiuing*.

2 *Quest.* Againe, *In suffering any crosse, any opposition, who will endure to lose his temporall goods, his life and liberty, to be restrained anie way, that knowes not Gods loue?* Who will abide any thing for him that he loues not? What doth set vs to suffer all things that may be for GOD? The apprehension that he loues vs. What makes a man willing to end his life, and to yeeld vp his soule to GOD? Hee knowes hee shall yeeld his soule to him as to a father, that loues him, that will saue his soule. Can a man be willing to leaue his home here, when he knowes not whether hee shall haue a better or no? can a man commend his soule to one that he knowes not to be his friend? no: can he commend such a Iewell to one that he knowes not, but to be an enemy? can hee say with *Simeon*, Lord let thy seruant depart in peace, for mine eyes haue seene thy saluation? Doth not all ioy and comfort come from the loue of GOD in Christ? what should I enlarge the point? we can neither haue grace, nor ioy, nor suffer any thing with thankfulnesse, nor end our dayes with ioy and comfort, till wee get assurance that we are in the Couenant of grace, and that Gods loue is in vs. Sol.

Luke 2.29.

And therefore it is cleare to anybody, that knowes any thing in religion, or desires any thing, that we ought to labour, that Gods loue may be in vs. I beseech you therefore make vse of it to see the abominable doctrine of *Poperie* (I cannot speake too hardly of it) which teacheth, that we ought to doubt of GODS loue; it cuts the sinewes of endeauor: Who will endeauour after the attaining of the loue of GOD, and this assurance, when this is laid in the way, that we ought not to doe it? Are we not prone enough to distrust, but we must bee taught it? is not Sathan malicious enough, but we must light a Candle to him, and arme his malice with this doctrine, that we ought to doubt? hee is the Master of doubtings; for the workes of darknesse, and all the discomfort, and sinne, that hee brings on vs, is in darknesse, (in this particular darknesse) that we know not whether we be the Children of GOD or no. And therefore (say some) why should wee leaue our gaine, our profit, and our present pleasures that we haue? and what doth he ayme at by the sins he tempts vs to, but to shake our assurance of Gods loue? Well, they teach the doctrine of Deuils in diuers things, amongst which this is one that strengthens the kingdome of *Sathan* much; that people ought to doubt, and that there is no way or meanes to get assurance of Gods loue: This is to ouerthrow the intent of Christs Prayer. VVherefore doth he pray here, and what doth he promise in his prayer? That GOD would shew them his loue, and that hee may doe it, *I haue declared thy name, &c.* So it is cleare, that wee ought to answere Christs ayme. VVhy doth Christ declare his fathers name? and why are all the meanes of saluation, but that we may haue Gods loue in vs? is it not our duty then to answer Christs course, and his promise, and his loue? Taking that then for a ground, that we ought to labour to haue Gods loue to be in vs; wee will shew, that *we may attaine to it, and come to know that God loues vs.* I will not be long in it, it is a cleare point, which heretofore vpon another occasion I haue spoken of. Quest.

That we may attaine vnto the knowledge of Gods loue vnto vs.

We may attaine to it: here is the way (as I shall shew in the next point) *by the declaration of Gods name: For what is faith* (which is the worke of the Gospell and grace of the new couenant) *but the apprehension of the loue of God in Christ?* it is nothing

else

elſe: and therefore we may attaine to it in the couenant of grace. *Faith is nothing but the act, whereby we apprehend this especiall loue of God to vs in Christ;* Therefore wee that are Christians may attaine to it, becauſe we haue the Spirit of GOD, which ſearcheth the deepe things of GOD. Our ſpirit knowes what is in vs, and GODS Spirit knowes what is in GOD, and we haue the Spirit of GOD, to ſhew vs the things of GOD, and all the benefits and fruits of his loue; with the affection it ſelfe: the ſpirit ſearcheth the deepe things of GOD, as it is 1 *Cor.*2. It is a point I haue heretofore followed at large. A Chriſtian in the couenant of grace, he knowes that GOD loues him; there is no truth in the world ſo illuſtrious, ſo gloriouſly, and apparantly true, as this. Would you haue a better pledge of his loue then IESVS CHRIST, the Sonne of his loue to be giuen for vs, the deareſt thing that GOD hath? He would not haue vs doubt of his loue, that hath giuen ſuch an inualuable thing, as his owne Sonne to aſſure vs of it, beſides all that comes from this: for if he haue giuen him once, he giues all things with him: he that hath giuen vs his Sonne for our Redeemer, and Sauiour, he giues vs heauen for our inheritance, and his ſpirit for our conduct, guide, and ſanctifier: he hath giuen Angels for our attendants, he giues vs peace and ioy, and all things: in Chriſt, we haue all. But here; becauſe it is a maine point, I will inlarge my ſelfe a little, and ſpeake as familiarly as I can to euery conſcience. 1 Cor. 2.10. Rom 8.32.

How ſhall a ſinner, that is not yet conuerted, be perſwaded of Gods loue to him? And how ſhall we in the time of temptation deale with ſinners in the ſtate of grace? I ſpeake of the ordinarie courſe, how a Chriſtian may be perſwaded of it. For the firſt, which is, how thoſe that are vnconuerted may be drawne to the ſenſe of the loue of GOD, to find that they haue any portion in it at all; that they may haue it for the time to come, though they feele not yet any goodneſſe in them. *Queſt.* 1. *Queſt.* 2.

I anſwer: *we muſt draw them to a ſenſe, that they are not yet in the loue of God, by thoſe things, that their corruptions ſuggeſt to them to meaſure the loue of God by.* As for example, you haue a company, that thinke their caſe is good, becauſe GOD hath giuen them *outward bleſſings*, and accompanies his bleſſings with patience, and long ſuffering, giues them parts and gifts, and preferments in the Church; giues them place, great eſtimation, and ſuch things. Hereupon, they begin to reaſon; Certainly GOD is in loue with me: though (if a man ſhould ſearch their liues, and examine them) you ſhall find, that there is no act, no euidence of GODS ſpeciall loue to them at all. Such therefore muſt be conuinced, that they muſt not meaſure Gods loue by theſe things; that that which is common to caſt-awaies cannot be a Character, and ſigne of Gods loue, but theſe things are common to caſt-awaies: did not *Abraham* giue *Iſhmael*, and the reſt of his children moueable things? but *Iſaack* had the inheritance. *Eſau* had his portion in the things of this life; but *Iacob* goes away with the bleſſing. The bleſſings of the left hand, caſt-awayes, and reprobates may haue in abundant meaſure; GOD fills their bellies with abundance of outward things, whoſe hearts he neuer fills with his loue; as in *Diues*: not to inlarge my ſelfe, looke on ſuch inſtances: what tend they to, but to ſhew that theſe outward things are no euidences of Gods loue? and for Gods patience in enduring me in ſuch a ſtate, as I am in; that is no argument: for GOD in his patience, indures the veſſels of wrath, who treaſure vp *wrath againſt the day of wrath*; GOD ſuffering them to prolong their dayes in iudgement, that ſo he may powre the full Vials of his wrath vpon them. He ſuffers them to lead them vnto repentance; and they not making a right vſe [illegible]D after iuſtifies his vengeance, and iudgement the more, when he poures [illegible]em, ſo that plenty in outward things accompanied with patience, is no true [illegible] Gods loue. *Anſ.* 1. How an vnconuerted ſinner ought to be dealt with, for bringing him to the loue of God. Gen. 25. 6. Luk. 16. 25. Rom. 2. 4, 5.

Like thinke of *Parts* and *Gifts*: had not *Iudas* excellent parts? nay the *Deuill* himſelfe; who comes neere him in the depth of vnderſtanding and policy, &c? *Iudas* had a place in the Church, he was an Apoſtle: and for Gifts, *Achitophel* and *Saul* had gifts of gouernment: all theſe are no euidences of the loue of GOD to be in vs as yet, or that he hath any intereſt in vs. *The way therefore to bring thoſe that haue not*

the

the loue of God, to loue God; is to shew them their vaine confidence, that they trust to a broken reede, and to that which in the time of sickneſſe, the houre of death, and the day of iudgement will deceiue them, seeing they trust vnto a crakt title: Well, if the consciences of such as are not yet in the state of grace be once awaked, we may thus draw them to bee within the compaſſe of the loue of GOD. Otherwiſe, when they see the vanities of other things, and likewiſe that there is sinne in them, (somewhat that layes them open to the wrath of GOD) then *Satan* will helpe their conscience; *Satan*, and their conscience will tell them oft-times all, and make them reason; As for such a wretch as I, there is no hope; I had as good goe on in a sinfull course, and haue somewhat in this world, as to want heauen, and the comforts of this life too. And so *Satan* keepes them in darkeneſſe, becauſe they thinke it is to no purpoſe to goe about another course, and that it is impoſſible they should come to assurance: such kind of conceits he hath.

But we must know, that *in the couenant of Grace now, in the Goſpel this is not put as a barre of Gods loue; that I am a sinner, that I haue committed any degree of sinne whatsoeuer.* None are shut out, but those that will be as they are: and therefore all obiections are taken away in the promulgation of the Goſpel I, but I am guilty, and oh, I am laden with sinne. *Be of good comfort, thou art called, thou art the man: Come vnto me all ye that are weary and heauie laden.* Oh that I might find mercy saies one: Why, blesſed are the hungry and thirsty: blesſed are the poore in spirit, blesſed are the mourners: and ho euery one that thirsteth come; there is hope for thee: he keepes open house for euery one: *he shuts out none, but those that shut out themselues, that thinke these things are too good to be true:* and therfore will enioy their pleasures, and go on still; and daube with their conscience: but if their hearts be awakened, if they will go to GOD, and cast themselues vpon his mercy, whosoeuer is weary, whosoeuer is a thirst, whosoeuer is heauy laden, *God is no accepter of persons*: but at what time soeuer, any sinner whatsoeuer repents of any sinne whatsoeuer; GOD will shew mercy, if he come in, and accept of the Proclamation of pardon. If he come in, and will not continue in his rebellion still, but cast himselfe vpon his mercy, and resigne, and yeeld himselfe to GOD and to Christs gouernment to be ruled by him, as a subiect should be, he shall find mercie. Let the Deuill therefore keepe none in bondage, in the dungeon of ignorance, and vnbeliefe: for the end of the Goſpell is to bring in all such if they will.

Obiect. Answ. Mat. 11. 28. Mat. 5. 3, 4.

Ezek. 18. 22.

How those that are pestred with cloudes of temptations may come to assurance of Gods loue.

But to come more particularly to such as haue true goodneſſe in them, and yet the Deuill takes all aduantages to hinder the apprehension of Gods loue to them in Christ.

Quest. 2.

How shall we in diuers states, and cases, bring men to be perswaded of Gods loue in Christ, when conscience and Satan together with some outward occurrents, vrge them to vnbeliefe, and to staggering?

An instance.

For instance, a sinner that is conuerted, and in the state of Grace, he may oft-times fall into some great sinne: hereupon Satan taking aduantage of the sinne, together with conscience (which alwaies helps Satan in this case) speakes bitter things.

Answ. I

Thus we must answer *such as are drawne by Satan to sinne, and after accused by Satan for sin, and to whom God is presented as an hatefull God, &c. that notwithstanding they should not be discouraged.* We haue many examples in Scripture: If we sinne, wee haue an Aduocate with the Father Christ Iesus, &c. and he is the propitiation for our sins. We ought not therefore to bee discouraged from going to GOD, humbled as wee ought to be [illegible] *place for humiliation, but there is no place for base discouragement*, and calling Go[illegible]nto question. *A sonne vnder anger is a sonne*: and therefore though Satan prese[illegible]n angry GOD for sinne; (for this temptation is then sharpned indeed, when it is made a weapon by Satan, by reason that GOD accompanies the sinner that is falne into sinne with some iudgement, as a punishment,) yet hee ought to lay hold on the rich mercies of GOD in Christ. What should he else doe? shall he runne away from GOD? No, a bastard, and a slaue will doe so; but he runs to GOD. Euen as a child when he hath offended his father, doth not runne away

1 Iohn 2. 1.

from

from him; but knowing that his Father is mercifull and louing, though he haue offended him, and that he is now a ſon though vnder his wrath, he goes & ſtudies to appeaſe his father, caſts himſelfe vpon his fauour, and mercy, and will indure his correction gently: Thus ought we to doe. Satan when he hath gotten vs to ſinne, he ſaith: now you had as good runne on ſtill, for GOD followes you with iudgements; you haue offended GOD, and there is no hope for you: ſo hee keepes vs without comfort, and GOD without ſeruice by that meanes; whereby we run deeper and deeper into GODS bookes. Oh come in betimes and repent, it will be eaſier, thy comfort will be ſtronger, GOD will be ſooner pacified, thy heart will not be ſo hardened. Doe not call in queſtion GODS loue to thee: for Satan tempts, and corrupts, and drawes thee to ſinne for that end to call it in queſtion. GOD may loue thee though he follow thee with ſhewes of anger: for he may be angry and yet loue thee too, as we ſhall ſee afterwards.

Satans ſleight and malice.

2

Againe, Satan doth vſe, as a weapon, (to ſhake our ſonneſhip or adoption, and our eſtate in GODS loue) manifold temptations and croſſes, and ſuch like, to diſcourage vs. He comes with (*If*) if thou wert in the loue of GOD, and the loue of God in thee, and did belong to thee any kind of way: would GOD follow thee thus, and thus with theſe declarations of wrath and anger?

An obiection of Satan againſt our ſonſhiſh and adoption is retorted

I anſwer, a man may retort that vpon Satan, the Tempter, and vpon his owne heart: The ſpirit retorts that vpon the fleſh: *God corrects euery ſonne, and he is a Baſtard that hath not correction.* In this world to thriue in a courſe of ſinne, when a man hath offended GOD, it is a ſigne of reprobation rather then otherwiſe. Euery child GOD corrects, and for *Pouertie*, *ſhame*, and the like, we muſt not meaſure Gods loue by theſe, for GOD loues vs as he loued Chriſt: marke here Chriſts prayer: *That the loue wherewith thou haſt loued me may be in them.*

Heb. 12. 8.

3

Queſt. *How was Gods loue in Chriſt?* to fence him from *pouertie*, from *diſgrace*, from *perſecution*, from the ſenſe of Gods wrath? No, but the firſt begotten ſonne, the naturall ſonne, he was perſecuted, as ſoone as he was borne, he was diſgraced, calumniated, ſlaundered, and abuſed to the death. Nay, and he felt the wrath of GOD, *My God, my God, why haſt thou forſaken me?* We then may be in the loue of GOD, if we be no otherwiſe then the naturall Sonne was, in whom the loue of GOD was when he was at the worſt. In the loweſt degree of his abaſement, GOD loued him then, as much as at any other time; euen when he was accompanied with the ſenſe of the wrath of GOD. And therefore reiect, and beat backe all temptaions with this inuincible argument, *It is no otherwiſe with mee, then it was with his naturall Sonne.* Shall I deſire to be loued any otherwiſe of GOD then Chriſt was loued? His loue to Chriſt did not exempt him from ſlander, from diſgrace, from abaſement, from the ſenſe of his wrath (when yet he was the Sonne of GOD alwaies) and I, being in this caſe, ſhall I doubt of my adoption? Shall I diſhonour God? Shall I adde this ſinne to the reſt of my ſinnes?

Sol. How God may loue vs vnder a ſenſe of wrath.

Math. 27. 46.

Temptation refelled.

Satan is wonderfull prone to take theſe weapons (to ſharpen them as I ſaid before) of ſinne, diſertions, ſometime of temptations and outward afflictions: and ſo he comes with his (*If*) if thou wert the ſonne of God, would hee deale thus and thus with thee? it was alway his courſe: we muſt therefore haue preſent to repell all ſuch temptations; *That God loues vs as he loues his Sonne, that hee chaſtiſeth euery ſonne;* and that Gods loue is not alwaies & onely manifeſted in exempting of vs from theſe things. Let vs meaſure Gods loue that he beares to vs in Chriſt, by the beſt fruits of his loue: What are thoſe? An heart to ſeeke him; to feare his [illegible]e; loue to his Maieſtie; loue to his children; delight in good things; hatred of that which is euill: none but his can eſteeme and value his loue by theſe things: by theſe therefore and the like peculiar markes, and ſtampes of the ſpirit that are in vs, let vs iudge of his loue, and not by any outward thing whatſoeuer, for all outward croſſes whatſoeuer, befell his owne Sonne: and can we deſire that he ſhould loue vs otherwiſe then he loued Him? wee are predeſtinate to bee conformable vnto him:

Note. *Queſt.* *Sol.*

and

and why should we refuse to be conformable to him in abasement, with whom wee hope to be conformable in glorie? Let faith therefore plead against all the suggestions of Satan, and accusations of conscience. By faith in the Word of GOD perswade we our selues that we are in the loue of GOD, if wee find any euidences of his loue in our spirits: we shall come to them by and by: but first, I will name one or two directions, how we may come to haue Gods loue in vs: and how to know that his loue is in vs.

How to come to haue Gods loue in vs.

1 We may come to haue his loue in vs, *If we be carefull to preserue our selues vnder the meanes of salvation, and if so be we doe present God to our soules, as he is presented in his glorious Gospel.* When we are conuinced of sinne first, (I speake of such as are conuinced throughly of a sinfull state) such may come to the knowledge of Gods loue in Christ by the Gospel, and by presenting GOD to their soules, as hee is presented in the Gospell; to bee the Father of mercy, and the Father of Christ. The Deuill he puts other colours vpon GOD: hee presents him as a Tyrant, as a Iudge, as a Reuenger, as one that hates him.

2 Againe, labour *to be such as God may loue vs*: GOD loues his owne Image. Wherefore doth he loue Christ, but because he perfectly represents him? If we would come to haue Gods loue in vs; begge of him, that by his spirit, hee would stampe his likenesse in vs; that as he is light, we may be light; as he is loue, so we may haue loue; as he is pittifull, so we may haue our hearts inlarged: as he is free in loue, so we may be free in loue; and that we may be holy, as he is holy; that as he hates sinne, so wee may hate it; that wee may ioy in him, affect what he doth affect, hate that which he hates: that so he may looke vpon vs, as his owne image, and delight in vs, as the representation of his owne likenesse.

3 Againe, *We may come to haue Gods loue by more and more sequestring our selues, and our affections from conformitie with his enemies*, for this helps the other. If we would be like to GOD, and so come to haue him delight, and solace himselfe in vs, we must withall labour to be vnlike the world, and wicked persons, that are yet in the state of corruption, and danger of damnation. Let vs labour not to conforme our selues to them, but to frame our selues cleane of another fashion: for you know if we fashion our selues to the world, the world is not of GOD, but it is Gods enemy. How shall GOD delight in vs, when wee delight in courses that are sinfull, wretched, and worldly? The world must perish, be condemned (as *Paul* saith) *God afflicts vs that we should not be condemned with the world*; the world lies in mischeife, our especiall care therefore must be, that we haue no correspondency with it.

4 But especially (to come to that which I intend to make a distinct point) *by the Spirit, and Christs manifesting of God himselfe in the Gospel: I haue declared vnto them thy Name and will declare it, that the loue wherewith thou hast loued me, may be in them.*

Exhortation. Beg of Christ therefore the spirit of Reuelation, as it is, *Ephes.* 1. 17. that you may know what is the exceeding loue of GOD in Christ: and see the height, and breadth, and depth of Gods loue in him: beg of Christ to shew the Father to vs. You know what that holy man sayd in the Gospell, *Shew vs the Father, and it is sufficient*: so desire we no more, but to see the Father once. We must goe to Christ, that he would shew vs the Father; and we must goe to God the Father to discouer his Sonne: For, either of both discouer the other; God drawes vs to Christ, *There is none come to me* (saith Christ) *but the Father drawes them.* And Christ opens, and discouers the Father to vs, and the Holy Ghost discouers them both; for as hee proceedes from both, so he [illegible]es vs the loue of both; he shewes vs the loue of the Father, and of the Sonne.

John 14.8.

Labour therefore for the manifestation of Christ, that Christ would manifest his Fathers loue to vs, and that God would manifest Christ by his Spirit: that the Father would giue vs his Spirit, and the Sonne would giue vs his Spirit, which is his loue. For, Gods loue is alwayes with Gods Spirit: his Spirit comes from him, and his loue is alwayes with his Spirit: the same Spirit that sanctifieth vs, that witnesseth,

seth, is the spirit of loue. Now Christ doth manifest this: We must not onely pray, but we must know how Christ manifests himselfe.

Christ doth manifest Gods Name to vs (as I said before) which is his Truth: hee opens the vnderstanding by his Spirit, and then he speakes to euery mans particular soule by his Spirit; *I am thy saluation*: he giues faith, &c. All knowledge of Gods loue is from the knowledge of the Gospel, together with his Spirit: For how can I know that GOD loues me, but by his owne Word and Spirit? by his owne Sonne Christ? I say the Spirit, and the Word (which are diuine) they perswade me of Gods loue. *That must be aboue nature, aboue Satan, and aboue all opposition whatsoeuer, that convinces my heart of Gods loue in Christ*: The arguments must be diuine, taken out of Gods truth; and those truthes must be set on by the Spirit of GOD (which is aboue my spirit) and by Christ GOD and man who sends his Spirit: This will silence all obiections whatsoeuer, that the heart can make, (as indeed our hearts are full of cauils) against the loue of GOD: Gods Spirit will doe it by Christ, together with the truth; The Word, and Spirit going together. And therefore (because I cannot inlarge my selfe) begge the Spirit of reuelation: and because the Spirit, and Word goe together; attend alwaies vpon the Word, and thinke the Promises are Gods Promises, and desire that Christ would set the Promises vpon our hearts, that wee may know the things that belong to vs in particular.

Luk. 24. 45.

Vse.

Well, if this be so, that the declaring of Gods fauor, & mercy is the way, that his loue may be in vs, as it is, then what shall we thinke of those, that are enemies to the declaration of the Name of GOD, to the preaching of the Gospel; to the reading of the Scripture? they are enemies of our comfort, and of GODS glory: for how shall I know that GOD loues me, but by declaring his Name by the Word, and by the Spirit? *Christ by the Spirit, and by the Word declares his Fathers Name, and so I come to know the Fathers loue to me.* How pitifull is the estate of those soules, that liue where there is no meanes, no Word of GOD, no declaring of Gods Name? Can the loue of GOD be in them? No, this manifesting of Gods loue, it is with the manifestation of the truthes of the Gospell: *I haue manifested thy Name in the teaching of the Word, that thy loue may be in them.* Let vs therefore be perswaded to attend vpon the meanes of saluation, and vpon the Spirit of GOD, together with the meanes: GOD will worke together with the meanes of saluation, and perswade our hearts of his loue to vs in Christ (if we attend meekly vpon them) at one time or other.

Obiect.

O, but I haue attended long vpon the meanes, and haue prayed, and yet I cannot find the loue of God to me.

Answ. An obiection of long waiting is answered. 2 Chron. 34. 2. 2 Tim. 3. 15. Acts 2. 38.

Waite, waite a while: all are not called at one houre. *Iosias* was called when hee was young, and so *Timothy* and *Ioseph* when they were young; *Paul* when he was old. Those that were conuerted at *Peters* Sermon, were men of yeares: waite; the good houre will come. *God perhaps will haue thee vnder the Law a little longer, before thou come vnder grace.* He will conuince thee of thy cursed estate thou art in by nature, make thee see thy selfe more vile: and when he hath wrought and perfected the worke of humiliation, then in time, call thee; Leaue not the Porch of Wisedomes house: leaue not the manifestation of Gods truth: for in time GOD will speake to thee, and will say to thy soule, that hee is thy saluation. To come to an euidence, or two of this estate.

Note.

How to know that we haue the loue of God in vs.

We may know that we haue the loue of GOD in vs (among other things) *if wee come by this loue by the manifestation of Gods Name*; the manifestation of the truth of GOD, which is his Name reuealed in the Gospel; if we haue the loue (that we pretend we haue) of GOD in vs, wee can say; it came by the declaration, and manifestation of GODS Truth with his Spirit: from thence I came to know GODS loue to mee.

I may know it likewise, in that *I loue God againe freely*: he hath loued mee, and therefore I loue him: I will not offend him, if it were to saue my life; I loue his truth so, I value it as a Pearle aboue all things: I could sell all, I could part with

all rather then with that: Therefore GODS loue hath beene heretofore certainly made knowne to me, in that I ſo loue GOD and value his truth.

3 *Seaſonable afflictions* (which the Deuill moues vs to thinke euidences of GODS hatred) *they are euidences of his loue, if they be ſanctified*, to make vs iealous of our wayes, and to ſee the depth of our corruptions the more, that we can neuer ſee ſufficiently in this life. They are arguments of GODS loue. *But eſpecially thus*; *If our loue to God come from the Word and Spirit, and from good things, that are manifeſted from thence.* When thou doeſt find GODS loue in thee in regard of ſome beginnings of faith, hope, loue, hatred of euill: and that there is peace, and ioy, and ſuch like things in thee which are peculiar: Then comfort thy ſelfe in thy portion whoſoeuer thou art, whatſoeuer eſtate thou art in for outward things. Saint *Paul* wee ſee for outward matters what a kind of man he was: he reckons vp his owne afflictions and abaſements, but how full of thankfulneſſe was he, becauſe hee knew that GOD loued him in CHRIST, that GODS loue was in him? Our Sauiour CHRIST, what did he care for all outward things? he knew his Father loued him. Let vs therefore labour to haue our part, and portion in this peculiar loue of GOD, and to bee aſſured that GODS loue is in vs; and for other outward matters, let vs leaue them to Gods wiſedome, who knowes what is good for vs, and begge of GOD thus:

4 LORD, I doe not aske of thee riches, I aske not glory; I aske not preferment in the world, I aske none of theſe; I aske thy loue, in which all is that is good. For the loue of GOD it is a rich loue, as that loue that he beares to his Sonne: if hee loue me once, he loues me, as he loues his Sonne. Now he loues him *freely* and *richly*, and *vnchangeably*, and *with an incomparable loue.* Gods loue both to him, and vs, it is an incomparable loue: For what is the loue of a father, but a droppe from his loue? And what is the loue of a mother? Can a mother forget her childe? Yet if ſhe could, I would not forget thee (ſaith GOD) *Eſay* 49. 15. So *Dauid*, when my father and mother forſooke me, GOD tooke me vp. Behold the incomparable loue of GOD to vs! and therefore if we haue that, we haue in that all that is good.

Excellency of Gods loue.

Vſe of it.

Pſal. 27. 10.

The loue of GOD though with afflictions, with croſſes, with whatſoeuer in the world is contrary, yet it is the moſt deſirable eſtate: for one glympſe of Gods fatherly countenance in Chriſt, it will make vs in ſuch a caſe, as wee ſhall not care for any affliction whatſoeuer. *Paul* in the dungeon, GOD gaue him a taſte of his loue, and what did he care for whipping? for the darkſomeneſſe, for the naſtineſſe, and noyſomeneſſe of the priſon? he was (as it were) in Paradice; Gods loue was in him. If Gods loue be in vs, if we be with *Daniel* in the Lyons denne; the den ſhall be a kinde of Paradice: I ſay, where GOD is, there is Paradice; yea indeed, where Gods loue is there is heauen it ſelfe: ſo wee haue Gods loue, it is no matter what we want, nay it is no matter in what ſtate of miſery we are, in this world.

Acts 16. 25.

If GOD haue kindled loue in vs, there is no ſuch ſweet eſtate; if it come from GOD, it will make vs digeſt any thing: loue it will put ſuch life in vs, that we ſhall want or ſuffer any thing quietly. When we feele the loue of GOD in vs, that hee loues vs to immortality; that he loues vs to life euerlaſting; to an inheritance immortall and vndefiled; that he loues vs in things that accompany ſaluation; peculiar bleſſings: This will ſwallow vp all diſcouragements whatſoeuer, it will make vs be in heauen before our time. The ſenſe of the loue of GOD, (when it is ſhed into our hearts) as it is *Rom.* 5. what will it doe? it will make all tribulations, afflictions, croſſes, and wants ſweet vnto vs. *The loue of God* (ſaith hee) *is ſhed into our hearts by the ſpirit.* When the Spirit of Chriſt Ieſus, is ſhed into our hearts, and witneſſeth to vs the loue of GOD, and of Chriſt; it makes vs reioyce vnder hope; triumph in all tribulation, in all eſtates whatſoeuer, as he ſaith excellently, *Rom.* 5. 3. But now to adde one thing.

Queſt. *When doth Chriſt manifeſt his Fathers loue moſt to vs by the Spirit?*

Anſw. I anſwer, *this is not at all times alike*: for it is with a Chriſtians ſoule, as it is with

Not at all times alike.

the dayes of the yeare, or ſeaſons of the day. There is foule, and faire: There is darkneſſe and light: there is an entercourſe, not alwayes an eauen apprehenſion to vs of Gods loue in Chriſt at all times. God ſees reaſons why it ſhould not be ſo. Among many there are theſe:

Why Gods loue is not at all times alike manifeſted.

1. *To ſharpen our deſires of heauen*, which is a conſtant, immutable, vnchangeable eſtate. 1

2. And likewiſe *to make vs watchfull*, that when we haue taſted of Gods loue, we doe not loſe it. 2

3. *To make vs obſerue how we loſt it at firſt*; that ſo we may recouer it againe. 3

4. *To be a correction to vs likewiſe for our boldneſſe to ſinne, and keeping carnall compa-nie, &c.* Many ends God hath to withhold the taſte and ſenſe of his loue to vs, that we may feare him at one time, as well as at another. 4

But, *When is it moſt of all?*

Queſt.

Gods loue is in vs moſt, when we ſtand moſt in need of it, in extremities; when no creature can helpe vs: when we ſtand moſt in need of the manifeſtation of Gods loue we haue it. When doe parents ſhew their loue moſt of all? is it not in the extremities of their children? then they moane them, and pity them, whom before in the time of health they corrected ſharply: But now they ſee the child is ſicke and diſtempered; now they ſhew all loue to it: So when all comforts are taken away then Gods comforts come in place, and then eſpecially: for then they are knowne to be Gods, who doth all things as ſhall bee moſt for his glorie. Then it is moſt for his glorie to helpe, when none elſe can: and then it is moſt for the comfort of a poore diſtreſſed Chriſtian: for then GOD comes (as it were) immediately, and doth helpe euen to the rauiſhing of the ſoule. If a Prince or a King (not ſending any meſſenger) ſhould come to a man immediately, in his owne perſon, and ſhould ſay to him; Feare not, you ſhall want nothing, you ſhall haue the beſt encouragement I can, &c. O what a comfort would it be to any man! yet what are all theſe to the ſweet report of Gods loue in Ieſus Chriſt? when nothing elſe can helpe vs, then Gods Spirit comes immediatly to vs, and tells vs, be of good comfort, *Heauen is yours, God is yours, Chriſt is yours: All is yours to worke for your good.* And he doth not onely feed them with promiſes, but inlargeth the ſoule with preſent comfort.

Anſw. When God doth moſt manifeſt his loue to vs by the Spirit.

Who would therefore be diſcouraged from induring any thing for Gods Name (being caſt into extremity) when that is the time eſpecially to feele Gods loue more then at other times? the ſenſe, and feeling whereof in Chriſt is the beſt eſtate in the world: There is no eſtate comparable to the ſenſe of Gods loue. What makes heauen, heauen, (as it were) but the ſenſe of his loue? of his ſweet fatherly face in Chriſt, ſhining vpon vs in his Sonne, and perſwading of vs, that we are his ſonnes? Why this diuine comfort that comes from the fauour of GOD, it is that, that makes all nothing, commands all the creatures, rebukes all, Satan and all. The beames of ſuch a rich and gracious GOD is aboue all diſcouragements, for they are humane or Diabolicall; they goe no higher; and if they be diſcouragements from the ſenſe of the wrath of GOD, from diuine deſertion, when GOD ſhewes himſelfe an enemie; yet when he diſcouers himſelfe a friend and a Father in Chriſt, they all vaniſh; euen as a cloud, as a myſt before the Sunne. What are all earthly diſcouragements to the ſenſe of Gods loue in Chriſt? Thus we ſee how Gods loue is manifeſted to vs by manifeſting of Gods Name by Chriſt; and when eſpecially: and to what end: *That thy loue may be in them* (ſaith Chriſt.)

Doe but raiſe theſe thoughts in your meditations, what a comprehenſiue thing this is, that Chriſt aimes at in his prayer, and in his endeauour. I haue declared thy Name, and I will, &c. Is not this therefore a mayne thing, that wee ſhould ayme at, that Chriſt aymes at? muſt not this needs be an excellent ſtate, to haue the loue of GOD in vs? Let vs therefore (to conclude all for this time) *haue it in our thoughts, and in our aymes, that Gods loue may be in vs.* It is no matter who hates vs, if GOD loues vs: if GOD and his loue be preſent with vs, it is no matter what troubles bee preſent. Though

Vſe 1.

we be in the valley of the ſhadow of death, if GOD be with vs, and the aſſurance of his loue to our hearts, it is an Heauen vpon earth. Reioyce in your portion, whoſoeuer you be, that find the loue of GOD to you, in regard of the beſt things.

We ſee it is the ayme of Chriſts Prayer, and of his indeauour; it is the ayme of the declaration of the Goſpell, that GODS loue may be in you; that when GOD (in regard of his Spirit) and grace and comfort, is in you, you may haue a rich portion. Would you haue more then GOD himſelfe, and his loue? what if you want a beame? you haue the Sunne it ſelfe, Gods loue; you want perhaps riches, or friends; I but you haue Gods loue, which is a wiſe loue: if he ſee it were for your good, you ſhould not want them. If you want a ſtreame, you haue the Spring it ſelfe. Reioyce therefore in this your portion; let it be an argument to comfort you, and an argument and motiue of endeauour to vs all, to labour to finde this loue of GOD in vs; and to root, and purge out of your ſoules all other things, that cannot ſtand with the loue of GOD. Deſire GOD by his Spirit to ſubdue in vs, and to worke out of vs mightily by the ſtrong operation of his bleſſed Spirit whatſoeuer cannot ſtand with his loue in Chriſt: That hee would raigne, and rule in vs by his bleſſed Spirit: that he would make vs ſuch, that hee might (as it were) keepe his Court in vs: That he would make our hearts (as it were) an Heauen for himſelfe to dwell in: that he would caſt downe all high and proud thoughts whatſoeuer; that his loue may be in vs.

Vſe 2. And *when we want any grace; pitifull hearts, loue to men, or God; wee muſt take the method here laid downe;* I know all this comes from the want of the feeling of Gods loue to me: for if Gods loue were rooted in my heart, if it were as hard as ſteele, it would make it flexible, plyable, pittifull, and tender to others, and I ſhould loue GOD againe: my heart is cold, and dead; what is the reaſon of it? I feele not Gods loue, and therefore it ſhould edge our prayers thus; Lord let mee feele thy loue in Chriſt: I cannot loue holy duties without the manifeſtation of thy loue: and therefore manifeſt thy loue to my ſoule: I giue you a new Commandement (ſaith CHRIST) that ye loue one another.

Iohn 13. 34.

Queſt. Why, whence comes this Commandement of loue to the brethren in the Goſpell to be a new Commandement?

Sol. Becauſe the declaring of the Name of GOD, of his mercy, and of his loue in CHRIST, giues vs new hearts: and where there is more manifeſtation of Gods mercy, there is more loue to others, and therefore, becauſe there is a new inlargement of Gods loue in CHRIST, therefore it is a new Commandement: the heart is ſet on fire now with the loue of GOD, which is manifeſted in CHRIST, which was not declared before.

The New Commandement.

And therefore, if we would haue new hearts for this new Commandement; this loue to GOD, and to others: let vs labour to haue the declaration of the Name of GOD; more of the mercy of GOD in CHRIST; more declaration by his Word and Spirit: that ſo by his ſanctified meanes (hauing his loue in vs) we may haue new hearts, new loue, and new affections to one another. This is the way, in the want of grace, to come to get the loue of GOD in CHRIST: deſire him that he would by his Spirit reueale himſelfe, and reueale Chriſt to vs, and that we may ſee the dimenſions of his loue, the height, and breadth, &c. of the loue of CHRIST, (which paſſeth knowledge) and then all our grace, and comfort will follow.

When we are in darkeneſſe, wee are glad to come into the light of the Sunne: ſo when we haue any diſtemper in our ſoules, let vs come to this light of GODS loue in CHRIST, and by oft meditation of GODS Word, ſee there how hee preſents himſelfe to vs a Father in Couenant; not onely a friend, but a Father, a gracious Father: beg with all meanes, with reading, with hearing, with conference, with Gods Spirit, to reueale his fatherly affection in Chriſt, and for other things they will be eaſie.

I ſpeake this the rather, becauſe men goe plodding vpon duties, and take not a right method. When we finde any diſtemper, and deadneſſe of ſpirit; ſearch what is the cauſe of it: if it be negligence, irreuerence, or any ſuch thing; let vs repent, and doe the firſt workes. But let vs alway take this in; *Lord ſhew thy ſelfe, ſhew thy loue; thy pardoning loue firſt, and then thy curing loue: thy forgiuing loue, and then thy giuing loue: I am in a ſinfull ſtate; forgiue that which is amiſſe, and giue me that which I want: ſhew thy large loue euery way; both in giuing, and forgiuing: heale me, and cure me: let me feele this thy loue in the ſweeteſt peculiar fruits of it*; and then reformation will follow vpon all: then our care will be continuall (when we haue the loue of GOD) ſo to walke, as that we may abide in that loue, and that loue in vs, that we doe not diſpleaſe him, nor giue occaſion of diſtaſt.

Therefore *there muſt be a great deale of reuerence, and loue: much humility and watchfulneſſe; if we would preſerue our ſelues in the loue of God.* For when one hath once taſted of his loue, it is his deſire alway to taſte it: to taſte how gracious the Lord is. If we therefore would ſo doe, let vs watch narrowly, as he that would keepe his acquaintance and loue with a great perſon. For we muſt know the diſtance betweene the great GOD and vs; there muſt be humility; *Humble thy ſelfe, and walke with thy God*: and, *make an end of your ſaluation with feare and trembling.* With a feare of Iealouſie, eſpecially that we grieue not the Spirit, that ſeales vs to the day of redemption. And therefore if we haue the Spirit witneſſing this loue, which is the cauſe of all comfort, and all grace; grieue not the Spirit, quench not the Spirit, when the motions of it come, reſiſt not the gracious Spirit with carnall delights, let the Spirit haue a full worke, let vs lye open to the Spirit of GOD. *Gods loue reignes in vs then, when we will doe nothing contrary to it.*

Pſal 34.8.

Phil. p. 2. 12: Epheſ. 4. 30.

Triall of Gods loue.

Now the ſweeteſt fruit of it in vs is his Spirit; let vs not quench, nor reſiſt the Spirit: but cheriſh it by all duties, and by all holy meanes. One day led thus by a Chriſtian (though with ſome conflict with corruption) in the taſte and ſenſe of Gods loue to him in Chriſt, is worth all contentment that this world can afford. And therefore *Dauid* knew well enough what he wiſhed, *Pſal.* 4. 6. when he deſires neither corne, nor wine, nor oyle: let them (ſaith he) deſire what they will; but Lord ſhew me the light of thy countenance; and in it I ſhall haue all that I deſire to haue: and without that I care neither for corne, nor wine, nor oyle, nor any thing.

So let it be our prayer, that GOD would ſhew his loue and mercy: that he would ſhew his loue to vs in Chriſt, which is better then life it ſelfe. And then for other things be at a point: be indifferent. We ſee the Apoſtles prayers in their Epiſtles, all of them being led by the ſame Spirit: They pray for *Grace*, and *Mercy*, and *Peace*. Why doe they not pray for all other things? To ſhew, if they had Grace, and Mercy, and the loue of GOD, they haue all. If we haue not that, it is no matter what we haue. But ſome other things there are to be vnfolded, which muſt be reſerued till another time.

* * *

FINIS.

* * *

THE MATCHLESSE LOVE, AND IN-BEING.

SERM. VII.

IOHN. 17.26.

That the loue wherewith thou haſt loued me, may be in them, and I in them.

HAue ſpoken at ſeuerall times of this verſe; we propounded formerly out of it theſe points to be handled:

Firſt, That the loue wherewith God loues his owne Sonne, is the loue, wherewith he loues thoſe, that be in him.

Secondly, That God loues his owne Sonne beſt and firſt.

Thirdly, That the loue of God is the cauſe of all good to vs.

Fourthly, That this loue of God may be knowne.

Fiftly, That one way and ground to know that God loues vs with that loue he loues his owne Sonne, is the manifeſtation of Gods Name: the manifeſtation of Gods truth in the Goſpell: By that we come to know that God loues vs: for this is the coherence of the Text; *I haue manifeſted thy Name to them, that thy loue may be in them.* So then, the ſcope (as we ſee hence) of the Goſpell, and the manifeſting of it, is to lay open the riches of Gods loue to vs: that we may know that God loues vs in his beloued Son Chriſt Ieſus. Indeed ſo it is: For we haue a throne of Grace diſcouered to vs in the Goſpell; God reconciled in Ieſus Chriſt: All is loue and mercy to thoſe that are in Chriſt. *I haue manifeſted thy Name, that thy loue may be in them.* The more therefore Gods Name is manifeſted (Gods Truth, and the Couenant of Grace, his Loue and Mercy, his Name, whereby he is now knowne in the Goſpell) the more (I ſay) it is diſcouered and laid open; ſurely the more we know Gods loue, which is as a Banner (*Cant.*2.) diſplayed ouer vs in the Goſpell. The vſe of a Banner (you know) was to draw ſwords vnder it. Now Gods loue in the Goſpell is diſplayed as a Banner; and thereupon it hath an attractiue drawing force to bring vs vnder the ſweet gouernment of God in the Goſpell: becauſe there we are vnder Gods loue: and his loue where it is diſplayed is like a Banner. But this I ſhall haue occaſion to touch hereafter.

The point that I am now to take in hand is this: *That Chriſt doth manifeſt his Fa-*

thers

thers Name, his Loue, his Mercy, his Goodneſſe, and Truth: that Gods loue may be in them, and himſelfe in them.

We ſee then that Gods loue, and Chriſt doe goe together: whereſoeuer his loue is in the beſt things; there it is in Chriſt, and with Chriſt, *That thy loue may be in them, and I in them. This is eternall life to know thee, and whom thou haſt ſent Ieſus Chriſt.* All comes from Gods loue to vs, together with Chriſt, and in Chriſt: Where Chriſt is not, there is not the loue of God: and where the loue of God is, there is Chriſt. The ſweet combination of the Trinity, is not onely a patterne of loue and agreement to vs, that we ſhould loue one another; but a maine ground of comfort likewiſe: for they ioyne in loue for our good. The *Father* loues vs, as he loues his Sonne, and with his Sonne: where *Chriſt* is, there is his Fathers loue; and where his Fathers loue is, there is Chriſt. *I am in the Father, and the Father in me.* All that the Father hath, is mine, and all that I haue, is the Fathers.

I ſay, it is not onely a patterne of agreement, that we ſhould labour to agree as the Trinity, (which is an exact forme of vnity:) but it is a ground of ſpeciall comfort: they agree in our good, and eternall ſaluation. The *Father* lookes vpon vs as we are in his *Sonne*: as he hath giuen vs to him to bring vs to ſaluation by his merit and paſſion. *Chriſt* lookes on vs as we are in the Fathers loue; *Thou gaueſt them me*: and we looke on our ſelues; firſt in Chriſt; and then in Gods loue, when we ſee our ſelues in Chriſt. So that there is this mutuall interview: *God* loues vs as we are in his Son; he is in the *Father*, and we in Chriſt. We ſee our ſelues in Chriſt, know our ſelues in him, and loue our ſelues in him; as hauing our being and liuing in him: and wee are knowne by him, and his loue is knowne by vs; becauſe they goe both together.

An interview.

That thy loue may be in them, and I in them.

And I in them.

How Chriſt is in vs, and we in him.

We are in Chriſt, as the Branch in the Vine, as the members in the head, knit to it in the body: and he is in vs as the Vine is in euery particular branch: as the head is in the members by his influence, imparting vnto them life, regiment, and motion. *In them*: that is (for the explication of the terme;) *That I may be in them*, and dwell in them as in a Temple, in a Houſe: that I may infuſe ſtrength into them, as the Vine into the Branches: That I may impart ſpirituall life into them; as the Head into the Members. *This is the end of my manifeſting thy Name; that I may be in them, that ſo, thy loue may be in them.* I might hence obſerue (I will but touch it) That whoſoeuer knowes not Chriſt, nor hath a being in him; hath nothing to doe with the Father, by combining of theſe two parts together, *That thy loue may be in them, and I in them.*

I in them.

The end of Chriſts manifeſting his Fathers Name, is, that he may be in them, and that his Fathers loue may be in them.

Queſt. To vnfold the connexion a little; How doth this hang together; *I haue manifeſted thy Name to them, that I may be in them?*

Sol. As thus:

How Chriſt manifeſts his Fathers Name to vs, that he may be in vs.

Gods Mercy, and Truth in the Goſpell, the couenant of grace, are all in Chriſt, and for Chriſt: this being diſcouered and manifeſted to the ſoule, the ſoule ſees the loue of GOD in the Goſpel; there it is opened, and diſcouered: there is offered Gods loue and mercy in forgiuing ſinnes, and in giuing all priuiledges in Chriſt; not only diſcouered, but offered to al beleeuers, that wil receiue Chriſt. Thus all the good in him, being diſcouered & offered to the ſoule; hereupon it comes to lay hold vpon Chriſt, and to embrace him, as offred of the Father, & preſented vnto it by the Spirit of GOD giuen together with the Goſpell, and the manifeſtation of it: the Spirit workes faith and beliefe in the heart, which cloſeth with Chriſt thus offered; ſo Chriſt dwels in the heart by faith. Faith aſcends to heauen, and layes hold on Chriſt: faith goes backe to Chriſt crucified, and Chriſt dwels in the heart by faith, *Epheſ.* 3. 17. Vpon the manifeſtation and diſcouery of the ſpirit, (it being giuen with

mani-

manifestation) faith is wrought, by which Christ dwels in the heart. *I haue manifested thy Name, that the loue wherewith thou hast loued me, may bee in them, &c.* Now for some obseruable points, obserue this:

Christ is in all Beleeuers. Doct. 2.

His further dwelling, and discouering himselfe to beleeuers, is the end of this manifestation of Gods Name in the Gospell. Christ is in them as the Vine is in the Branches, as the Head is in the members, Christ is in them all.

Christ is in all Beleeuers.

Here is a notable bond of Vnion betweene them, *Christ by his spirit is in them all, therefore they should all labour to bee one*: Christ is one in them all, not diuided; his spirit is the same spirit in them all. It were an excellent thing, if all the men in the world had the same thoughts, the same Religion, the same aymes, the same affection to good things, all as one man. How strongly would they then be carried against any opposition whatsoeuer? and how comfortable would they be in themselues, if al had one heart, one affection, one ayme? This should be, & this is the end of Christs prayer; it is the end of all, to bring vs all to be one in our selues; to be one in him, and in the Father. Now here is one argument to inforce it, that all may agree in good things, in our aymes, loue, and affections. There is one Christ, there is one Head of all the Members, *I in them*. We must take heed that we doe not thinke this phrase to be a shallow phrase as it is in common life: We say of two friends, there is one soule in two bodies, because the soule liues in the partie loued; and so to make it nothing but a matter of affection. No, *in I them*; that is, I dwell in them, because I loue them; so it would be, that we are in Christ because we loue him; and so Christ and we make one soule in two bodies, as though it were nothing but an vnity, a dwelling in regard of the affection he beares to vs. No, I am in them, and I haue manifested thy truth, that I may be further in them; it argues more then vnion in affection; as in marriage there is more then the Vnion of loue, there is the Bond that interesteth the Wife in all the goods of her Husband. Christ is in vs more then in loue, for he is in vs indeed.

Quest. *I, but is he in vs Body and Soule, and Godhead, and all?* what need this, as the Papists will haue him in the Sacrament? No, but he is in vs, in regard of his humane Nature, because his Spirit is in vs; and the same Spirit that sanctified that Nature, the same Spirit sanctifieth vs. So there is an Vnion betweene vs and his humane Nature, (though it be in heauen) as I said (the last day) of the Sun; *The Sun is in the house, when the beames of the Sun are there.* So when we find the efficacy of Christ, that Christ dwels in vs by his Spirit, though his humane nature be not there, yet notwithstanding the power of the grace of Christ is there, because the same Spirit that sanctified his humane nature, sanctifies, and comforts vs, and doth all: it is a wonderfull working, and operatiue being when Christ is said to bee in vs. Euen as the Vine doth transfuse Iuice, and life to the Branch, (whereupon it comes to be fruitfull) so wee must conceiue deeply of this phrase, *I in them*. To omit other things;

Sol. How Christ is in vs.

How shall we know that Christ is in vs?

Quest. This is one way, if Christ be borne in vs once; *If hee bee in vs by his Spirit, he will worke great matters in vs, there will presently be tumults in the soule*: For Christ when hee is in vs, he comes not to friends, but he findes all in rebellion, and in opposition, when he is in vs therefore, presently there are stirs in the soule. Euen as, as soone as euer he was borne into the world, you know *Herod* was mightily troubled, and all *Ierusalem* with him: *Herod* had little cause, but much troubled he was; he thought one was borne that would haue dispossest him; and therefore he was iealous, much troubled, and labours to kill him, if he could. So it is when Christ is borne in the soule, there are tumults; those lusts, that bare sway before, those desires, downe they goe: they plead prescription, and are loath to yeeld: Naturall desires, that haue beene from before, are loath to yeeld to Christ, a new commer. He is a as new conquerour that comes with new lawes, fundamentally new; he ouerturnes all the lawes of

Sol. How to know that Christ is in vs.

1 Math. 2. 3.

Luke 2. 27.

of lust, and of the flesh, hee comes in more strongly, and thereupon in conuersion, whersoeuer Christ is borne, there is first a strife; the soule doth not presently yeeld to him. (This is spoken of those, that haue not been conuerted from the beginning) There are some now in the bosome of the Church, that haue no violent conuersion from a wicked estate to a good, *But from a lesse degree to a greater, they grow more & more.* They haue the Spirit of Christ from the beginning: they are not much troubled with such inward oppositions.

Obserue.

2 Math. 21. 12. *Where Christ is, he will driue out all that is contrary:* As when hee entered into the Temple, he draue out the money-changers, and whipt out those corrupt persons there: So, as soone as euer he comes into the soule by his Spirit; out goe those lusts, those desires that were there before, *Worldlinesse, Prophanesse, Fury,* and *Rage,* wherewith the soule was transported before; that possessed the habitation, that GOD should dwell in: when Christ comes in, he scourgeth out all: where these therefore are in any force, there certainly Christ is not.

3 Againe, *Where Christ is, he doth rule;* for he takes the keyes of the house himselfe, and gouernes all in some measure: he gets into the heart, rules, and sets vp a throne there. For I make account; if he goe no deeper then the braine, and tongue: that is to giue him no better entertainement, then he had when he was borne, to be put in a Manger. No, where hee is (I meane where hee is in the heart, and affections) there hee rules, and where he takes not his lodging in the affections, and in the heart; in the ioy, desire, and delight; he is not at all to any purpose. To haue him in the Braine to talke, and in the Tongue to discourse; and to keepe the heart for worldly lusts, and such things I account not this an in-being of Christ to any purpose, to any comfort. Where Christ is comfortably, hee takes his Throne and Lodging in the heart, hee dwels in it by faith. *By heart, I meane (especially) the Will and Affections;* he drawes the Will to cleaue to him, to choose him for the best good: And therfore where Christ dwels, there is an admiring of the excellencies, and of the good things that are in him, and contentment in him aboue all things in the world. For he dwels in the heart and affections, (especially in the Will:) The Will chooseth him to be an Head and Husband; it cleaues to him as the chiefe good: the Affection of ioy, it ioyes in him aboue all things: The Affection of loue, and desire, of zeale in his cause, is strong against those, that oppose him and his Truth. Thus hee takes vp his Seate, and his Throne in the heart whersoeuer he is in truth.

4 Heb. 11. 27. Phil. 3. 8. And therefore, *This followes vpon that too; Where Christ is in the heart by faith, and takes vp the Affections; there is a base esteeme of all the excellencies in this world whatsoeuer.* *Moses* did but see a farre off the excellencie that came by Christ; and he accounted all the pleasures of sinne for a season to be nothing; and tooke vpon him the rebuke of Christ rather. S. *Paul* accounted all but dung, and drosse; all his former workes, all his Pharisaicall excellency, and all things else he accounted as nothing, & of no value, hauing in his heart and soule an admiration of the All-sufficiency, and excellency in Christ. *Zacheus,* as soone as euer Christ came once into his house (but he was in his heart before he was in his house, or else he had neuer done it) he grew liberall; *Halfe my goods* (saith he) *I giue vnto the poore.* He loued Extortion and base courses before; but now downe they goe; hee will be no base dealer, no oppressour any more. No, the halfe of his goods hee giues to the poore: and hee satisfies those whom hee had wronged.

Luk. 19. 8.

And so the *Disciples* (howsoeuer they were busied before) when Christ once tooke vp his lodging in their hearts, and opened their spirits by his Spirit, to see wherefore he came into the world; *to saue sinners*: and opened their eies to see the excellency that was in him; away goes all the trash that they were exercised in before, that they might follow Christ: *Matthew* followes him presently, and so the rest. *It is impossible that the heart which entertains our blessed Sauior Iesus Christ into it should haue in ouermuch admiration any earthly excellency whatsoeuer.* For it is the nature of the soule, vpon the discouery of better things, to let the estimation of other things of

Luke 5. 27.

lesse

leſſe value, to fal down preſently. As we ſee in ciuil things; children, when they come to be men, they are aſhamed of childiſh toyes: So it is with a man that is conuerted, when Chriſt enters, he ſo opens the vnderſtanding, and inlargeth the heart to ſee and admire better things, that preſently it begins to care nothing for this world in compariſon. Thus we ſee how we may know whether Chriſt hath taken his Seat, and Lodging in vs, or no.

To goe on a little further. *If Chriſt be in vs, he doth frame vs to himſelfe*; hee doth transforme vs to his own likeneſſe where he rules by the ſpirit; for he is ſuch a Head, as changeth his members; ſuch an husband, as changeth his Spouſe. *Moſes* could not change the complexion of his *Æthiopian* wife; ſhe was black, and he left her blacke: but Chriſt renewes and changeth his Spouſe. He is ſuch a head as quickens his members; ſuch a Vine, as puts life in the Branches. And therfore you may know by this altering, changing, transforming power; whether he be in you or not. He alters and changeth vs to his owne likeneſſe; that as he is ſet downe in the Goſpell in his life, conuerſation, and diſpoſition; ſo (if we haue entertained him, and he be in vs) wee ſhould haue the ſame diſpoſition, the ſame mind, and the ſame will with him: for hee will alter vs to himſelfe, that he may take the more delight in vs: we ſhall iudge of things, as he iudgeth of them; we ſhall iudge meanly of outward things: There wil be a delight to doe our fathers will; as it was his meate and drinke to doe his Fathers will. We ſhall haue a ſpirit of obedience, as he had, to looke to our fathers glory, and to his Commandement in all things. We ſhall haue compaſſionate and melting hearts to the miſerie of others; as hee had bowels yearning to ſee Sheepe without a ſhepheard. We ſhall haue humble and meeke hearts, as he had; *Come learn of me, for I am humble and meeke*: For where he dwels (I ſay) and takes vp his Throne; he alters, and changes the diſpoſition in all things to be like his owne. For when hee comes to the ſoule, he takes vp all the parts thereof, and keepes out all that may hinder his worke. He takes vp the *Eyes*, the *Eares*, the *Vnderſtanding*, and the *Affections*: and euen as we ſhut vp the doores and windows againſt all that is contrary to vs: So the Spirit of Chriſt, where he is, ſhuts the doore of the ſenſes both to Sathan and all his ſuggeſtions, and whatſoeuer elſe might hurt vs.

5
2 Cor. 3. 18.

Ioh. 4 34.

Math. 11. 29.

6

Where he enters likewiſe, he poſſeſſeth the whole Inward, and Outward man to himſelfe: hee changeth it like to himſelfe; he rules the eyes, the eares, the hands: hee renewes all, that our delights are cleane other then they were before. If there be ſuch a power in his truth, that (like a Siene ingraffed) it doth change vs into it ſelfe: Certainly where Chriſt dwels, he hath as much power, as his Word. His Word is like Leauen, which alters the whole lumpe to be like it ſelfe: For the Word ingraffed makes the ſoule, that beleeues it, heauenly like it ſelfe. How is this? Becauſe Chriſt comes with his Word, leauens, alters, changeth, and turnes the ſoule. Chriſt by his Spirit and Word is ſaid to doe it; becauſe the Spirit of Chriſt comes with the Word, which doth all. Thoſe therefore, whoſe diſpoſitions are contrary to Chriſt; Chriſt is not begotten in them: For certainly he doth alter, and change, and fit his Temple for himſelfe: and driues out, and chaſeth thence (as I ſaid before) all that is contrary; and keepes the doore of the ſenſes, and poſſeſſion againſt all: he vſeth euery member as an inſtrument of the Spirit, and weapon of defence.

1 Cor. 5. 6.

7

Againe, *You may know who dwels within, by what ſeruants come out of the houſe, and who comes in.* Would you know who dwels in the ſoule? ſee what comes from within the houſe: filthy thoughts, blaſphemous words, Oathes, rotten diſcourſe; Eyes full of Adulterie; Eares open to receiue that which may taint the ſoule. Who dwels here? Chriſt? no, where nothing but filth comes out, the deuill dwels there. Theſe two are immediate oppoſites, there is no third; either Chriſt or the Deuil dwels in vs. Now when nothing comes out of a man, but ſcorning of goodnes, and that which is rotten and offenſiue, (if there be other things, they come from the Braine, and not from the heart, they haue no Seate there) the Deuill is there: Chriſt and his Meſſengers are not there. There come no good thoughts, no good deſires, no good ſpeeches;

speeches; and is Christ there? is Christ in the heart, that drinkes in corruption at all the senses? that lets open all the senses to all that is naught? to heare all kindes of things that may cherish corruption? that will be at these corrupting exercises? that will see all that may blow vp the flesh? what is this within that is thus cherished? Is Christ fed with filthy discourse? with filthy spectacles? doth Christ (in vs) delight in these things? O no: who dwels there then, that is thus fed? Sure the spirit that is there fed is the Deuill: The deuill dwels in our spirits, and in our corruptions, which are like the Deuill, in that proportion that hee dwels in vs, and stirres vs vp to feede him with these things, to the destruction of the soule. No, no, from the heart where Christ is, proceed often prayer, sighes, and groanes to GOD: and fruitfull discourses to others: and all the fences, and passages of the body are open for good things: he hath desires to see that which is good, which may edifie; he desires to speake, and to haue others to speake, that which may feed the soule. The lips of the wise feed many, (saith *Salomon*:) so where Christ is, Christs Spirit is thus fed. Thus familiarly haue I discouered to you, how you may know, whether Christ be in you or no.

Prou. 10. 21.

Quest. *What if he be not?* he must be or else you are reprobates: so saith the Apostle 2 *Cor.* 13. 5. Know you not that Christ is in you, except you be Reprobates?

Sol. *Hee meanes not Eternall reprobates*, but this; *If Christ bee not in you, the Deuill and corruption are.*

Obserue. Anatomize a carnall man, and what is in him? In his *braine* a company of wicked plots, and deuises of the world: in his *Heart*, a deale of loue of the world, and of money: in his *Memorie* matter of reuenge: in his *Conscience*, that which will stare vpon him at the day of death; & that which will damne him vnlesse he repent. Examine your selues therefore: if Christ be not in you, you are reprobates; and he that hath not the Spirit of Christ, he is none of his. I beseech you therefore take a triall, and inlarge the point in your owne meditations: Examine what spirit is in you. If wee finde the Spirit of Christ to be in vs (as indeed he is in all his in some measure) what a comfortable state is this? he is the best guest that euer we could entertayne in this world: For he doth that to the soule, that the soule doth to the body. *What doth the soule to the body?*

The excellency of the Spirits being in vs.

Quest. Whence hath the body the beauty that it hath? whence the vigour that it hath to work with? to moue from place to place? whence hath it gouernment to rule it selfe? whence all that is excellent, good, and vsefull? from the guest that

Sol. dwels in it, the soule; the reasonable vnderstanding soule. For as soone as the soule is out of the body, the body is an vgly deformed thing; a dead creature, vnfit for any thing, it cannot stirre it selfe: a loathsome thing, it cannot rule it selfe: a meere lumpe of earth. Now, as the soule is to the body: so is Christ to the soule, if hee dwell there: for he giues beauty and louelinesse vnto it: hee transformes it to his owne likenesse, and Image, that it may be the obiect of Gods loue: that he may loue vs, not onely because we are in his Sonne; but because his Sonnes Image is in vs. We haue not onely beautie from Christ dwelling in vs, but where he is, he workes, and stirres vs to all holy and heauenly duties.

Effects of the Spirit of Christ in vs.

Where the spirit is, there is often prayer, as Christ often prayed: a perpetuall endeauour of doing good; as his Spirit in him stirred him to goe from place to place to doe good. Where his Spirit is, there is holinesse; if wee consider what a sweete guest Christ is, where he is, there is all; beautie, worke, comfort, strength, and all. And *where he is, he is for euer*: he neuer forsakes his lodging, hee neuer forsakes his house and temple: he had two Temples built with stone; one by *Solomon*, and another after the captiuity: both lye now in the rubbish, and are demolished for euer, and shall neuer bee repayred againe: But his spirituall Temples he neuer leaues wholely; for whose soules he now dwels in, he will take them by that spirit, that dwels in them, and carry them to heauen, to be where he is. The Diuine Spirit that dwels in our soules now, shall quicken our dead bodies, and make them like to his glorious body.

What an excellent honour, and happinesse is this, to entertaine such a one, as will rule,

rule, gouerne, and adorne our soules while we liue, and carry them to himselfe; and to his Father in heauen, and will quicken our bodies likewise? an euerlasting Inhabitant he is. If Christ be in vs therefore, we may comfort our selues; but here must bee an Obiection answered.

Obiect. *Christ doth seeme oftentimes to be absent from the soule to which he was present before: hee seemes to leaue his house, and his Temple sometimes.*

Sol. How Christ is absent from the soule, and leaues it in shew.

I answer; he is said to leaue that soule into which (shutting the door to his knocks, and resisting the sweet motions of his holy Spirit) he neuer actually entred: But he neuer leaues that soule into which he is once entred to dwell. *Indeed sometimes hee conueyes himselfe into a corner of the soule; for when we doe not entertaine him, and respect him as we should,* and preserue the Motions, Comforts, and Graces of his spirit, but giue way to the suggestions and temptations of the Deuill, and ill company, &c. then he retires himselfe; but he is still in the soule: for euen as GOD the Father, when he would haue his owne beloued Sonne Christ Iesus to be abased on the Crosse; withdrew not his diuinity, but the sense and comforts thereof from Christs humane nature, that he might suffer for vs on the Crosse; (louing him still notwithstanding) so that *the diuinity did not forsake him, but onely did rest & cease to support and comfort him at that time,* that he might performe the worke of satisfaction for our sins: So it is with vs, (though it bee a different case) when GOD humbles vs for our rashnesse, want of reuerence, of carefull walking before GOD, and preseruing the sweet work of his holy Spirit: then Christ hides himselfe onely, takes not himselfe away.

Math. 27 46.

Christ was GOD on the Crosse, but the comfort was withdrawne, that he might suffer: so the comfort of Christs presence is withdrawne, that hee may humble vs for our former sinnes; that we may make more of this guest then we did before; that we may be stirred vp to entertaine him better, and might bee more carefull for the time to come, to cleaue closer vnto him. So much for the answer of that; that Christ is oftentimes in the soule, when he discouers not himselfe to be there; as he was near vnto *Mary* though (her eyes being full of tears) she could not discern him, *Ioh.* 20. 15.

Quest. *But how shall I know that he is there by any discouerie at all? that he hath any being at all in the soule at such a time?*

Sol. How Christ is discouered to be in the soule, in a seeming absence.

Yes, a man may know he is there: there will bee some pulses, some beating of the soule, where Christ and the loue of GOD is, (they euer goe together.) *Is there any loue of God, any loue to him? Againe, is there a longing after Christs presence? Is there a grieuing, when we feele not the comfort we had before?* O this is a signe hee hath beene there; he hath left somewhat there by his Spirit: though he be retired into a corner of the soule, yet he hath left somewhat behind him to work a desire of further communion and fellowship with him. As it is *Cant.* 5. 5. When he left knocking at the doore, when the Spouse would not open, he left somewhat behind, (the droppings of his fingers) that drew the loue of the Spouse to him. So that he neuer leaues vs (no not for to humble, and abase vs for our bold walking) but hee leaues somewhat in the soule; some desires, some sense of his loue, that they thinke their estate is not good, till they haue recouered their former estate. They linger after him, they are neuer pleased with earthly contentments in this temper of the soule. In desertion they are not themselues, they are not quiet: Because they thinke Christ is lost. As Christs mother when she thought he was lost, was ful of woe: so a Christiã soule, when it conceits that it hath lost Christ, it is neuer quiet till it haue found him againe.

Luke 2. 48.

Againe, *Christ may bee very neare, and dwell in vs sometimes, and wee see him not: because wee may so dwell vpon corruption, and bee so full griefe in affliction, that we forget Christ: as* Mary; *who, though Christ was neare her, yet could not discerne him, her eyes were so full of Teares: and as* Hagar; *who was so full of griefe, that shee could not see the fountaine appeare.* There may be (I say) in desertion of soule such griefe for our other things, crosses, losses, feares, &c. that a man may forget Christ, till he recouer himselfe by meditation, prayer, and conference with others, that are more skilfull then himselfe; that can tell what is in him by his pulses, discourse, and de-

2

Iohn. 20. 15.

Gen. 21. 16.

sires. *Sometimes we must trust the iudgement of others better then our owne to know what is in vs*; But I will not inlarge my selfe in this. Thus we may know that Christ is in vs, which is a point of especiall comfort.

Obiect. But the soule thinkes; *Is the Spirit of Christ in vs? will such an holy Spirit, as that wee cannot conceiue him in the height of his holinesse, and greatnesse, vouchsafe to dwell in such sinfull spirits? we cannot conceiue how the spirit of Christ should dwell in vs, that are so corrupt, as we are,*

Sol. Indeed I must needs say: it is an Argument of wonderfull loue, that Infinite Holinesse should be ioyned with such corruption; that greatnesse will be in such narrow straights: That Glory will be in such an obscure place, and habitation, as our soules. Here is a wondrous condescending: admirable mercy it must needs be. But let vs not be discouraged; Christ by his Spirit, is in vs, notwithstanding our corruption, because he cannot be a whit corrupted by it. *The Spirit is an actiue thing, it suffers nothing.* The spirit is as fire, which endures nothing: it is alwaies doing, alwayes in action, it is an actiue Element. So the Spirit of Christ in vs; Though it bee in vs, yet it ioynes not with our corruptions. As the Sunne beames, are pure still, though they shine vpon impure and filthy places: so Christs Spirit, it is a working fiery thing: as fire consumes drosse, so *the Spirit (being like fire) though it be where corruption is, yet it is there, as an enemy to it, opposing, consuming, and wasting it by little and little.*

Quest. *But why doth he not doe it all at once?*

Sol. There are diuers reasons; *God will haue vs to haue matter of abasement here, to make vs desire to be with him*: Yet in the meane time Christ will be so in the Church his Spouse, cleansing & fitting her for himselfe; as that by his Spirit dwelling in her she shal daily oppose, & by little & little subdue, & bring vnder al corruptiō what soeuer, till at last she haue gotten a full & perfect conquest, & triumph ouer all; all the Imaginations, desires and lusts that exalt themselues against the Spirit of Christ, shall be brought downe at last; the Spirit will subdue all. Stronger is the Spirit that is in vs, then the spirit that is in the world, though it be in neuer so little a measure: and therefore by little and little will conquer all within vs, without vs; the Deuill, and all at the last. Thus much to answer that doubt.

Why corruption is not subdued all at once.

1 Iohn 4.4

Vse 1. That which further ariseth from hence, that Christ is in vs; is not onely matter of comfort: but likewise *it shewes and directs vs how to looke on other Christians; to looke vpon them, as the Temples, and houses where Christ dwels.* Why should we not reuerence, and respect Christians, for the guest that is in them, the Spirit of Christ? If Christ vouchsafe to dwell in such a man, shall hee not dwell in our Loue? shall not one place containe vs here, that heauen must containe ere long? we shal be all together in Heauen, and shall we not be louing together here? Thus considering that Christ is in all his; how should we respect Christians, that are the habitation of Christ? the *Second Heauen*? For Christ hath but two heauens; the heauen where he is, and the heart of a beleeuing Christian, where Christ is, and rules in a comfortable measure, and will rule more and more. How should we value such? not as many cursed deuillish spirits, that disgrace, and oppose Christ in his members: That which they doe to his Image in his Children, that they would doe to him himselfe, if they had him in their power.

Vse 2. Directions how to keepe Christ. The last Vse shall bee an Vse of direction, how to keepe Christ, and to preserue him, and the sense of his being in vs with comfort; seeing it is so comfortable an estate to haue Christ in vs, and that yet oft-times wee want the sweet comfort of his presence. In a word, marke here the dependance; *I haue manifested thy name, that thy loue may be in them and I in them.* Christ is in vs then, by manifesting of diuine truth: he conueyes himselfe into our hearts, by our vnderstandings, he manifests his truth, the means of saluation, by his ordinance; he manifests diuine truths to the Vnderstanding by his Spirit, which goes together with his Word. From the Vnderstanding he goes to the heart, and there he dwels; for manifesting of Diuine Truths, and Christ being in vs, goe together.

Those that care not for the discouerie and manifesting of Christs Truth in the Gospell, let them neuer thinke to entertaine Christ into their hearts; for he will come with his word and with his own Ordinance: his Word and Spirit alwaies goe together. Therfore let this be one chiefe direction: If we will haue Christ to be in vs, to fill our hearts, and remaine with vs, let vs attend vpon the blessed meanes of saluation, and bee where he is: and then he will be with vs; he is in the Chuch, and hee is in euery particular member, but especially where his ordinance is, there is hee with the Spirit. GOD the Father, Son, and Holy Ghost, are all there, if we haue Christ in vs. And therefore oft attend vpon the Ordinances of GOD, and communion of Saints, and then you shall finde experience of Christ. Christ ioyned with the two Disciples when they were talking of him, as they were going to *Emaus*: so let vs oft stirre vp the grace of Christ in vs by conferring of good things, and Christ will bee with vs ioyning with good company, &c. Luke 24.15.

Againe, would we preserue Christs presence in vs? *Labour then that he may dwell largely in our hearts.* Now that which inlargeth the soule is *Humility*: For it empties the soule, and makes it large. *Pride* swels the soule vp, and driues out Christ; GOD giues grace to the humble; Christ dwels in the humble soule. You know hee was borne in an humble Virgins wombe, and hee is new borne in the wombe of an humble soule. Preserue therefore humble, base conceits of our selues; that in vs there is nothing that is good, nothing worthy to bee respected, that so Christ may dwell largely in our hearts. Let vs haue no wit, no reason of our owne, contrary to Christs: let vs haue no wils, no desires, contrary to his. Let vs euen giue vp the keyes & the regiment of our soules to him, & then he wil dwel largely there: humility keeps him there: *If his Word be our reason; his Commandement our will; and his comfort our ioy, and delight; then he will dwell largely in vs*: for there is nothing in vs to oppose him: But if we haue seuerall states of soule, distinct from his gouernment, it is no wonder we banish him; when we will not liue by faith in him, but by our wits, shifts, tricks, lusts, the examples of others, & by the spirit of the world. It is no wonder (I say) that we sauor only of earthly things; if we liue thus: it is no wõder that Christ is not preserued in vs, if we be not ruled by his Spirit: it is no wonder that he departs frõ vs, when we set our selues contrary to him, & haue wils & reasons of our own repugnant & disagreeable to his: and wayes to get wealth, and to raise our selues contrary to his Gospell and Truth. Will Christ rule in such a soule? no. He subdues all: the Spirit of Christ is like a mightie winde (as it is compared by Christ to *Nicodemus*) that beates all downe before it: If we cherish contrary desires, and contrary delights to Christ, it is no wonder if he delight not to dwell in such a soule. Iohn 3.8.

Begge of Christ likewise that he would stay with vs: as they in the Gospell, when hee made, as if he would haue gone forward from them, *Luke* 24.29. constrained him to stay, saying; Abide with vs, for it is towards Euening, and the day is farre spent: and he went in to tarry with them: So, lay we hold on Christ, by the meanes of Saluation; stay him with vs by prayer, and importunitie; especially when the night of death, and errour, and superstition comes. Say, *Lord; night is neare; stay with vs, depart not from vs: Lay an holy violence vpon God, as* Iacob *did; Thou shall not goe hence*: lay hold on him by prayer, and doe not leaue him till we haue drawne vertue, and got some blessing from him; he must be kept by intreatie. Hos. 13.4.

And then desire him to perfume our soules for his dwelling, as the Church, *Cant.* 4. 16. *Arise O North winde, and blow O South, that my Beloued may come into his Garden*: Desire Christ by his Spirit to blow vpon vs, that our beloued may come into his garden, that he may findt somewhat there to solace himselfe withall; *Humilitie, Loue, Pittie, large and louing hearts*, (as himselfe had) to doe all good. Desire him to plant those blessed Spices of Grace in our hearts, and that he would blow vpon them by his Spirit, that they may prosper and thriue, that so he may come into his Garden, and solace himselfe. Let vs still desire further, and further communion with him; neuer be content. As the Church, *Cant.* 1.1. *Let him kisse me with the kisses of his mouth*: he hath

been familiar, but I desire more still: so euery Christian soule, that hath once entertained Christ, is neuer content; till it be with Christ in heauen; but still desires a fuller measure of comfort, grace, strength, and assurance. And why doth the soule thus desire after him? *O his loue is better then Wine*; so saith the Church (hauing had a sense and feeling of his loue) Thy loue is sweeter then Wine: and therfore let him kisse mee with the kisses of his mouth: desire therefore a more neare communion in his loue; for it is sweeter then Wine, being once tasted.

And hauing got inioyment of communion with God, shut the soule to other things: the comfort of his presence is a heauen vpon earth, sweeter then Wine, and aboue all other things to be desired. Take wee heed therefore that wee grieue not his good Spirit, and force him to retire himselfe: that we quench not his sweet motions by any thing contrary to him. Those that haue Guests which they respect, will doe nothing that may be offensiue to them; so let vs watch ouer our soules, that nothing come in, that may grieue Christ; nor any thing come forth, to grieue his Spirit in vs: Let vs not thrust our selues into such occasions, and company, as may doe or speake such things as may grieue the Spirit of GOD in vs. Let vs neither grieue the Spirit in our selues by cherishing that which is euill in our owne hearts: nor by thrusting our selues into the company of those, whom wee know by experience will grieue the Spirit. A man cannot goe into bad company, but he must either be grieued, or tainted, and corrupted: who would redeeme familiarity, and fauour with them? exchange comfort and sense of Christs Spirit for the fauour of such men as grieue the Spirit in vs? No, a soule that walkes in the strength of the comfort of Christs dwelling in him, must be watchfull, and iealous ouer himselfe, and preserue heauenly motions, cherish them, and make them strong, and banish all that is contrary.

Quest. *But how shall I recouer him againe, if I haue grieued the Spirit, and lost the sense of his being in me?*

Sol. How to recouer Christ being lost.

I will name but one meanes. *Obserue how thou lost it; and recouer him by the contrary.* If thou wilt renew the experience of his loue, and his dwelling in thee comfortably; consider, how didst thou lose him? was it by negligence? by omission of duties? didst thou not reade when thou mightest, or heare when thou mightest? or gauest thou thy thoughts liberty to range? or didst thou not walke with GOD as thou shouldst? didst thou cast thy selfe into ill company, or cherish carnall desires? take a contrary course then: conuerse with those that are good; stirre vp the grace of GOD in thee by meditation, and by renuing thy purposes, and resolutions: heare as much as thou canst; speake to GOD as much as thou canst: maintaine communion with Saints, &c. as thou lost it, so indeauour the recouery by a contrary way; and then Christ will come again to the soule. We see *Cant.* 5. 3. 6. That after Christ had stood knocking and calling to his Spouse, (*Open to me my Sister, my Loue, my Doue, my vndefiled; till his head was filled with dew, and his locks with the drops of the night*;) but found no entrance, he retired, and withdrew himselfe, because she would not rise and put on her Coate: but afterward when shee endeauoured herselfe and vsed contrary meanes to her former sluggishnesse, seeking him, and saying; *What is become of my Beloued, &c.* Then Christ came againe into his Garden, returned to his Spouse, and forgat the former vnkindnesse.

We deale with such a Sauiour, that though wee lose the sense of his presence for a time; yet if we vse contrary meanes, and knit our selues to his Ordinances, at last we shall refinde his loue to our soules: Nay, he is so louing, so indulgent; that hee neuer vpbraides vs with our former sinnes; as we see in *Peter*, whom hee vpbraided not with his former deniall. Who would not maintaine loue, respect, and communion with such a Sauiour as this? especially considering, what a sweet estate it is, to haue Christ with vs, at all times, & in all estates, and so to haue the loue of God? for both goe together. And what are all discouragements, where the loue of GOD in Christ is? what are all the creatures to Gods loue? to Christ? where the soule is perswaded,

perſwaded, that it is in Couenant, and peace with GOD through Chriſt, and when it knowes that Chriſts Spirit is in it; this is a comfort aboue all diſcouragements whatſoeuer. *Diſcouragements are carnall, outward things: the comforts are the preſence of diuine things.* The Spirit of Chriſt, (whoſe preſence drownes all things) it is precious aboue all creatures; ſtrength, beauty, wit, &c. yea and preualent aboue all the afflictions, and ſufferings in the world.

All afflictions cannot hinder the life of reaſon; and can they hinder the life of grace? No, *Paul* ſaith excellently; the more our outward man decayes, (the more wee ſuffer in our outward man) the more the life of Chriſt is manifeſt in vs. So farre are we from being hurt by any outward ſufferings in the world, or diſcouraged by them; that the life, and preſence of Chriſt in vs is thereby made more glorious: Chriſt triumphs, and rules the more, by how much the more outward oppoſition we haue. 2 Cor. 4. 16.

If GODS loue, and (conſequently) Chriſt be in vs; what if all the creatures were againſt vs? Is there not more in GOD, and Chriſt, then in all the creatures? Made he not all things of nothing? What made the *Martyrs* in the *Primitiue Church* to ſacrifice their blood ſo willingly, and cheerfully? becauſe the loue of GOD was manifeſted to them in Chriſt Ieſus: His Name was manifeſted, and declared as a ſweet oyntment poured forth, which cauſed thoſe Virgins to follow him; the ſenſe and apprehenſion of the loue of GOD manifeſted by the Spirit of Chriſt, begat in them ſuch a loue to GOD againe, that was ſtrong euen to death: it ingendred ſuch an heat within, that made them endure all the heate and flame without; ſo that all the torments which the malice, and wit of perſecutors could deuiſe, could not daunt their invincible ſpirit; but in all theſe things they were more then conquerours, through him that loued them. A ſweet ſtate it is. Of the excellency of Chriſts loue being in vs.

I beſeech you therefore, euery day examine, whether Chriſt be in you, and in what meaſure he is in you; and labour to giue him more roome in your hearts. Will not the contrary daunt vs? elſe we are reprobates, refuſe creatures, and the deuil is in vs. But contrariwiſe, if he be in vs; he will fit vs to be with him: he comes to vs; that we may come to be with him; for, *Why doth he dwell in vs?* One maine reaſon is, to fit vs for heauen. Let vs labor then, that he may be in vs, that he may fit vs for himſelf to dwell with him in Heauen; labour that none may rule vs, but his Spirit. In death what a comfort will it be that Chriſt is in vs? the Spirit of Chriſt that hath ruled me all my life, ſhall carry my ſoule to Heauen, and ſhall raiſe my dead body. If Chirſt be in vs, what need we feare Iudgement? *Will the head condemne the members?* Chriſt is in vs while we liue, and therfore ioyfully we may expect Iudgment. Why? *Our Redeemer, our Sauiour, our Head, our Husband, will bee our Iudge.* Therefore of all eſtates in the world, get into Chriſt, and labour by all meanes to get Chriſt into vs; by Prayer, by getting grace, &c. that he may delight, and ſolace himſelfe in vs. It is the beſt eſtate in the world. *Queſt. Sol.*

Out of Chriſt, a man is as a branch cut from the Vine, ſubiect to the fire. Out of Him a man is as a member cut from the head, cut from the body: good for nothing neither liuely nor fruitfull. Get into Chriſt, it is a ſtate of all grace, for all grace is deriued to vs from him. It is a ſtate of comfort in life and death, and for euer. He is the *Second Adam*: and as all our miſery is deriued and communicated by being borne of the firſt, from whom ſinne, and corruption is deriued, and miſery with ſin: mortall diſeaſes, and all other miſery: So as ſoone as the *Second Adam* Chriſt is got into vs, his Spirit raignes to glory with vs; he neuer leaues vs, till he haue made vs as himſelfe. It ſhould be our maine endeauour in this world therefore to get out of the curſed eſtate we are in by nature, and to get into Chriſt the ſecond *Adam*, and then we are ſafe. For there is more comfort in him, then there was ſinne and miſerie in the firſt.

FINIS.

IOSIAHS
SELFE-REFORMATION.

In foure SERMONS.

viz.
1. THE TENDER HEART.
2. THE ART OF SELFE-HVMBLING.
3. THE ART OF MOVRNING.
4. THE PEACE-GATHERING PRIVELEDGE.

WHEREIN IS SHEWED THE TVRNINGS AND WINDINGS OF THE SOVLE IN this great worke of Reformation : and how the ſtout heart may ſo be brought low, as to be made tender, humble, and compaſſionately mournfull : euen to the comfort of a ſweet Peace-gathering Aſſurance.

VPRIGHTNES HATH BOLDNES.

ESAY 57. 15.

For thus ſaith the high and lofty One, that Inhabiteth Eternity, whoſe Name is Holy; I dwell in the high and holy Place: with him alſo that is of a contrite and humble ſpirit, to reuiue the ſpirit of the humble, and to reuiue the heart of the contrite ones.

LONDON,
Printed in the yeare 1629.

JOSIAH'S

SELF-REFORMATION

In four Sessions.

1. The Tender Heart.
2. The Art Of Self-Denying.
3. The Art Of Mourning.
4. The Peace-Gaining Privilege.

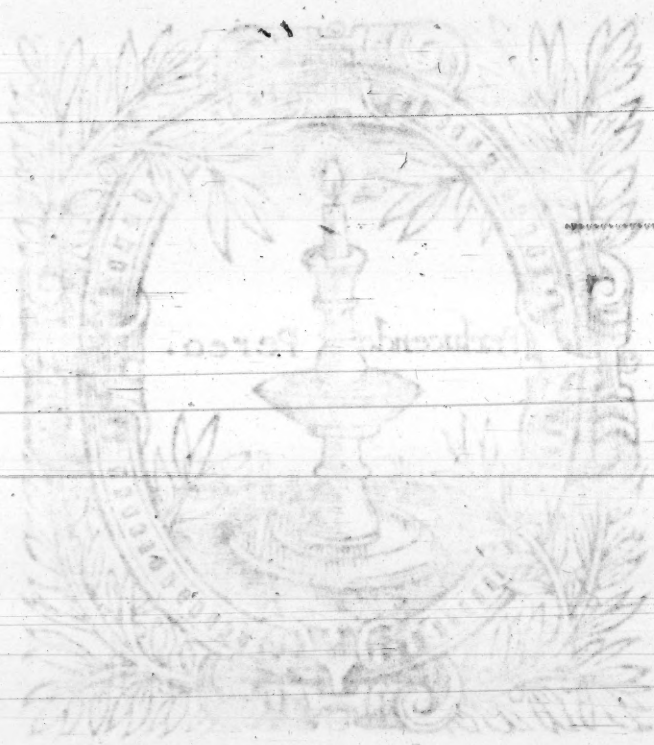
WHEREIN IS SHEWED THE TYRANNINGS AND WINDINGS OF THE SPYLE IN

this great work of Reformation : and how the Four hearers [illegible]

be brought low, as to be made tender, humble, and compunctionately

mournfull : even to the comfort of [illegible]

Peace-gathering Affiance.



LONDON

Printed in the year 1654.

THE TENDER HEART.

SERM. VIII.

2 CHRON. 34. 26.

And as for the King of Iudah who ſent you to enquire of the Lord, ſo ſhall ye ſay vnto him: Thus ſaith the Lord God of Iſrael concerning the words which thou haſt heard:
Becauſe thine heart was tender, &c.

THeſe words are a part of the meſſage which the Propheteſſe *Huldah* ſent to good King *Ioſiah*: for as the meſſage was concerning him and his people; ſo his anſwer from her is exact both for himſelfe and them. That part which concerned his people is ſet downe in the three foregoing verſes: that which belongs vnto himſelfe is contained in the words now read vnto you; *But to the King of Iudah, &c.* The Preface to her meſſage we ſee ſtrengthned with authority from GOD, *Thus ſaith the Lord God of Iſrael, &c.* Which words cary in them the greater force and power from the Maieſtie of the Author: for if words ſpoken from a King cary authority: how much more then the word of the Lord of Hoſts, the King of Kings? So that theſe words of hers though for matter they may ſeeme to be like the words of a man; yet comming from GOD, they cary the Maieſtie of the Author: Here is her wiſedome therefore, that ſhe layes aſide her owne authority, and ſpeakes in the Name of the Lord.

We ſee that waters of the ſame colour haue not the ſame nature & effect: for hot waters are of the ſame colour with plaine ordinary waters, yet more effectuall: ſo the words of a man comming from a man, may ſeeme at firſt to be the ſame with others: yet notwithſtanding, the words of GOD comming from the Spirit of GOD carie a more wonderfull excellency in them euen to the hearts of Kings: They binde Kings, though they labour to ſhake them off: they are arrowes to pierce their harts; if not to ſaue them, yet to damne them. Therfore ſhe ſpeakes to the King; *Thus ſaith the Lord God of Iſrael cõcerning the words which thou haſt heard, &c.* Here we read of

Ioſiah

Ioſiah, that he was a man of an vpright heart, and one who did that which was right in the ſight of the Lord: and anſwerably we find the Lord here to deale with him: for he deſirous to know the iſſue of a fearfull Iudgement threatned againſt him and his people, ſendeth to *Huldah* a Propheteſſe of the Lord to bee certified therein: whereupon he receiueth a full and perfect anſwer of the Lords determination, both touching himſelfe and his people, that they being forewarned might be forearmed: and by their timely conuerſion to the Lord, might procure the auerſion of ſo heauie wrath: He in vprightneſſe ſends to enquire, and the Lord returnes him a full and vpright anſwer, whence we may learne;

Doct. 1. *That God doth graciouſly fit Prophets for perſons, and his Word to a people that are vpright in their hearts*; where there is a true deſire to know the will of GOD; there GOD will giue them ſincere Prophets that ſhall anſwer them exactly; not according to their owne luſts, but for their good. If they be vpright in heart, they ſhall haue teachers that ſhall teach them, not according to their owne hearts, but according to GODS will. *Ioſiah* was an holy man, who out of a gracious diſpoſition, deſirous to be informed from GOD, what ſhould become of him and his people; ſends to the Propheteſſe *Huldah*. It was Gods mercy that he ſhould haue a *Huldah*, a *Ieremie* to ſend to: and it was Gods mercy, that they ſhould deale faithfully with him. This is Gods mercy to thoſe that are true hearted; Hee will giue them teachers ſutable to their deſires: but thoſe that are falſe-hearted ſhall haue ſutable teachers, who ſhall inſtruct them according to their luſts. If they bee like *Ahab*, they ſhall haue fower hundred falſe Prophets to teach falſhood, to pleaſe their luſts: but if they be *Dauids*, they ſhall haue *Nathans*: if they be *Ioſiahs*, they ſhall haue *Huldahs*, and *Ieremies*. Indeed *Herod* may haue a *Iohn Baptiſt*; but what will he doe with him in the end, when he doth come to croſſe him in his ſinne? then off goes his head.

1 King. 22. 6.

Mark. 6. 27.

Vſe. This ſhould teach vs to labour for ſincerity, to haue our hearts vpright towards GOD: and then he will ſend vs men of a direct and right ſpirit, that ſhall teach vs according to his owne heart: but if we be falſe-hearted, GOD will giue vs teachers that ſhal teach vs, not according to Gods will, but to pleaſe our own hearts. We ſhal light vpon belly-gods, and Epicures, and ſhall fall into the hands of Prieſts and Ieſuits; where ſuch are, there are the Iudgements of GOD vpon the people, becauſe they doe not deſire to know the will of GOD in truth. Wee ſee *Ezekiel* 14. 3. 4. the people deſired to haue a ſtumbling blocke for their iniquity; they were naught and would haue Idols; therefore they deſired ſtumbling blockes: they would haue falſe Prophets, that ſo they might goe to hell with ſome authority: well ſaith GOD they ſhall haue ſtumbling blockes; for thus ſaith the Lord GOD of Iſrael, to euery man that ſetteth vp his Idols in his heart, and putteth the ſtumbling block of his iniquity before his face, and commeth to the Prophet to inquire: *I the Lord will anſwer him, that commeth, according to the multitude of his Idols: according to his own falſe heart, and not according to good.* What brought the greateſt iudgement vpon the world (next to hell it ſelfe) I meane *Antichriſt*: the terribleſt iudgement of all, that hath drawne ſo many ſoules to hell, but the wickedneſſe of the place and people, and his owne ambition? The ſinnes of the people gaue life to him: they could not indure the Word of GOD, or plaine dealing; they thought it a ſimple thing. They muſt haue more ſacrices, more ceremonies, and a more glorious gouernment: they would not be content with Chriſts gouernment, which he left them; but were wearie of this: therefore he being gone to Heauen; they muſt haue a *Pope* to goe before them, and leade them to hell. Therefore let men neuer excuſe thoſe ſinnes; for certainly, GOD ſaw a great deale of euill in them, and therefore gaue them vp to the iudgment of Antichriſt: but let vs magnifie Gods mercies, that hath not ſo giuen vs vp. Thus we ſee how graciouſly GOD deales with a true hearted King: hee ſends him a true anſwere of his meſſage.

Verſ. 27. *Becauſe thine heart was tender, &c.*

Now here comes a comfortable meſſage to good *Ioſiah*; that he ſhould be taken away,

away, and not see the miseries that should befall his people: the cause whereof is here set downe; *because thy heart was tender, and thou didst humble thy selfe before God.* Which cause is double.

1. *Inward.*
2. *Outward.*

1. The *inward*, is the tendernesse of his heart, and humbling of himselfe: 2. And then the *outward* expression of it is set downe in a double act.

1. *Rending of clothes.*
2. *Weeping.*

Because thou hast rent thy clothes, and wept before me: After which comes the promise, *I haue also heard thee, saith the Lord: Behold, I will gather thee to thy Fathers; and thou shalt be put in thy graue in peace, and thine eyes shall not see all the euill, which I will bring vpon this place, and vpon the inhabitants of the same.*

But first to remoue one doubt, before I come to the tendernesse of *Iosiahs* heart: What may some say, *Is there any thing in man, that can cause God to doe any thing?* No: one thing is the cause of another; but all come from the first cause: so *tendernesse of heart* may be some cause of remouall of iudgement; but God is the cause of both: for they all come from the first cause, which is GOD. So that *these words doe rather containe an order, then a cause:* for GOD hath set downe this order in things; that where there is a broken heart, there shall be a freedome from iudgement: not that tendernesse of heart deserues any thing at Gods hand (as the Papists gather) but because GOD hath decreed it so; that where tendernesse of heart is, there Mercy shall follow: as here there was a tender heart in *Iosiah*, therefore mercy did follow. Gods promises are made conditionally; not that the condition on our part deserues any thing at Gods hand: but when God hath giuen the condition, he giues the thing promised: so that this is an order which God hath set downe; that where there is Grace, Mercy shall follow. For where God intends to doe any good; he first works in them a gracious disposition: after which he lookes vpon his owne worke, as vpon a louely obiect; and so doth giue them other graces: God crowns grace with grace. Now he found a tender heart, giuen by his Spirit, in *Iosiah*; therefore mercy must needs follow, because this is the order God hath set downe. *Because thine heart was tender:* or, *because thine heart did melt.*

Quest.
Answ.

By heart is not meant the inward materiall and fleshy part of the body; but that spirituall part, the soule and affections thereof. In that it is said to be tender or melting, it is a borrowed and metaphoricall phrase. Now in a tender heart these three properties concurre.

1. *It is sensible.*
2. *It is pliable.*
3. *It is yeelding.*

The qualities of a tender Heart.

First, *a tender heart is alwayes a sensible heart*; it hath life, and therefore sense: for whatsoeuer amongst the creatures hath life; hath also feeling, sense, and motion: because there is no liuing creature but hath these. It hath life, and sense to preserue this life. So a tender heart is sensible of any grieuance: for *tendernesse doth presuppose life*; because nothing that hath not life is tender; and all things that haue life, haue tendernesse to preserue that life. Some senses are not altogether necessary for the being of a liuing creature; as hearing and seeing: but for sensiblenesse, this is needfull to the being of euery liuing creature. Life it is sensible: *this is a signe of life in a Christian, when he is sensible of inconueniences:* for God hath planted such affections in the heart of man, as doe preserue the life of man; as *Feare*, and *Loue*. *Feare*, God hath giuen vs, to preserue vs from inconueniences, which other wayes would be vnauoidable: *Feare* is that which makes a man auoid many dangers: therefore God hath giuen vs feare, to cause vs make our peace with him in time, that we may be freed from inconueniences; yea from that greatest of inconueniences, *hell fire*: so a tender heart is sensible of any danger.

Againe,

2

Againe, *a tender heart is plyable, and yeelding.* Now that is ſaid to be yeelding and plyable, which yeelds to the touch of any thing that is put to it; and doth not ſtand out, as a ſtone that rebounds backe when it is throwne againſt a wall: ſo that is ſaid to be tender, which hath life, and ſenſe, and is plyable. As wax is yeelding and plyable to the diſpoſition of him that workes it, and is apt to receiue any touch or impreſſion that is applyed vnto it: So in a tender heart, there is no reſiſtance; but it yeelds preſently to that it ſhould yeeld to: and withall, there is a plyableneſſe, and fitneſſe to receiue any impreſſion, and to execute any performance; a fit temper indeed for a heart that is vnder God, and wrought on by the Spirit of God. *God muſt firſt make vs fit, and then vſe vs to worke:* As a wheele muſt firſt be made round, and then turned round: So the heart muſt be firſt altered, and then vſed as a plyable and ſoft heart. A tender heart is plyable: when the word is ſpoken, it yeelds to it; it quakes at threatnings; melts at the promiſes, and the promiſes ſweeten the heart. When there is a command, it yeelds obedience; and there is a plyableneſſe to euery thing that is good: in all duties concerning God, and all offices of loue to men, a tender heart is thus qualified. But hardneſſe of heart in all theſe qualities, is quite oppoſite and contrary: for (as things dead and inſenſible) it will not yeeld to the touch, but is hard and returnes back whatſoeuer is caſt vpon it: Such a heart may be broken in pieces; but it will not receiue any impreſſion: as a ſtone may be broken, but will not be pliable, but rebound backe againe: So a hard heart is not ſenſible; it is not plyable to any thing that is good: it is indeed like waxe to the Deuill, but like a ſtone to God or goodneſſe. It is not yeelding, but reſiſts and repels all that is good; and therefore compared in the Scripture, to ſuch hard things as the *Adamant* ſtone: ſo ſometimes it is called a frozen heart; becauſe it is vnpliable to any thing: you may breake it in pieces, but it is vnframeable for any ſeruice; for any impreſſion: it will not be wrought vpon. But on the contrary; a melting and tender heart, is ſenſible, pliable, yeelding, frameable, and fit for any ſeruice, both to God and man: Thus we ſee plainly what a tender heart is. The point from hence is,

Hardneſſe of heart.

Doct. 2. *That it is a ſupernaturall diſpoſition of a true Childe of God to haue a tender, ſoft, and a melting heart:* I ſay that a diſpoſition of a true child of God, and the frame of ſoule of ſuch an one, to be tender, apprehenſiue, ſeruiceable, plyable, and yeelding; is a ſupernaturall diſpoſition: and of neceſſity it muſt be ſo; becauſe naturally the heart is of another temper; a ſtony heart. All by nature haue ſtony hearts in reſpect of ſpirituall goodneſſe. There may be a tenderneſſe in regard of naturall things; but in regard of grace, the heart is ſtony, and beats backe all that is put to it: ſay what you will to a hard heart, it will not make it yeeld. A hammer will doe no good to a ſtone: it may breake it in peeces, but not draw it to any forme: ſo to a ſtony heart, all the threatnings in the world will doe no good. You may breake it in peeces, but neuer worke vpon it: it muſt be the Almighty power of God. There is nothing in the world ſo hard as the heart of man: the very creatures will yeeld obedience to God; as flyes, and lice, to deſtroy *Pharaoh:* but *Pharaoh* himſelfe was ſo hard hearted, that after ten plagues, he was ten times the more hardned: Therefore, *if a man haue not a melting heart, he is diuerted from his proper obiect:* becauſe God hath placed affections in vs, to be raiſed preſently vpon ſuitable obiects. When any obiect is offered in the word of God (if our heart were not corrupted) we would haue correſpondent affections: at iudgements we ſhould tremble; at the word of threatnings quake; at promiſes we would with faith beleeue; and at mercies be comforted; at Directions we would be plyable and yeelding; but by nature our hearts are hard. God may threaten, and promiſe, and direct, and yet we inſenſible all the while. Therefore a Chriſtian ought to haue a tender Heart; all *Ioſiahs*, and all that are gracious, of neceſſity muſt haue ſoft hearts: therefore I will ſhew you,

Exod. 10. 28.

1. *How a tender heart is wrought.*
2. *How it may be preſerued, and maintained.*
3. *How it may be diſcerned from the contrary.*

First,

First, *A tender heart is made tender, by him that made it*: for no creature in the world can soften, and turne the heart: onely God that made it, must alter and change it. for we are all by nature earthly, dead and hard; therefore God must doe it. Hence is it that he doth make that gracious promise, *Ezekiel* 11.19. I will giue them one heart, and put a new spirit within their bowells, and I will take away the stony hearts out of their bodies, and giue them a heart of flesh; that is, a liuing, sensible, and plyable heart.

How a tender heart is wrought. 1

But doth God immediately make the heart tender, and change it, without any helpe by meanes? Quest.

I answer: indeed, meanes doe not make the heart tender, but God through the vse of meanes softens it by his word: Gods Word is a hammer to breake the stony heart; as *Ierem.* 23.29. It is a fire to melt; and thus it workes vpon the heart. First, when God doth shew to the heart our cursed estate, and opens to the same the true dangers of the soule, which it is in by nature, and custome of sinne; and sets before it the terrors of the last day, and present danger of Iudgement: when the Spirit of God, by the Word doth conuince the soule to be in a damned estate; dead, borne children of wrath, and heires of damnation; that by nature God frownes, and hell is ready to swallow vs vp; when the soule is thus conuinced, then the heart begins to be astonished: then comes; *Men and brethren, what shall I doe*; when the Word of is thus preached with particular application. For a man may heare the Word of God generally, and yet haue no broken heart: but when a *Peter* comes and saith; *you haue crucified the Lord of life*: and when a *Nathan* comes to *Dauid* and saith; *thou art the man*: then comes the heart to be broken, and they to say; *Men, and brethren what shall we doe to be saued?* Sol. Acts 2.37.

But yet *this is not enough, to haue the heart broken*; for a pot may bee broken in peeces, and yet be good for nothing; so may a hart bee through terrors, and sense of iudgement; yet not be like waxe, plyable: therefore, *it must bee melting*; for which cause, when God by his iudgements hath cast downe the heart; then comes the Spirit of God, reuealing the comfort of the word; then the gracious mercy of God in Christ, is manifested, *that there is mercy with God, that he may be feared.* This being laid open (to the quicke) to a deiected soule, hence it comes to be melted and tender, for the apprehension of Iudgement, is onely a preparing worke, which doth breake the heart, and prepare it for tendernesse.

Againe, *Tendernesse of heart, is wrought by an apprehension of tendernesse, and loue in Christ*: a soft heart is made soft by the blood of Christ. Many say, that an Adamant cannot be melted with fire, but by blood; I cannot tell whether this bee true, or no: but I am sure nothing will melt the hard heart of man, but the blood of Christ, the passion of our blessed Sauiour. When a man considers of the loue that God hath shewed him, in sending of his Sonne, and doing such great things as hee hath done, in giuing of Christ to satisfie his Iustice, in setting vs free from hell, Satan and Death: The consideration of this, with the perswasion that we haue interest in his blood, and that he was crucified for our sinnes, it melts the heart, and makes it become tender. Now this must needs be so; because that with the preaching of the Gospell vnto broken hearted sinners cast downe, there alwaies goes the Spirit of God, which workes an application of the Gospell. 2

Christ is the first gift to the Church: when GOD hath giuen Christ, then comes the Spirit, and workes in the heart, a gracious acceptation of mercy offered; the spirit workes an assurance of the loue and mercy of GOD: now loue and mercy felt, worke vpon the tender heart a reflectiue loue to God againe. *What, hath the great God of Heauen and Earth, sent Christ into the world for me? humbled himselfe to the death of the Crosse for me? and hath he let Angels alone, and left many thousands, to choose me? and hath he sent his Ministers, to reueale vnto me this assurance of the loue and mercy of God?* This consideration cannot but worke loue to God againe: for loue is a kinde of fire, which melts the heart; so that when our soules are perswaded that

God loues vs from euerlasting; then we loue God againe; wee reflect our loue to him againe; and then our heart is melted; then it sayes to God; *Speake Lord, what wilt thou haue me to doe?* The soule is plyable for doing, for suffering, for any thing God will haue it, then speake Lord, for thy seruant heareth.

And when the heart is thus wrought vpon, and made tender by the Spirit; then afterward in the proceeding of our liues, many things will worke tenderneſſe: as *the workes of God, his iudgements, the Word and Sacraments*, when they are made effectuall by the Spirit of God, they worke tenderneſſe of heart: *the promiſes of God* also make the heart tender. as *Rom.* 12. 1. I beseech you brethren by the mercies of God, offer vp your soules and bodies a liuing sacrifice, holy & acceptable vnto God; there is no such like argument to perswade men to tenderneſſe of heart; as to propound the loue & mercy of God. And *so the feare of any iudgement will worke tenderneſſe:* This made *Iosiahs* heart to melt, but yet this did not work first vpon him: for he hauing a tender heart before, and being sure of Gods loue; therefore when he heard the iudgement that should come vpon his people (out of loue to God, and to his people) his heart melted; not so much for feare of iudgement, but to thinke that God should bee prouoked by the sinnes of his people. And thus wee haue seene how tenderneſſe of heart is wrought. Now to come to shew the meanes how wee may preserue this tenderneſſe of heart; becauſe it is a diſpoſition of Gods children: how then shall we preserue our selues, in such a perpetuall temper? The way to preserue a tender heart, is:

How to preserue a tender heart.

1 First, *to be vnder the meanes, whereby Gods spirit will worke*: for it is he by his spirit, that workes vpon the heart, and doth preserue tenderneſſe in vs; and he will worke onely by his owne meanes; all the deuices in the world, will not worke vpon the heart: therefore let vs be vnder the meanes that may preserue tenderneſſe; that is, to heare Gods Word, of our estate by nature, and of the wrath and iustice of God at the day of Iudgment, of the iudgment that will shortly come vpon all the world. This made *Paul* to cry (though hee knew that hee were the childe of God, and free from the law, *Therefore* (saith he) *knowing the terrour of the law, we admoniſh you, &c.*

2 Nehem. 1:4. And then, *goe into the house of mourning, and present before our selues, the miserable and forelorne estate of the Church of God abroad:* It was this that broke *Nehemiahs* heart, when he heard that the Iewes were in great affliction and reproach, that the wall of the City was broken downe, and the gates thereof burnt with fire; he sate downe and wept and mourned certaine daies, fasted and prayed before the God of heauen. This made this good man *Nehemiah* to mourne; so that all the Princes of the Court could not comfort him. This also made *Moses* his heart to melt, when hee looked on his brethrens affliction in *Egypt*: so we might keepe our hearts tender, if we did but set before our eyes the pitifull estate of Gods Church abroad, and that we may come to be in such an estate our selues ere long.

3 And in the next place, if thou wilt preserue tenderneſſe of heart; *labour for a legal and Euangelicall faith*; we must beleeue that all the threatnings of Gods vengeance against the wicked shall come to passe: faith doth make these things present before our eyes; for it is the nature of faith to set things absent as present before vs. What makes the Malector to tremble, and be cast downe, but when he sees that he is ready for to die, is going to the place of execution, and sees death looke him in the face? so faith setting the day of Iudgement before our eyes, will make vs to tremble. Therefore *Paul* doth so often adiure *Timothy*, by the comming of the Lord Iesus to Iudgement: and *Enoch* set the day of Iudgement before him, at the beginning of the world, as we may see in *Iude*: he had a faith, that set things to come, as present, and made him to walke with God. So if we had an Euangelicall faith to beleeue the goodneſſe of God, pardon from him, and euerlasting life; this would preserue tenderneſſe of heart.

2 Tim. 4. 1. Iude 14.

4 Againe, *good company will preserue tenderneſſe of heart; sorting our selues with those that are tender hearted:* for the soule will reason thus: doth such a one make conſcience

ence of swearing, prophaning the Sabbath? and doth he mourne for the miseries of the Church? then what a hard peece of dead flesh am I, that haue nothing in me?

Againe, if thou wouldest preserue tendernesse of heart; *by all meanes take heed of the least sinne against conscience*: for the least sin in this kinde makes way for hardnesse of heart. Sinnes that are committed against conscience, doe darken the vnderstanding, dead the affection, and take away life; so that one hath not the least strength to withstand the least temptation. And it so comes to passe by Gods iust iudgement: for when men will liue in sinnes against conscience; he takes away his Spirit, and giues vp the heart from one degree of hardnesse to another. For the heart at first being tender, will endure nothing; but the least sinne will trouble it. As water, when it beginnes to freeze, will not endure any thing, no not so much as the waight of a pin vpon it; but after a while will beare the waight of a Cart: euen so at the beginning, the heart being tender, trembles at the least sinne, and will not beare with any one: but when it once giues way to sinnes against conscience, it becomes so frozen, that it can endure any sinne; and so becomes more and more hard. Mens hearts are so obdurate, hauing once made a breach in their owne hearts by sinnes against conscience, that they can endure to commit any sinne; and therefore GOD giues them vp from one degree of hardnesse to another: what will not the hearts of men doe, whom GOD hath giuen vp to hardnesse of heart? 5

Againe, if thou wilt preserue tenderneſse of heart; *Take heed of spirituall drunkennesse*: that is, *that thou be not drunke with an immoderate vse of the creatures*; of setting thy loue too much vpon outward things: for what saith the Prophet? Wine and women take away the heart; that is, the immoderate vse of any earthly thing, take away spirituall sense: for the more sensible the soule is of outward things, the lesse it is of spirituall. For as the outward takes away the inward heat: so the loue of one thing, abates the loue of another; the setting of too much loue vpon earthly things, takes away the sense of better things, and hardens the heart. When the heart is filled with the pleasures and profits of this life; it is not sensible of any iudgement that hangs ouer the head: As in the old world, they ate and dranke, they maried, and gaue in mariage, they bought and sold, while the flood came vpon them, and swept all away. *When a man sets his loue vpon the creature, the very strength of his soule is lost*: Therefore in the Scripture, GOD ioynes prayer and fasting both together; that when he would haue our hearts raised vp to heauen, we should haue all vse of earthly things taken away. Therefore when we are to goe about spirituall duties, we must cut our selues short in the vse of the creatures. Talke of Religion to a carnall man, whose senses are lost with loue of earthly things; he hath no care for that: his sense is quite lost, he hath no relish, or sauor of any thing that is good. Talke to a couetous man, that hath his soule set vpon the things of this life, he hath no relish of any thing else: his heart is already so hardned to get honour, and wealth (though it be to the ruine of others,) that he cares not how hard it become: therefore wee are bidden to take heed, that our hearts be not ouercome with drunkennesse, and the cares of this life, for these will make a man to be insensible of spirituall things. 6 Math. 24. 37. Math. 17. 21. Luke 21. 34.

Againe, if thou wilt preserue tenderneſse of heart, *take heed of hypocrisie*; for it causeth swelling; and pride makes the heart to contemne others that be not like vnto vs: they blesse themselues that they liue thus and thus, they thinke themselues better then any other, and if they heare the minister reproue them for sinne, they will shift it off, and say; Oh, this belongeth not to me, but to such a carnall man, and such a wicked person: as the *Scribes* and *Pharisies*, who were vilde hypocrites; yet they were the cause of all mischiefe, and more hard-hearted then *Pilate*, an heathen man; for he would haue deliuered Christ, but they would not. So take a Romish hypocrite, that can proudly complement it at euery word, with inticing speech; yet you shall haue him more hard-hearted, then Turke or Iew: for full of cruelty and blood is the whore of *Babylon*. Therefore if thou wilt haue tenderneſse of heart, take heed of Hypocrisie. 7 Luk. 25. 19.

Againe, *aboue all things, take heed of great sinnes, which will harden the heart*: for little sinnes doe many times not dead the heart, but stirre vp the conscience; but great sinnes doe stond and dull a man: As a pricke of a pinne will make a man to start, but a heauy blow maketh a man for to be dead for the present. Therefore take heed of great sinnes. Thus it was with *Dauid*; he sinned but in numbring of the people; and for this his heart smote him: but when he came to the great and deuouring sin of *Vriah* and *Bathsheba*; this was a great blow, that struck him and laid him for dead; till *Nathan* came and reuiued him. For when men fall into great sinnes, their hearts are so hardned, that they goe on, from sinne to sinne; Let vs therefore be watchfull ouer our owne hearts, to preserue tenderneſſe. The eye being a tender part, and soonest hurt, how watchfull is man by nature ouer that, that it take no hurt? so the heart being a tender thing; let vs preserue it by all watchfulneſſe, to keepe blowes from off it: It is a terrible thing to keepe a wound of some great sinne vpon the conscience; for it makes a way for a new breach: Because when the conscience once beginnes to be hardned with some great sinne, then there is no stop in sin, but wee run on to commit sinne with all greedineſſe.

2 Sam. 12. 1.

9 Lastly, if thou wilt preserue tenderneſſe of heart; *Consider the miserable estate of hardneſſe of heart: such an one that hath an hard heart*, is next to hell it selfe, to the estate of a damned Spirit: a most terrible estate. A hard heart is neither melted with promises, nor broken with threatnings; he hath no bowells of pity to men, or loue to GOD: he forgets all iudgement for things past, and looks for none to come. When the soule is in this case, it is fit for nothing but for sinne and the Deuill: whereas a tender hearted man, is fit for all good. Let GOD threaten, he trembles, and quakes: let God promise, his heart melts, and reioyceth, and it makes him euen to breake forth into thanksgiuing. Let GOD command, he will performe all: he is fit for any good thing to GOD, and man. But when a mans heart is hardned by hypocrisie, couetousneſſe, or custome in sinne hee hath no pity, no compassion: Let GOD command, threaten, or promise, yet the heart is neuer a whit mooued. This is a terrible estate of soule.

Now to speake a little to yong men, that are like to this holy man *Iosiah*; surely, his tenderneſſe had some aduantage from his yeeres: Let those that are yong, by all meanes labour to keepe tenderneſſe of heart; for if yong persons be good, there is a sweet communion betweene GOD and them, before the heart be pestred with the cares of the world. GOD delights much in the prayers of yong men, because they come not from so pollured a soule, hardened with the practises of this world. Let such therefore as are young, take aduantage of it, for to repent in time of their sinnes, and let them not put it off vnto their old daies. While we are young; let vs not neglect naturall tenderneſſe, although wee cannot bring our selues vnder the compasse of Gods Kingdome by it, yet shall we get our hearts the sooner to be tender. In our youth therefore let vs not neglect this good opportunity, as good *Iosiah* did not, when he was but yong: Therefore let vs repent of euery sinne betimes, and acquaint our selues with those that are good, as it is said, *Heb.* 3. 13. *Let vs prouoke one another daily, while it is called to day; lest any of you be hardned through the deceitfulneſſe of sinne.* Let vs vse all meanes to keepe our hearts tender; oh, it is a blessed estate: we are fit to liue, when our hearts are tender, fit to die, fit to receiue any thing from GOD, fit for duties of honesty to men, for any seruice to GOD. But when we haue lost sense and feeling, it must be the Almighty power of GOD, that must recouer vs againe, and not one amongst an hundred comes to good: therefore labour to preserue a tender, soft and melting heart.

Luk. 23. 17.

Now ere I proceed, giue me leaue to answer some cases of conscience, as,

Quest. 1. First, *Whether the Children of God, may be subiect to this hardneſſe of heart, opposed to this tenderneſſe?*

Secondly, *Whether a Christian, may be more sensible of outward things, then of spirituall, as the loue of God, or his owne sinne, and the like.*

To the first I answer, that the child of GOD may be hard-hearted: he may haue some degrees of hardnesse of heart in him. For a Christian is a compounded creature: he hath not onely body and soule; but flesh and spirit: he is but in part renewed; and therefore hauing in him both flesh and spirit, he is subiect to hardnesse of heart: and it is cleare that it may be so. Examples shew that Gods children are not alwayes alike sensible of the wrath of GOD, and of his mercy: they do not yeeld so to his commands as they should: but what is the reason that GOD doth suffer his children to fall into this hardnesse of heart? there is something in vs, that makes him giue vs vp vnto it; for we are no longer soft, then he workes vpon vs: *But what doth moue him to leaue vs in this disposition?* I answere; hee doth it for correction of former negligences, for sins of omission; especially when they neglect some meanes of grace, whereby their hearts might bee kept tender: it is for want of stirring vp of Gods grace in them, for want of an high esteeme of grace bestowed vpon them, want of care of their companie, for not associating themselues with such as are tender hearted: and from hence it comes that God suffers his Children to fall into hardnesse of heart.

Sol. 1.

Quest.

Sol.

But now from hence ariseth another question; *How may a man know his heart, from the heart of a Reprobate, seeing that Gods Children may haue hardnesse of heart?*

Quest.

I answere, That the heart of a man that is a very Reprobate; is totally, wholly, and finally, hardned; and *it is ioyned with securitie, and insensiblenesse*; it is ioyned *with obstinacie*, and *with contempt of the meanes*: but the Child of GOD hath not totall, and finall hardnesse of heart; but hath a sensibleneesse of it, hee feeleth and seeth it. Totall hardnesse doth feele nothing, but a Christian that hath hardnesse of heart, doth feele that he hath it; as a man that hath the stone in his bladder, feeles and knowes that he hath a stone. A hard hearted man feeles nothing; but hee that hath but onely hardnesse of heart doth feele: for there is difference betweene hardnesse of heart, & a hard heart; for the child of GOD may haue hardnes of heart, but not a hard heart: Now I say, a Child of GOD that hath hardnesse of heart, is sensible of his hardnesse, and performes the actions of a sensible soule: he vseth some good meanes for the softning of it, for the sense thereof is grieuous to him aboue all other crosses; and whiles he is vnder it, he thinks that all is not with him as it should be: therfore he complaines of it, aboue all other afflictions, which makes him cry to GOD, as we may see *Isa.* 63. 17. Why hast thou hardned our hearts from thy feare? So we see that Gods Children haue their hearts hardned, for some causes, which I haue shewed before: and more there be, but when they haue it, they do complaine, *Why hast thou hardned our hearts from thy feare?*

Answ.

Isai 63 17.

But some may demand how God doth harden? I answere, the cause is first from our owne selues: but hee hardens; foure wayes: first, *Priuatiuely*; by with-holding and withdrawing his melting, and softning power. For as the Sunne causeth darknesse, by withdrawing his light, and warming power: So GOD withdrawing that melting power whereby wee should be softened, it cannot bee but that wee must needs be hardened.

Obiect.

Sol.

How God is said to harden the heart.

1

Secondly, *Negatiuely*; by denying of grace; by taking away from vs his graces, which are not naturall in vs: thus GOD doth to those whom hee doth absolutely harden; he takes away that which they haue, and so they become worse then they of themselues were by nature. When men walke vnworthy of the Gospell, GOD takes away very rationall life from them, and giues them vp to hardnesse of heart; that they runne on in such courses, as that they are their owne enemies, and bring vpon themselues ruine.

2

And as GOD hardens by *Priuation*, and *Negation*: so in the third place; *Hee hardens by Tradition*: by giuing vs vp to the Deuill, to be vexed by his troubles, to harden vs: It is a fearefull iudgment. When we take a course to grieue the Spirit of GOD; the Spirit will take a course to grieue vs: he will giue vs vp to Sathan, to blinde, and to harden vs. So that though GOD doth not worke, as the Authour effectually in

3

this hardening; yet (as a iuſt Iudge) he doth by giuing vs vp to Sathan, and the naturall luſts of our owne hearts, which are worſe then all the Deuils in hell.

4 Fourthly, and laſtly, he doth harden *Obiectiuely*; by propounding good Obiects, which meeting with a wicked heart, make it more hard, as *Eſa.* 6. 10. it is ſaid, Harden theſe peoples hearts: how? by preaching of the Word: A good obiect if it light vpon a bad ſoule hardens the heart: for they that are not bettered by religion, vnder the meanes; are ſo much the worſe by their vſe. So wee ſee GOD cannot be impeached, with the hardening of our hearts, becauſe all the cauſe is from our ſelues: for whether he hardens by *Priuation, Negation, Tradition,* or by propounding *good Obiects,* it is all from our ſelues: and likewiſe we haue ſeene, that Gods Children may haue hardneſſe of heart in ſome meaſure; but yet it differs from a Reprobate, becauſe they ſee and feele it, grieue for it, and complaine of it to GOD.

Queſt. The ſecond queſtion is; *But whether may a Child of God be more ſenſible of outward ioyes, or croſſes, then of ſpirituall things?* for this makes many thinke they haue not tender hearts; becauſe they are more ſenſible of outward things then of ſpirituall.

Anſw. I anſwer, *It is not alwayes alike with them*; for Gods Children are ſtil complaining of

1 ſomething; of their careleſneſſe in good duties, of their want of ſtrength againſt corruption: they goe mourning when they haue made GOD to bring them downe vpon their knees for their hardneſſe of heart: but there is an intercourſe in the children of GOD, betweene the fleſh and the ſpirit: they are partly fleſh, and partly ſpirit; therefore many times, for a while, when the fleſh preuailes, there may bee a ſudden ioy, and a ſudden ſorrow; which may bee greater then ſpirituall ioy, or ſpirituall ſorrow: but yet it is not continuall. *But ſpirituall ſorrow, griefe for ſin; though it be not ſo vehement as (for the ſudden) outward ſorrow is: yet it is more conſtant: griefe for ſinne, is continuall*; whereas outward ſorrow, is but vpon a ſudden, though it ſeeme to be more violent.

2 And againe, *In regard of their valuing, and prizing of earthly things*; there may be a ſudden ſorrow: for a Child of GOD may vpon a ſudden ouer-prize outward things, and eſteeme them at too high a rate; but yet after that, valuing things by good aduice, they prize ſpirituall things farre beyond outward: and therefore their Sorrow, and Ioy, is more for ſpirituall things, becauſe it is conſtant; This I ſpeake not, to cheriſh any neglect in any Chriſtian; but for comfort to ſuch as are troubled for it: therefore let ſuch know; that GOD will not breake the bruiſed Reed, nor quench the ſmoaking Flaxe. If they haue but a deſire, and by conſcionable vſe of meanes, doe ſhew their deſire to bee true; they ſhall haue it at laſt: for Chriſt doth continue to make interceſſion for vs: and *if there were no weakneſſe in vs, what need Chriſt continue to make peace for vs?* for peace is made for thoſe that fall out: therefore, if there were no falling out betweene GOD and vs; what neede Chriſt to continue to make interceſſion for vs? for theſe Reaſons, wee ſee a Child of GOD, for the preſent, may be more ſenſible of outward things, then of ſpirituall.

Queſt. Anſw. But here another queſtion may be asked. *How ſhall we know that we haue ſenſiblenes, and plyableneſſe, or not?* I anſwer, eaſily; by applying of the ſoule vnto obiects; as,

1. *To God.*
2. *To his Word.*
3. *To his workes.*
4. *To man.*

How to know that we haue ſenſibleneſſe and pliablenes. 1 We may try our tenderneſſe and pliableneſſe of heart, theſe foure wayes. 1. *To God. As it is tender, from God, ſo it is tender for God*; for the three perſons of the Trinity: He that hath a tender heart, cannot endure to diſhonour God himſelfe, or to heare others diſhonour him, either by his owne ſinnes, or by others: hee cannot indure to heare Gods Name blaſphemed: ſo that they haue a tender heart, who when they ſee Chriſt in his religion to be wronged, cannot chooſe but be affected with it.

So

So againe a man hath a tender heart, when he yeelds to the motions of the holy Ghoſt; when the Spirit moues, and hee yeelds, this ſhewes there is a tender heart. But a hard heart beats backe all, and (as a ſtone to the hammer) will not yeeld to any motion of GODS Spirit.

Now in the ſecond place, to come downeward; *A tender heart is ſenſible in regard of the Word of God*; as, firſt, at the threatnings, a true tender heart will tremble, as *Eſaiah* 66.2. To him will I looke; euen to him that is of a contrite and broken ſpirit, and trembleth at my words. A man that hath a tender heart wil tremble at the ſignes of the anger of GOD: Shall the Lyon roare, and the beaſts of the forreſt not be afraid? yes, they will ſtand ſtill and tremble at the roaring of the Lyon; but much more will a tender heart tremble when GOD roares, and threatens vengeance; a tender heart will tremble, when it heares of the terrours of the Lord, at the day of Iudgement; as *Paul* did: *Now knowing the terrours of the Lord, we perſwade men, &c.* it forced him to be faithfull in his office. This vſe the Apoſtle *Peter* would haue vs make of it, 2 *Pet.* 3. 11. That ſeeing all theſe things muſt be diſſolued, what manner of perſons ought we to be in holy conuerſation, and godlineſſe.

2

Amos 3.4.

2 Cor. 5.15.

And ſo for the promiſes in the Word: *The heart is tender, when the Word of God doth reioyce a man aboue all things:* How can the heart but melt at Gods promiſes? for they are the ſweeteſt things that can be: therefore when a tender heart heares Gods promiſes, it makes him to melt, and be ſenſible of them. Againe a tender heart will be plyable to any direction in the Word. To Gods call it will anſwere, heare I am, Lord, what wilt thou haue me to doe? as *Eſaiah*, when hee had once a tender heart; then, *Send me Lord*: ſo *Dauid* to Gods Command; *Seeke yee my face*; anſwers, *Thy face Lord will I ſeeke*: there is a gracious Eccho of the ſoule to GOD, in whatſoeuer hee ſaith in his Word. And thus a true tender heart doth yeeld to the Word of GOD, and it is fit to runne on any errand, becauſe it is plyable to the Word of GOD.

Isa. 6.8.
Pſal. 27.8.

Thirdly, *By applying it to the workes of God*: for *a tender heart when it doth ſee the iudgment of God abroad vpon others; it makes a man to tremble*; to make his peace with GOD, and to meet him by repentance. So againe a tender heart reioyceth at the mercy of GOD: for it doth ſee ſomething in it, better then the thing it ſelfe; and that is the loue of GOD, from which it doth proceed.

3

Fourthly, *A man may know his heart to be tender and ſenſible, in regard of the eſtate of others; whether they be good or bad*: if they be wicked, there is tender heart for them: as *Dauid*, *Pſalm:* 119.136. Mine eyes guſh out with riuers of water, becauſe men keepe not thy law: ſo *Paul* ſaith; There are many that walke inordinately, of whom I haue tolde you before, and now tell you weeping, &c. ſo Chriſt was ſenſible of the miſery of *Ieruſalam*, wept for it, and a little while after, ſhed his owne blood for it, thus had he a tender heart. But when Chriſt looked to Gods decree, he ſaith; Father, I thank thee, Lord of heauen and earth, that thou haſt hid theſe things from the wiſe and Noble, and haſt reuealed them vnto babes. And ſo likewiſe for thoſe that are good; in *giuing*, and *forgiuing*: in giuing; they giue not onely the thing, but they giue their hearts and affections with it: and ſo in forgiuing, they apprehend Chriſts loue in forgiuing them; therefore they forgiue others: ſo for workes; will GOD haue a tender heart to doe any thing? it will doe it: if hee will haue it mourne, it will mourne; if to reioyce, it will reioyce: it is fit for euery good worke. By theſe markes we may know whether we haue tender hearts, or no.

4

Phil. 3.18.

Math. 23.37.

Math 11.25.

But to apply this: how is this affection of *Ioſiah* in the hearts of men in theſe dayes? how many haue melting hearts, when they heare GOD blaſphemed, and the religion of Chriſt wronged? how few are there, that yeeld to the motions of the Spirit? we may take vp a wõderful cõplaint of the hardnes of mens hearts in theſe daies; who neuer tremble at the word of God: neither his promiſe, nor threatnings, nor cõmands will melt their hearts: but this is certaine, that they which are not better vnder religion, by the meanes of grace, are much the worſe. And how ſenſible are wee of the Churches miſeries? for a tender heart is ſenſible of the miſeries of the Church,

as

as of Christ the Head. They are sensible of the estate of the Church, as being members of the same Body, whereof Christ is the head. But men now a dayes are so far from melting hearts, that they want naturall affection; as *Paul* foretels of such in the later times; they haue lesse bowels of pitie in them (when they heare how it goes with the Church abroad) then very Pagans, and Heathens: this shewes, they haue no tender hearts; that they are not knit to Christ by faith, who is the head: nor to the Church, the body, in loue. How is thy heart affected to men, when they commit any sinne against GOD? as Idolaters, swearers, and the like. Is it mercy to let these goe on in their sinnes towards hell? no, this is cruelty: but mercy is to be shewed vnto them, in restraining Idolatry, or any other like sinne. Therefore doe not thinke thou shewest mercy vnto them, by letting them alone in sinne; but exhort and instruct them: coldnesse and deadnesse is a spirituall disease in these dayes: for surely they that haue the Spirit of God warming their hearts, are sensible of their owne good, and ill, and of the good and ill of the time. Well, if you will know you haue a tender heart; looke to GOD, looke to his Word, to his workes, to your selues, and others: and so you shall know whether you haue tender hearts or not.

1 Tim. 4. 1.

Quest. But heare may be another question asked. *How shall men recouer themselues, when they are subiect to this hardnesse, deadnesse, and insensiblenesse?* if after examination a man finde himselfe to be thus, how shall he recouer himselfe out of this estate?

Answ. I answere: First, *As when things are cold, we bring them to the fire to heat, and melt:* so bring we our cold hearts to the fire of the loue of Christ: consider we of our sins against Christ, and of Christs loue towards vs: dwell vpon this meditation. Thinke what great loue Christ hath shewed vnto vs, and how little we haue deserued: and then this will make our hearts to melt, and be as pliable as Waxe before the Sun.

1 How to recouer our selues from deadnesse

Secondly, *If thou wilt haue this tender and melting heart; then vse the meanes: bee alwaies vnder the Sun-shine of the Gospell.* Be vnder Gods Sun-shine, that hee may melt thy heart: be constant in good meanes, and helpe one another. Wee must prouoke one another dayly, lest any be hardened through the deceitfulnesse of sinne. Physitians loue not to giue physicke to themselues, because some are subiect to a distemperature in their braine: so a man is not alwayes fit to helpe himselfe when hee is not right; but good company is fit to doe it. Did not our hearts burne within vs, while he talked with vs, said the two disciples, holding communion each with other at *Emaus*: for then Christ comes and makes a third, ioynes with them, and so makes their hearts burne within them. So Christ saith, Where two or three are met together in his Name, he is in the midst of them. Now they were vnder the promise, therfore he affords his presence: where two hold communion together there Christ will make a third. Therfore let vs vse the helpe of others; Seeing *Dauid* could not recouer himselfe being a Prophet, but he must haue a *Nathan* to helpe him. Therfore if wee would recouer our selues from hard, and insensible hearts, let vs vse the helpe one of another.

2

Heb. 3. 13.

Luke 24. 32.

2 Sam. 12. 7.

Thirdly, *We must with boldnesse and reuerence challenge the Couenant of Grace:* for this is the Couenant that GOD hath made with vs; to giue vs tender hearts, hearts of flesh; as *Ezek.* 11. 19. I will giue them one heart, and put a new spirit within their bowels, I will take away the stony hearts out of their bodies, and I will giue them a heart of flesh: Now seeing this is a Couenant GOD hath made, to giue vs fleshy hearts, & to take away our stony; let vs challenge him with his promise, & go to him by prayer; intreat him to giue thee a fleshy heart; goe to him, wait his time, for that is the best time; therefore wait, though he doe not heare at first. These are the meanes to bring tendernesse of heart.

3

Incouragements to seeke for a tender heart.

Now that yee may be stirred vp to this duty, (namely, to get a soft and tender heart) marke here first, what an excellent thing a tender heart is: *God hath promised to dwell in such an heart*, and is it not an excellent thing to haue GOD dwell in our hearts, as he hath promised, *Esay* 57. 15? For thus saith he that is high and excellent,

1

hee

he that inhabiteth eternity, whose Name is the Holy One; I will dwell in the high and holy place, with him also that is of a contrite and humble spirit, to reuiue the spirit of the humble,& to giue life to them that are of a contrite heart. So *Isa.66.2.* To him will I looke, euen to him that is poore, and contrite in spirit, and doth tremble at my words. Now GOD hauing promised to dwell where there is a soft heart, and no hardnesse, no rocks to keepe him out; can GOD come into a heart without a blessing? can he be separated from goodnesse, which is goodnesse it selfe? when the heart therefore is plyable, and thus tender, there is an immediate communion betweene the soule and GOD: and can that heart be miserable that hath communion with GOD? surely no.

Secondly, *Consider, that this doth fit a man for the end, for which he was created:* a man is neuer fit for that end, for which he was made, but when hee hath a tender heart: and what are we redeemed for, but that we should serue GOD? and who is fit to bee put in the seruice of GOD, but he that hath begd a tender heart of GOD? 2

Thirdly, to stirre you vp to labour for this, *Consider, that a tender heart is fit for any blessednesse;* it is capable of any beatitude: what makes a man blessed in any thing, but a tender heart? this will make a man to heare the VVord, to read, to shew mercies to others; Blessed are the poore in spirit, saith Christ, for theirs is the kingdom of heauen. A tender heart is blessed, because that onely heareth Gods VVord, and doth it: and it is alwayes a mercifull heart, and therefore blessed. 3

Againe, to stirre you vp to labour for it, *Consider the wretched estate of a heart contrary, that is not tender, and will not yeeld.* Oh, what a wonderfull hardnesse would the heart of man grow to, if wee doe not follow it with meanes to soften it? what a fearefull thing was it to see, what strange things fell out at Christs death, what darknesse there was, what thunders, and lightnings? the vaile of the Temple rent, the Sunne was turned into darknesse, the graues opened, and the dead did rise, yet notwithstanding, none of these would make the hypocriticall Pharises to tremble; but they mocked at it, although it made a verie heathen man confesse it the worke of GOD. For a ceremoniall hypocrite, is more hard then a *Turke*, *Iew*, or *Pagan:* All the iudgements of GOD vpon *Pharaoh*, were not so great, as hardnesse of heart. The Papists after they haue beene at their superstitious deuotion, are fittest for Powder plots, and treasons, because their hearts are so much more hardned. What fearefull things may a man come to, if he giue way to hardnesse of heart? hee may come to an estate like the Deuill, yea worse then *Iudas:* for hee had some sensiblenesse of his sinne; he confessed he had sinned in betraying the innocent blood. But many of these hypocrites haue no sensiblenesse at all; which is a fearefull thing. *Elies* Children harkned not to the voyce of their father, because that the Lord had a purpose to destroy them: So it is in this case a shrewd signe, that GOD will destroy those that are so insensible, that nothing will work vpon them. But these hypocrites shall be sensible one day, when they shall wish they were as vnsensible, as in their life time they were: but it will be an vnfruitfull repentance, to repent in hell: for there a man shall get no benefit by his repentance, seeing there they cannot shake off the execution of Gods iudgement, as they did shake off the threatnings of his iudgments here. Wel, to this fearefull end, before it be long, must euery one that hath a hard heart come, vnlesse they repent. Therefore let euery one bee perswaded to labour for a tender, plyable, yeelding, and sensible heart here; else we shall haue it hereafter against our wills, when it will doe vs no good; for then Hypocrites shall be sensible against their wills, though they would not be sensible in this life. 4 Mat. 27. 46. 51.

And thus I haue done with the first inward cause in *Iosiah*, that moued GOD so to respect him, namely, *tendernesse of heart*.

FINIS.

THE ART OF SELFE-HVMBLING.

SERM. IX.

2 CHRON. 34. 27.

Becauſe thine heart was tender, [and thou didſt humble thy ſelfe before God,] when thou heardeſt his words againſt this place, and againſt the Inhabitants thereof, and humbledſt thy ſelfe before me, and didſt rend thy clothes, and weepe before me, &c.

OF tenderneſſe of heart, the firſt inward cauſe in *Ioſiah*, which moued GOD to pity him, ſo as he ſhould not be an eye witneſſe of the fearfull calamities to come vpon his Land and people, is largely ſpoken in the former Sermon: wherein is alſo ſhewed how it is wrought, preſerued, diſcerned, recouered when it is loſt; what incouragements we haue to ſeeke and labour for it, with ſome other things, which I will not here repeat, but fall directly vpon that which followes, [*And thou didſt humble thy ſelfe before God;*] In which words wee haue ſet downe; The ſecond inward cauſe in *Ioſiah*, that moued GOD to ſhew mercy vnto him; the humbling of himſelfe: *And thou didſt humble thy ſelfe before God.* Tenderneſs of heart & humbling a mans ſelfe goe both together: for things that are hard, will not yeeld nor bow; a great yron barre will not bow, a hard ſtony heart will not yeeld. Now humbling of our ſelues, (the making of vs as low as the ground it ſelfe) therefore is added vnto *tenderneſſe*, for being, once *tender*, and melting it is fit to be humbled; yea cares not how low it be abaſed, ſo mercy may follow. For the better vnfolding of the words we will conſider:

1. *The perſon that did humble himſelfe*; *Ioſiah*, a King, a great man.
2. *Humiliation it ſelfe and the qualities of it*; and humbledſt thy ſelfe before God: which argued the ſincerity of it.
3. *The occaſion of it*, when thou heardeſt the words againſt this place, and againſt the Inhabitants thereof.
4. *The outward expreſſion of it, in weeping and renting his clothes*: which we will handle, in their place.

First,

First, for the *Person:* Thou didst humble thy selfe, *Iosiah* a King who was tenderly brought vp and highly aduanced; a thing which makes the worke so much the more commendable: whence we learne; *That it is a disposition not vnbefitting Kings to humble themselues before God.*

Doct. 1.

For howsoeuer they are Gods downeward, to those that are vnder them; yet if they looke vpward, what are Kings? the greater light hides the lesser: what are all the Inhabitants of the Earth in his sight, but as a drop of a Bucket, as dust vpon the ballance, of no moment? I haue said you are Gods, but you shall dye like men: for howsoeuer the Saints of GOD differ from other men, in regard of their vse, and the inscription GOD hath set vpon them; yet they are of the same stuffe; dust as others are. And so Kings, though in ciuill respects, they differ from other men, yet are they of the same metall, and shall end in death, all their glory must lie in the dust.

Esay 40.15. Psal. 82.6,7.

Therefore it is not vnbefitting Kings to humble themselues before GOD, seeing they haue to deale with him who is a consuming fire; before whom the very Angels couer their faces. I say it is no shame for the greatest Monarch of the earth to abase himselfe, when he hath to doe with GOD; yea Kings of all other persons ought most to humble themselues; to shew their thankfulnesse to GOD, who hath raised them from their brethren, to be heads of his people. And considering the indowments which Kings vsually haue, they are bound to humble themselues, as also in regard of the authority and power GOD hath put into their hands (as GOD speakes) *by me Kings raigne*. But vsually we see, from the beginning of the world, that Kings forget GOD: where there is not grace aboue nature, there Kings will not stoope to Christ: but so farre as it agrees with their pleasure and will; so farre shall Christ be serued, and no farther. But yet God hath alwaies raised vp some nursing fathers, and mothers (as he hath done to vs, for which we ought to blesse God) who haue, and doe make conscience of this mentioned duty so well beseeming Christian Princes, as in sundry other respects, so also in this, *That therein they might be exemplary to the people*; for no doubt but *Iosiah* did this also, that his people might not thinke it a shame for them to humble themselues before God, when as hee their King tender in yeares, and subiect to no earthly man, did before them in his owne person prostrate himselfe in the humblest manner before the great God of heauen and earth.

Heb. 11.29.

Psal. 133.2.

As that oyntment poured vpon *Aarons* head, fell from his head, to the skirts, and so spread it selfe to the rest of the parts (euen to his feet;) so a good example in a King, descends downe to the lowest subiects, as the raine from the mountaines into the valleyes: Therefore a King should first begin to humble himselfe. Kings are called Fathers to their subiects; because they should beare a louing and holy affection to their people: that when any thing troubles the subiects, they should be affected with it: Gouernours are not to haue a distinct good from their subiects, but the welfare of the subiects, should be the glory of their head. Therefore *Iosiah* tooke the iudgements threatned as his owne: howsoeuer his estate was nothing vnto theirs, yet he humbled himselfe: therefore it becomes Kings, to mourne, and humble themselues, when they haue to deale with God.

It is said moreouer, *Thou didst humble thy selfe:* He was both the *Agent*, and the *Patient*: the *worker*, and the *object* of his worke: it came from him, and ended in him; Humiliation is a reflected Action: *Iosiah* humbled himselfe. And certainly, this is that true humiliation; the humbling of our selues: for it is no thanke for a man to be humbled by GOD, as *Pharaoh* was: for GOD can humble and pull downe the proudest that doe oppose his Church; God by this, gets himselfe glory: but here is the glory of a Christian, that he hath got grace from God to humble himselfe: which humbling is, from our owne iudgement, and vpon good discerning of good grounds, to bring our affections to stoope vnto God; to humble our selues: many are humbled that are not humble: many are cast downe, that haue proud hearts still, as *Pharaoh* had. It is said,

Thou

Thou humbledst thy selfe.

So then we learne; *That the Actions of Grace, are reflected actions*: they beginne from a mans selfe, and end in a mans selfe: yet wee must not exclude the Spirit of GOD; for he doth not say, thou from thy selfe, didst humble thy selfe; but *thou didst humble thy selfe*. We haue Grace from GOD to humble our selues; so that the Spirit of GOD doth worke vpon vs, as vpon fit subiects, in which grace doth worke: though such workes be the workes of GOD; yet they are said to be ours, because GOD doth worke them in vs & by vs: we are said to humble our selues, because we are temples wherein he works; seeing he vseth the parts of our soule, as the vnderstanding, the will, and the affections in the worke. Therefore it is fooliſh for the Papists to say, good workes be our owne, as from our selues; no; good workes (say we) are ours, as effects of the Spirit in vs. But for the further expression of this humbling our selues before GOD; we will consider, *Doct. 2.*

1. *The kinds and degrees of it.*
2. *Some directions, how we may humble our selues.*
3. *The motiues to moue vs to it.*
4. *The notes whereby it may be knowne.*

First for the *Nature* and *kinds* of it, we must know that humiliation is either

1. *Inward, in the mind* first of all, and then in the *affections*: or,
2. *Outward, in expression of words*, and likewise in *cariage*.

To begin with the first; *inward humiliation* in the mind, in regard of iudgement and knowledge, is

1
The kinds and degrees of humiliation.
1

When our vnderstandings are conuinced, that we are, as we are: when we are not high minded, but when we iudge meanely, and basely of our selues; both in regard of our *beginning*, and dependancie vpon GOD; hauing all from him both life, motion, and being: and also in regard of our *end*; what wee shall bee ere long: all *glory* shall end in the *Dust*: all *Honor* in the *Graue*, and all riches in pouerty. And withall true humiliation, is also *in regard of spirituall respects*: when we iudge aright, how base, and vile we are, in regard of our naturall corruption; that wee are by nature not onely guilty of *Adams* sinne, but that wee haue besides that, wrapt our selues in a thousand more guilts, by our sinfull course of life: and that wee haue nothing of our owne, no not power to do the least good thing: when we looke vpon any vile person, we may see our owne Image: so that if GOD had not beene gracious vnto vs, wee should haue beene as bad as they: so that in a word, inward conuiction of our naturall frailtie and misery, in regard of the filthy and foule staine of sinne in our nature and actions, and of the many guilts of spirituall and temporall plagues in this life, and that which is to come, is that inward humiliation in the *iudgement* or *vnderstanding*.

Againe, *inward humiliation, besides spirituall conuiction, is when there are affections of humiliation; and what be those? shame, sorrow, feare*, and such like penall afflictiue affections. For vpon a right conuiction of the vnderstanding, the soule comes to bee stricken with shame, that we are in such a case as we are: especially, when we consider Gods goodnesse to vs, and our dealing with him; This will breed shame, and abasement, as it did in *Daniel*, and *Ezra*, 9.2. *Shame and sorrow euer follow sinne, first or last*; as the Apostle demands, *Rom.* 6.21. What fruit had yee then in those things whereof ye are now ashamed? after conuiction of iudgement, there is alwaies *shame*: And likewise there is *sorrow* and griefe; for GOD hath made the inward faculties of the soule so, that vpon the apprehension of the vnderstanding, the heart comes to be stricken through with griefe, which workes vpon our soules. Therfore we are said in Scripture, to afflict our selues, that is, when we set our selues vpon meditation of our deserts; Hereupon wee cannot but bee affected inwardly, for these sorrowes are as so many daggers to peirce through the heart.

The third penall affection, is *feare and trembling before Gods iudgements, and his threatnings:* A feare of the Maiesty of GOD, whom we haue offended, which is able to send vs to hell if his mercies were not beyond our deserts, but his mercy it is, that we are not consumed: a feare of this great GOD, is a part of this inward humiliation. So we see what inward humiliation is: First, the *conuiction of the iudgement*; and then it proceeds to *inward afflictiue affections*, as *griefe, shame, feare*; which when vpon good ground, and fit obiects they are wrought in vs by the holy Ghost, they are parts of *inward humiliation*. But as for the wicked, they drowne themselues in their prophannesse, because they would not be ashamed of them, and grieue for them, nor feare. But this makes way for terrible shame, sorrow, and feare, afterwards; for those that will not shame, grieue, and feare here, shall bee ashamed before GOD and his Angels, at the day of Iudgement, and shall be tormented in hell for euer.

2 Outward humiliation.

Secondly, his *outward humiliation* is expressed and manifested in words, in outward behauiour, and cariage. The words which he vsed, are not here set downe: but certainely, *Iosiah* did speake words, when hee humbled himselfe. It was not a dumbe shew, but done with his out ward expression, and his inward affection. This is euident by those words of the Text, *I haue heard thee also saith the Lord:* without doubt therefore he did speake something. But because true sorrow cannot speake distinctly (for a broken soule can speake but broken words) therefore his words are not here set downe, but yet GOD heard them well enough. And indeed, so it is sometimes, that the griefe for the affliction, may bee stronger then the faculty of speech, so that a man cannot speake for griefe. As a Heathen man (by light of nature) did weepe and grieue for his friends, but when his childe came to be killed before him, he stood like a stone, because his sorrow was so great that it exceeded all expression. So humiliation may so exceed, that it cannot bee expreſt in words: as *Dauid* himselfe when hee was told of his sinnes by *Nathan*, did not expresse all his sorrow, but saith, I haue sinned: yet afterwards, he makes the 51. *Psalme* a composed speech for supply: a fit patterne for an humble, and broken soule. So doubtlesse there was outward expression of words in *Iosiah*, although they bee not here set downe. This speech which is a part of humiliation is called a confessiō of our sins to GOD: with it should be ioyned hatred, and griefe afflictiue, as also a *Deprecation* and desire that GOD would remoue the iudgment, which we haue deserued by our sins: and likewise *a Iustification of God*, in what he hath laid or may lay vpon vs. Lord thou art righteous & iust in all thy iudgements: shame & confusion belongeth vnto me: my sinnes haue deserued that thou shouldst poure downe thy vengeance vpon mee: it is thy great mercy, that I am not consumed. The good Theise vpon the Crosse, iustified GOD, saying, we are here iustly for our deserts; but this man doth suffer wrongfully. *Iustification and selfe-condemnation, goe with humiliation*; this is the outward expression in words: Now the *outward humiliation in respect of his cariage*, is here directly set downe, in two acts,

Luk. 23. 41.

1. *Rending of clothes*, and
2. *Weeping*.

But of these I shall speake afterwards, when I come at them. Thus we haue seene the degrees, and kinds of humiliation.

2 How we may come to humble our selues.

Secondly, seeing it is such a necessary quallification, (for humiliation is a fundamentall grace, that giues strength to all other graces) seeing (I say) it is such a necessary temper of a holy gracious man, to be humble: *how may we come to humble our selues, as we should doe?* I answer, Let vs take these directions.

Prou. 11. 4.

First, *get poore spirits*; that is, spirits to see the wants in our selues, and in the creature; the emptinesse of our selues, and the emptinesse of all creatures without Gods fauour; the vnsufficiency of our selues, and of the creature at the day of iudgement: for what the Wiseman saith of riches, may bee truely said of all other things vnder the Sunne: they auaile not in the day of wrath, but righteousnesse deliuereth from death.

Iosiah was not poore in respect of the world, for he was a King; but he was poore in spirit, because he saw the emptinesse in himselfe: he knew his Kingdome could not sheild him from Gods Iudgement, if he were once angry.

2 Let vs consider *our originall; from whence came we?* from the earth, from nothing. *Whither goe we?* to the earth, to nothing: and in respect of spirituall things we haue nothing: we are not able to doe any thing of our selues, no not so much as to thinke a good thought.

3 Likewise, *consider we the guilt of our sinnes*; what doe we deserue? Hell and damnation, to haue our portion with hypocrites in that lake that burneth with fire and brimstone.

Let vs haue before our eyes, the picture of old *Adam*, our sinfull nature; how we are drawn away by euery obiect; how ready to be proud of any thing, how vnable to resist the least sinne, how ready to be cast downe vnder euery affliction; that we cannot reioyce in any blessing, that wee haue no strength of our selues, to performe any good, that we cannot suffer ill; in a word, how that we cary a nature about vs, indisposed to good, and prone to all euill. This consideration humbled *Paul*, and made him to cry out (when no other afflictions could moue him,) O miserable man that I am, who shall deliuer me from this body of death? by this meanes we come to be poore in spirit. Rom. 7. 24.

The second meanes.

Secondly, if we would haue humble spirits, *let vs bring our selues into the presence of the great God*; set our selues in his presence, and consider of his *Attributes*; his *workes* of Iustice abroad in the world, and open our selues in particular.

Consider his *Wisedome, Holinesse, Power*, and *Strength*, with our owne, it will make vs abhorre our selues, and repent in dust and ashes. Let vs bring our selues into Gods presence, be vnder the meanes, vnder his word, that there wee may see our selues ript vp, and see what wee are. As *Iob*, when hee brought himselfe into Gods presence, said, *I abhorre my selfe, and repent in dust and ashes*: *Iob* thought himselfe some bodie before: but when God comes to examine him, & vpon examination found that he could not giue a reason of the creature; much lesse of the Lords afflicting his children; then hee saith, *I abhorre my selfe*: so *Abraham*, the more he talked with GOD, the more he did see himselfe but dust and ashes: this is the language of the holy men in Scripture, when they haue to deale or thinke of GOD, I am not worthy, sayes *Iohn Baptist Iohn* 1. 27. so *Paul*, I am not worthy to be called an Apostle: so the *Centurion*, I am not worthy thou shouldst come into my house; I am lesse then the least of thy blessings, saith *Iacob*: Thus let vs come into the presence of GOD, vnder the meanes of his Word, and then wee shall see our owne vileneſse, which will worke humiliation; for as the Apostle saith, when a poore simple man doth come, and heares the Propheſie, that is, the Word of GOD, with application vnto himselfe, laying open his particular sinnes; doubtless he will say, GOD is in you. Iob 42. 6. 1 Cor. 15. 9. Math. 8. 8. Gen. 32. 10. 1 Cor. 14. 24, 25.

3 Thirdly, that we may humble our selues; *let vs bee content to heare of our sinnes, and baseneſse by others*: let vs be content that others should acquaint vs with any thing that may humble vs. Proud men are the Deuills pipes, and flatterers, the Musitians to blow these pipes. Therefore it is, that though men haue nothing of their owne, yet they loue to giue heed to flatterers, to blow their bladder full, which do robbe them of themselues: Whereas a true wise man, will bee content to heare of any thing that may humble him before GOD.

4 And withall, that we may humble our selues, *looke to the time to come, what wee shall be ere long*, earth and dust; and at the day of Iudgement, wee must be stript of all: what should puffe vs vp in this world? all our *Glory* shall end *in shame*; *all magnificency in confusion*; *all riches in pouerty*. It is a strange thing that the Deuill should raise men to be proud of that which they haue not of their owne, but of such things which they haue borrowed, and beg'd; As for men to be proud of themselues in regard of their parents. So, many there are who thinke the better of themselues for their apparrell, when yet they are clothed with nothing of their owne, and so

areproud of the very creature: but thus the Deuill hath beſotted our nature to make vs glory in that which ſhould abaſe vs; and to thinke the better of our ſelues, from that which is none of our owne. Nay many (in the Church of GOD) are ſo farre from humbling themſelues, that they come to manifeſt their pride, to ſhew themſelues, to ſee, and to be ſeene. Thus the Deuill beſots many thouſand ſilly creatures that come in vaine glory into the houſe of GOD; that whereas they ſhould humble themſelues before him, they are puft vp with a baſe empty pride, euen before GOD. Therefore let vs take notice of our wonderfull proanneſſe, to haue a conceit of our ſelues: for if a man haue a new faſhion, or ſome new thing, which no body elſe knows beſides himſelfe; how wonderfull conceited will he be of himſelfe? Let vs take notice I ſay of our proanneſs to this ſin of pride, for the beſt are prone to it. Conſider, it is a wonderfull hateful ſin, a ſin of ſins that GOD moſt hates: It was this ſin, that made him thruſt *Adam* out of Paradice: it was this ſin which made him thruſt the euill Angells out of heauen, who ſhall neuer come there againe: yea, it is a ſinne that GOD cures with other ſins, ſo farre he hateth it; as *Paul* being ſubiect to be proud through the abundance of Reuelations, was cured of it by a pricke in the fleſh; being exerciſed with ſome dangerous noyſome and ſtrange cure. Indeed, it is profitable for ſome men to fal, that ſo by their humiliation for infirmities, they may be cured of this great, this ſacrilegious ſinne: and why is it called a ſacrilegious ſinne? becauſe it robs GOD of his glory: For GOD hath ſaid, *My glory I will not giue to another.* Is not the *grace, goodneſſe,* and *mercy* of GOD ſufficient for vs, but we muſt enter into his prerogatiues, and exalt our ſelues? wee are both Idols and Idol-worſhippers, *when we thinke highly of our ſelues: for we make our ſelues Idols:* Now GOD hates Idolatry, but pride is a ſacriledge, therefore GOD hates pride.

5. If we would humble our ſelues, *let vs ſet before vs the example of our bleſſed Sauiour*: for we muſt be conformable to him, by whom we hope to be ſaued. He left heauen, tooke our baſe nature, and humbled himſelfe to the death of the Croſſe, yea to the waſhing of his Diſciples feet, (and among the reſt) waſht *Iudas* feet, and ſo ſuffered himſelfe to be kild, as a Traitor; and all this to ſatisfie the wrath of God for vs, and that he might be a pattern for vs to be like minded. Therfore if we would humble our ſelues by patterne; here is a patterne without all exception: let vs bee transformed, into the likeneſs of him, yea the more we thinke of him, the more wee ſhall be humbled. For it is impoſſible for a man to dwell vpon this meditation of Chriſt in humility, and with faith to apply it to himſelfe, that he is his particular Sauiour: but this faith will abaſe the heart, and bring it to be like Chriſt, in all ſpirituall repreſentation. A heart that beleeueth in Chriſt will be humbled like Chriſt: it will be turned from all fleſhly conceit of excellency, to be like him: is it poſſible, if a man conſider he is to be ſaued, by an abaſed and humble Sauiour, that was plyable to euery baſe ſeruice, that had not a houſe to hide himſelfe: I ſay is it poſſible that he which conſiders of this, ſhould euer be willingly or wilfully proud? Doe we hope to be ſaued by Chriſt, and will we not be like him? when we were fire-brands of hell, he humbled himſelfe to the death of the Croſſe, left heauen and happineſſe a while, and tooke our ſhame to bee a patterne to vs: wee know that Chriſt was brought into the world, by a humble virgin: ſo the heart wherein he dwels, muſt be an humble heart: if we haue true faith in Chriſt, it will caſt vs downe, and make vs to be humbled, for it is impoſſible that a man ſhould haue faith, to challenge any part in Chriſt, except hee bee conformed to the image of Chriſt in humility, therefore let vs take counſell of Chriſt; *Learne of me, for I am humble and meeke, and ſo you ſhall find reſt to your ſoules.*

Phil. 2. 5, 6, 7.

Math. 11, 29.

6. Laſtly, that we may humble our ſelues, *let vs worke vpon our owne ſoules, by reaſoning, diſcourſing, and ſpeaking to our owne hearts.* For the ſoule hath a faculty, to worke vpon it ſelfe: now this being a reflected action, to humble our ſelues; it muſt be done by ſome inward action, and what is that? to diſcourſe thus, If ſo be a Prince ſhould but frowne vpon me when I haue offended his law, in what a caſe ſhould I be? yet,

when

when the great GOD of Heauen threatens, what an Atheisticall vnbeleeuing heart haue I, that can be moued at the threatnings of a mortall man; (that is but dust and ashes) and yet cannot be moued with the threatnings of the great GOD? Consider also, if a man had beene so kinde and bountifull to me, if I should reward his kindnesse with vnkindnesse, I should haue been ashamed, and haue couered my face with shame: and yet how vnkind haue I beene vnto GOD, that hath beene so kind to me; and yet I neuer a whit ashamed?

If a friend should haue come to me, and I haue giuen him no entertainment, what a shame were this? but yet how often hath the Holy Ghost knocked at the doore of my heart, and suggested many holy motions into me, of *Mortification*, *Repentance*, and *Newnesse of life*, yet notwithstanding I haue giuen him the repulse, opposed the outward meanes of Grace, and haue thought my selfe vnworthy of it; what a shame is this? Thus if we compare our carriage in earthly things, with our carriage in heauenly, this will be a meanes to worke vpon our hearts, inwardly to humble our selues: Thus was *Dauid* abased; for when *Nathan* came and told him of a rich man, who hauing many Sheepe, spared his own, and tooke away a poore mans, which was all that he had: when *Dauid* considered that he had so dealt with *Vriah*, he was dejected and ashamed of his owne courses. Let vs labour to worke our hearts to humilitie, into true sorrow, shame, true feare, that so we may haue GOD to pitty, and respect vs, who onely doth regard a humble soule. Thus we haue seen some directions how we may come to humble our selues.

Further, there is an order, method, and agreement, in these reflected actions, when we turne the edge of our owne soules vpon our selues, and examine our selues: for the way that leades to rest, is by the examination of our selues: wee must examine our selues strictly, and then bring our selues before GOD, iudge and condemne our selues; for *Humiliation is a kinde of execution*; examination leades to all the rest; so then, this is the order of our actions; there is *Examination of our selues*, strictly before God; then *Inditing our selues*; after that comes *Iudging of our selues*.

O, that we could be brought to these inward reflected actions, to examine, indite iudge, and condemne our selues, that so we might spare GOD a labour, and so all things might goe well with vs.

Now I come to the third thing I propounded, the Motiues to moue vs to get this humiliation. First, *Let vs consider of the gracious promises that are made to this disposition of humbling our selues*, as *Isaiah* 57.15. For thus saith he that is Holy, and Excellent, he that inhabiteth Eternitie, whose Name is the Holy One, I dwell in the high and holy place, with him also that is of a humble and contrite spirit, to reuiue the spirit of the humble, and to giue life to them that are of a contrite heart. So there is a promise that GOD will giue grace to the humble: An example of mercy in this kinde, we haue in *Manasses*, who, though a very wicked man; yet because hee humbled himselfe, obtained mercy. *Peter* humbled himselfe, and *Dauid* humbled himselfe, & both found mercy. And so likewise *Iosiah*; yea, and in *Iames* 4.10. we are bid to humble our selues vnder the mightie hand of GOD, and he will exalt vs in due time; there is the promise. Yea, euery branch of humiliation hath a promise; As confession of sinnes, if we confesse and forsake our sinnes, we shall haue mercy, and finde pardon. So those that iudge themselues, shall not be iudged.

3 Motiues to humiliation.

A humble heart, is a vessell of all graces: it is a grace it selfe, and a vessell of grace. It doth better the soule, and make it holy: for the soule is neuer fitter for GOD, then when it is humbled. It is a fundamentall grace, that giues strength to all other graces: *So much humilitie, so much grace*; for according to the measure of humiliation, is the measure of other grace, because a humble heart hath in it a spirituall emptinesse, humility it emptieth the heart, for GOD to fill it. If the heart be emptied of things in our selues, then it must needs be filled with spirituall things: for Nature abhorreth emptinesse; Grace much more. When the heart is made low, there is a spirituall emptinesse, and what fils this vp but the Spirit of GOD? *In that measure we empty*

our ſelues, in that meaſure we are filled with the fulneſſe of God. When a man is humbled, he is fit for all good; but when he is proud, hee is fit for all ill, and beates backe all good. GOD hath but two heauens to dwell in; the Heauen of Heauens, and the heart of a poore humble man. The proud ſwelling heart, that is full of ambition, pride, ſelfe-dependance, will not indure to haue GOD to enter; but he dwels largely, and eaſily in the heart of an humble man If we will dwell in heauen hereafter, let vs humble our ſelues now. The rich in themſelues are ſent empty away; the humble ſoule is a rich ſoule, rich in GOD; and therfore GOD regards the lowly, & reſiſts the proud: *As all the water that is vpon the hils, runnes into the valleyes; ſo all grace goes to the humble.* The mountaines of *Gilgall* are accurſed; ſo there is a curſe vpon *pride*, becauſe it will not yeeld to GOD;

2 Againe, *All outward actions benefit other men; but this inward action of humbling a mans ſelfe, makes the ſoule it ſelfe good.*

3 *An humble ſoule is a ſecure and ſafe ſoule*; for a man that is not high, but of a low ſtature, needs not to feare falling: a humble ſoule is a ſafe ſoule: ſafe, in regard of outward troubles; for when wee haue humbled our ſelues, GOD needes not follow vs with any other iudgement: ſafe, in regard of inward vexation, or any trouble by GOD; for when the ſoule hath brought it ſelfe low, and laid it ſelfe leuell, as the ground, then GOD ceaſeth to afflict it. Will the Plow-man plow when hee hath broken vp the ground enough? or doth he delight in breaking vp the ground? ſee what *Iſaiah* ſaith to this purpoſe in *Chap.* 28.28. So when GOD ſeeth that a man hath abaſed himſelfe, he will not follow with any other iudgement: ſuch a one may ſay to God, Lord, I haue kept Court in mine owne conſcience already: I haue humbled and iudged my ſelfe, therefore doe not thou iudge mee: I am ready to doe whatſoeuer thou wilt, and to ſuffer what thou wilt haue me. I haue deſerued worſe a thouſand times, but Lord remember, I am but duſt and aſhes. Thus GOD ſpares his labour, when the ſoule hath humbled it ſelfe; but if wee doe not doe this our ſelues, GOD will take vs in hand; for *God will haue but one God*: now if wee will bee Gods, to exalt our ſelues, he muſt take vs in hand to humble vs, either firſt or laſt. And is it not better for vs to humble our ſelues, then for GOD to giue vs vp to the mercileſſe rage, and fury of men, for them to humble vs; or to fall into the hands of GOD, who is a conſuming fire? for when we accuſe and iudge our ſelues, we preuent much ſhame and ſorrow. What is the reaſon God hath giuen vs vp to ſhame, and croſſes in this world, but becauſe we haue not humbled our ſelues? what is the reaſon many are damned in hell? becauſe GOD hath giuen them reaſon, iudgement, and affections; but they haue not vſed them, for themſelues to examine their waies, whether they were in the ſtate of condemnation, or ſaluation: they neuer vſed their affections, and iudgement to this end, therefore God was forced to take them in hand. Well, ſaith *Auſtin*, all men muſt be humbled one way or other: either wee muſt humble our ſelues, or GOD will; if we will doe this our ſelues, the Apoſtle promiſeth, we ſhal not be iudged of the Lord. But we doe not theſe things as we ſhould, becauſe it is a ſecret action: we loue to do things that the world may take notice of, but this inward humiliation, can onely be ſeene by GOD, and by our owne conſciences. Let theſe Motiues therefore ſtirre vs vp to humble our ſelues, for humbled we muſt be by one way or other; how many iudgements might bee auoyded by humbling our ſelues? how many ſcandals might be preuented, if wee would iudge our ſelues? what is the reaſon ſo many Chriſtians fall into ſcandalous ſinnes, whereby prouoking Gods anger, they fall into the hands of their enemies; but becauſe they ſpare themſelues, and thinke this humbling themſelues a troubleſome action? therefore to ſpare themſelues, they runne on: becauſe they would not worke this vpon themſelues, they grow to be in a deſperate ſtate at laſt. Wherefore vpon any occaſion be humble, let vs prepare our ſelues to meete the Lord our GOD. When wee heare but any noyſe of the iudgements of GOD, wee ſhould humble our ſelues, as good *Joſiah* did: when he did but heare of the threatnings againſt his land, it made him humble himſelfe.

Iſay. 28. 28.

1 Cor. 11. 31.

But

But here it may bee demanded, considering that wicked men doe oftentimes humble themselues, being conuinced in their consciences, and thereupon ashamed, *How may we know holy from hypocriticall humiliation?* which is the last thing I propounded concerning humiliation, namely, the notes and markes whereby we may know true humiliation from false, which are these.

Quest. How true humiliation is knowne.

First, *Holy humiliation is voluntary*; for it is a reflected action, which comes from a mans selfe, it ends where it beginnes; therefore *Iosiah* is said, to humble himselfe: But on the contrary, the humiliation of other men, is against their will. False humiliation is not voluntary, but by force it is extorted from them. GOD is faine to breake, crush, and deale hardly with them, which they grieue and murmure at: but the children of GOD haue the Spirit of GOD, which is a free Spirit, that sets their hearts at liberty. For Gods Spirit is a working Spirit, that workes vpon their hearts, and hereby they willingly humble themselues, whereas the wicked wanting this Spirit of GOD, cannot humble themselues willingly, but are cast downe against their wills. For GOD can plucke downe the proudest, he can breake *Pharaohs* courage, who though he was humbled, yet he did not humble himselfe. *A man may be humbled, and yet not humble.* But the children of GOD are to humble themselues, not that the grace whereby we humble our selues, is from our selues: But we are said to humble our selues, when GOD doth rule the parts he hath giuen vs; when hee sets our wits and vnderstanding on worke to see our misery, and then our will and affection, to worke vpon these: thus *we are said to humble our selues when God works in vs.* An hypocrite, GOD may humble, and worke by him: he may worke by graceless persons; but he doth not worke in them: but Gods children haue Gods Spirit in them, not onely working by them his owne works (as he doth by hypocrites and sinfull persons) but his Spirit workes in them; so that here is the maine difference betweene true humiliation, and that which is counterfeit: the one is *voluntary*, being a reflected action to worke vpon, and to humble our selues; but the other is *a forced humiliation.*

Answ. 1.

How we are said to humble our selues.

Againe, *true humiliation is euer ioyned with reformation.* Humble thy selfe, and walk with thy GOD, saith the Prophet *Micah*, 6. 2. *He hath shewed thee O man, what hee doth require of thee, to humble thy selfe, and walke with thy God:* Now the humiliation of wicked men, is neuer ioyned with reformation; there is no walking with GOD: *Iosiah* reformed himselfe and his people to outward obedience, as much as he could, but he had not their hearts at command.

2

Thirdly, *True humiliation proceedes from faith*, and is in the faithfull, not only when iudgement is vpon them, but before the iudgement comes, which they fore-seeing by faith, doe humble themselues. True humiliation quakes at the threatnings, for the very frownes of a Father will terrifie a dutifull child. As *Iosiah*, when he did but heare of the threatnings against the Land, he humbled himselfe in dust and ashes; *He rent his clothes:* so true humiliation doth quake at the foresight of Iudgement: but the wicked neuer humble themselues, but when the iudgement is vpon them. Carnall people are like men that hearing thunder claps afarre off, are neuer a whit moued; but when it is present ouer their heads, then they tremble: so hypocrites care not for iudgements afar off; as now when the Church of GOD is in misery abroad; we blesse our selues, and thinke all is well. It is no thankes to a man, to be humbled when the iudgement is vpon him: for so *Pharaoh* was; who yet when the iudgement was off, then he goes to his old byas againe.

Let vs try our humiliation, by these signes; whether we can willingly humble our selues priuately before GOD: and call our selues to a reckoning, whether wee adde reformation of life, to outward humiliation, when our heart doth tell vs, that we liue in such and such sinnes: whether our hearts tremble at the threatnings, when we heare of iudgements publique or priuate. What is the ground that many deceiue themselues; they say, if any iudgement come vpon them, then they will repent, and cry GOD mercy; and why should I deny my selfe of my pleasures of sinne before?

before ? oh this is but a forced humiliation, not from loue to GOD, but loue to thy ſelfe; it is not free, therefore thou maiſt goe to hell with it. Others deferre off their repentance, till it be too late: when they haue any ſickneſſe vpon them, they will cry to GOD for mercy: this is but *Ahabs* and *Pharaohs* humiliation; it is not out of any loue to GOD, but meerely forced: it is too late to doe it when GOD hath ſeized vpon vs by any iudgement: doe it when he doth threaten; and now he hath ſeized vpon the parts of the Church abroad already, therefore now meet thy GOD by repentance.

4 A fourth difference, betweene true humiliation and falſe, is, that *with true humiliation is ioyned Faith, and hope, to raiſe vp our ſoules with ſome comfort*; elſe it is a deſperation, not a humiliation. The deuils doe chafe, vexe, and fret themſelues, in regard of their deſperate eſtate, becauſe they haue no hope. If there be no hope, it is impoſſible there ſhould be true and ſound humiliation: but *true humiliation, doth cary vs to God, that what we haue taken out of our ſelues, by humiliation, we may recouer it in God; therefore Humility is ſuch a grace, that though it make vs nothing in our ſelues, yet doth it carie vs to God, who is all in all.* Humiliation workes betweene GOD and our ſelues, and makes the heart leaue it ſelfe, to plant and pitch it ſelfe vpon GOD, and lookes for comfort and aſſurance from him. And where there is not this, there is no true humiliation. There is nothing more profitable in the world, then humility, becauſe, though it ſeeme to haue nothing, yet it carieth the ſoule to him that fills all in all things. Hence it is, that there is an abaſing of our ſelues, for any thing wee haue done amiſſe, from loue to GOD, and loue to his people, but yet it is ioyned with *Hope* and *Faith*; we know GOD to be a gracious GOD vnto vs, and therefore we humble our ſelues, and are grieued for offending of him.

5 A fifth difference betweene true humiliation and falſe, is this, *That hypocrites are ſorrowfull for the iudgement that is vpon them; but not for that which is the cauſe of the iudgment*, which is ſinne: but the childe of GOD, he is humbled, for ſinne; which is the cauſe of all iudgements. As good *Ioſiah*, when hee heard read out of *Deutronomy*, the curſes threatned for ſinne; and comparing the ſinnes of his people, with the ſinnes, againſt which the curſes were threatned, he humbled himſelfe for his ſin, and the ſinnes of the people. For Gods children know, *if there were no iniquity in them, there ſhould no aduerſity hurt them*: and therefore they run to the cauſe, and are humbled for that. Whereas the wicked, they humble themſelues, becauſe of the ſmart and trouble, which they doe endure.

6 The laſt difference betweene true humiliation and falſe, is this, *that true humiliation, is a through-humiliation*; therefore it is twice repeated in this verſe: *thou didſt humble thy ſelfe before God*; when thou heardeſt the words againſt this place, and againſt the inhabitants thereof, *and humbledſt thy ſelfe before me*, it is twice repeated in this verſe; and afterward expreſſed, by *rending of clothes*, and *teares*. It was through-humiliation; for he dwelt vpon the humbling of his owne ſoule: ſo that the children of GOD thorowly humble themſelues, but the hypocrite, when he doth humble himſelfe, it is not throughly, they count it a light matter. As ſoone as the iudgment is off, they haue forgot their humiliation, as *Pharaoh* did. Many will haue a few ſighes, and hang downe the head like a bulruſh, for a time; but it is like *Ephraims* morning dew, quickly gone; they *haue no ſound and thorow humiliation*; it is but a meere offer of humiliation: whereas the children of GOD, when they beginne, they neuer ceaſe working vpon their own harts with meditation, vntill they haue brought their heart to a bleſſed temper, as we ſee in *Dauid, Ezra, Nehemiah*, and *Daniel*, how they did humble themſelues.

Queſt. *But why doe Gods children take paines in humbling themſelues?*

Sol. Partly, becauſe it muſt be done to purpoſe, elſe GOD will not accept it; and partly, becauſe there is a great deale of hardneſſe, and pride in the beſt, and much adoe before a man can be brought for to humble himſelfe: Therefore we muſt labor for this. we ſee what adoe there was before *Iob* could be brought to humble himſelfe;

yet *Iob* must be humbled before there comes one of a thousand to comfort him, as *Iob* 33. If a man be once thorowly and truly humbled, he shall soone haue comfort. By these markes, wee may know true humiliation, from an humiliation counterfeit.

But here may arise another question, *How may we know when we are humbled enough, or when we are grieued enough?* *Quest.*

To this I answer, That *there is not the same measure of humiliation required in all*: for those whom God doth pick out for some great work, he doth more humble thē, then others, as he did *Moses*, and *Paul* before he wrought the great worke of conuerting the *Gentiles*. So *Dauid* before he came to be King, was a long time humbled. Againe, there are others that haue beene greater sinners, and more openly wicked in their courses, then others, and in them a greater measure of humiliation is required. Againe, there are others that are more tenderly brought vp from childhood, who haue often renewed their repentance, these need not to bee humbled so much as others: for humiliation should be proportionable vnto the sinfull estate of the soule; which because it differs in diuers men; in like manner their humiliation ought to differ. But to answere the question more directly, *We are said to be humbled enough*; *Answ.*

First, when we haue wrought our soules to a hearty griefe that we haue offended GOD; when we haue a perfect and inward hatred of all sinne, and when thou dost shew the truth of thy griefe, by leauing of all thy sinfull courses: so that, *Dost thou hate, and leaue thy sinfull course? then thou art sufficiently humbled: goe away with peace and comfort, thy sinnes are forgiuen thee.* Therefore it is not a sleight humiliation that will serue the turne, but our hearts must be wrought vnto a perfect hatred, and leauing of all sinnes; for if this be not, we are not sufficiently humbled as yet. And when we finde our selues to hate, and leaue sinne in some measure, then fasten our soules by faith, as much as may be, vpon the Mercy of GOD in Iesus Christ; for the soule hath two eyes; the one to looke vpon it selfe, and our vilenesse, to humble vs the more; The other to fasten vpon the mercy of GOD in Christ, to raise vp our soules. For if the whole soule were fastned vpon its owne misery, and vilenesse; then there could not be that humiliation, which ought to bee, neither could we serue GOD with such cheerefulnesse; therefore we must haue our soules raised vp to Gods mercy. Now let vs labour for the first, because the deuill is so maine an enemy vnto it; for he knowes well enough, that so much as we are humble, and goe out of our selues to GOD, and rest vpon him, so much we stand impregnable against his temptations, that hee cannot preuaile against vs: and so much as wee doe not trust in GOD, but vpon the creature, so much we lie open to his temptations. Therfore al his temptations tend to draw vs to trust in the creature, to haue a conceit of our selues, and to draw our hearts from relying vpon GOD. His first plot, is alwaies to make vs rest in our selues. Therfore let vs labour to go out of our selues, to see that vanity in our selues, & our happinesse in God, that so we going out of our selues, humbling our selues, & relying vpō God, & his mercies, we may stand safe against Satās tēptations. *Answ.*

This should teach vs to take heed of such affections, as tend directly contrary to humiliatiō; for how can it be but that those should be proud, that hold the doctrine of the *Church of Rome*, as first that we haue no Originall sin in vs, but it is taken away by Baptisme: that we are able to fulfill the law fully, in this life; this is presumptuous; whereas *Paul* cries out after Baptisme, O wretched man that I am, who shall deliuer me from this body of death, *Rom.* 7? Nay they can do more, namely, works of Supererogation, whereby they merit heauen. How doe these blow vp the heart of man, & make it swell with pride? this must needs make men very proud, to think that a man can merit by works: with such blasphemous opinions they haue infected the world, & led captiue millions of soules vnto hell. Therefore let this be a rule of discerning true religion: for surely *that is true religion, which doth make vs go out of our selues*; take away all from our selues, and giue all the glory to God, which makes vs to plead for saluation by the mercy of God through the merits of Christ: but our religion doth teach vs thus; therefore it is the true religion, and will yeeld vs sound comfort at the last. Thus much for inward humiliation, the humbling of our selues, as *Iosiah* did. *Vse.*

FINIS.

Rule-practice.

THE ART OF MOVRNING.

SERM. X.

2 CHRON. 34. 27.

But becauſe thine heart was tender, and thou didſt humble thy ſelfe before God, when thou heardeſt his words againſt this place, and againſt the Inhabitants thereof, and humbledſt thy ſelfe before me, [and didſt rend thy clothes, and weep before me, I haue euen heard thee alſo ſaith the Lord.]

AS the waters iſſuing from the Sanctuary, mentioned by the Prophet *Ezekiel*, grew deeper and deeper; firſt to the Ancles, then to the knees, and after to the loynes, vntill it came to an ouerflowing riuer; ſo hath it fared with vs in handling of this text; wherein, from tenderneſſe of heart, we haue waded deeper and deeper, through the myſteries of humiliation in the inward man; vntill at length from thence wee are broken forth to the outward expreſſions of *Ioſiahs* inward humiliation; his *rending of his clothes*, and ouerflowing floods of *Teares:* which ſprung partly from his apprehenſion of ruine at hand to come vpon Gods Sanctuary, and Church; and partly from the ſorrow and ſenſe of ſinne in himſelfe and the people, as cauſes of his feare.

But to come to the Text now read in your hearing, [*And didſt rend thy clothes and weepe before me*] here we haue ſet downe,

The outward expreſſion of Ioſiahs *Inward Humiliation.*

For true humiliation ſhewes it ſelfe as well outwardly as inwardly: now the outward expreſſion of his inward affection is ſet downe in two things,

1. *By rending of his cloathes.*
2. *By his weeping.*

No doubt but he did expreſſe his ſorrow, as wel bywords, as by theſe geſtures; although they be not here ſet downe with the other: for hee might for the time bee ſurprized with ſo great a meaſure of ſorrow and griefe, as could not be expreſſed preſently at that inſtant: or we may conceiue; that for the time he was ſo throughly humbled, that he could not ſpeake orderly, wherefore GOD did regard and looke more

more to his affections and teares, then to his words; for hee rent his cloathes, and wept before GOD. As it is written of the poore *Publican*, that he could not say much, but lookt downe with his eyes, saying, *Lord be mercifull to me a sinner*: and as it was with the poore woman in the Gospell, who came to Christ weeping, and washt his feet with her teares, yet she said nothing; and as when Christ (vpon the Cocks third crowing) looked vpon *Peter*; we finde not what he said, but that hee went out and wept bitterly: so here (we may imagine) *Iosiahs* affection was too full of sorrow to speake distinctly & composedly: for from a troubled soule can proceed nothing but troubled words: from a broken heart comes broken language. But howsoeuer likely it is, that *Iosiah* did speake somewhat; for GOD saith, *I haue euen also heard thee*. But to leaue this, and come to the outward expressions here set down, let vs learn somewhat from his rending of his cloathes, and weeping.

Luke 8.13.
Luke.7.38.
Luk.22.61,62.

Rending of cloathes was a thing frequently vsed in the old times; as wee see in the Scriptures: and it was a visible representation of the inward sorrow of the heart: *Iob* rent his clothes: his friends rent their clothes: *Paul* and *Barnabas* rent theirs, *Acts* 14.14. The *High Priest* rent his clothes, being to accuse Christ; and *Hezekiah* rent his clothes when he heard the words of *Rabshakeh*. Nay this was a common action, and frequently vsed amongst the heathen also; for they likewise vpon any disastrous accident were vsed to rend their clothes; as we read of a heathen king, that hauing his City inuaded round about with enemies, rent his clothes. So that it hath beene the custome both of Gods Church, and also of Heathen, to rend their clothes. *But what is the ground or reason of this?* The reason of such their rending of clothes was, because that in their sorrow, they thought themselues vnworthy to weare any: they forgat all the comforts of this life; as holy *Iosiah* forgets his estate, his Throne, his royall Maiestie, ouer whom he ruled in State; He lookes vp to the great GOD, and considers duly whom he stood vnder, and the miserable estate of the people ouer whom he was gouernour, and thereupon he rends his clothes, shewing hereby that he was vnworthy of those ornaments, wherewith he was couered.

Iob 1.20.
Iob 2.12.
Mark. 14.63.
Esa.37.1.

Quest.
Sol.

1 We know that clothes haue diuers vses; as first for *Necessity*, to couer our nakednesse, and to preserue from the iniuries of the weather.

2 Secondly, and clothes are giuen for *distinction of sexes, and degrees*; to know the great man from the meane, the woman from the man.

3 And lastly, they serue for ornaments, to honour our vile flesh, which is so base that it must fetch ornaments from base creatures. Now so farre as they serued for ornaments, he rent his clothes, as thinking himselfe vnworthy of any garments; for he being in griefe, doth rend his clothes, thinking with himselfe; why should I stand vpon clothes, and outward things to couer me? GOD is angry, till hee be appeased, I will take no pleasure in any earthly thing; Therefore apprehending the wrath of GOD, he rent his clothes. Wel, this is but an outward expression, and therefore it must proceed from inward truth. This rending of clothes was a nationall ceremony, which seeing we haue not vsed amongst vs, wee must rend our hearts with griefe: for the rending of clothes, shewes the rending of the heart before; without which there is no acceptance with GOD: for the rending of the clothes without the rending of the heart, is but hypocrisie, as *Ioel* 2. 13. he sayes, *Rend your hearts, and not your garments*, ye hypocrites: So that *outward expressions of sorrow, are no further good, then when they come from inward griefe and affection*. Now when both these are ioyned together, it is a comely thing; for wherein stands comelinesse, but when all the parts of our bodie doe agree in proportion? when one limbe is not bigger then another; so it is vncomely and an hypocriticall thing for a man to haue all outward expressions, and yet to haue no inward griefe: this is but acting of humiliation, when we hang downe the head like a Bulrush, and the heart is not sound. But outward expressions are good, when the heart is grieued to purpose; when they proceed from inward humiliation.

Quest.
Answ. *And why ought this to be?* Because both body and soule haue a part in the action of sinne

sinne; therefore it is needfull that they should bee ioyned in humiliation for sinne; there is no sinne of the Body, but the Soule hath part in it; nor any sin in the Soule, but the Body hath part in it; therefore both Body and Soule should be humbled together. Labour then to haue outward expressions, and shewes of sorrow, come from a true sorrowfull heart. There be two things in the religious actions of men;

1. *There is the outward action or expression.* And then,
2. *There is the inward, which giues life to the other.*

The outward is easie, and subiect to hypocrisie: It is an easie matter to rend clothes, and to force teares; but it is a hard matter to afflict the soule. The soule of man taketh the easiest waies, and lets the hardest alone; thinking to please GOD with that, but GOD will not be serued so: for he must haue the inward affections, or else he doth abhor the outward actions. Therefore let vs as well labour for Humble hearts, as humble Iestures; we must rend our hearts, and not our clothes, when we come into the presence of GOD, we must labour as to shew humility, so to haue humilitie: that so we may not be like hypocrites, who make shew of a great deale of deuotion in carriage, but yet haue none in heart; a great deale of outward humiliation, when as they haue none within. Ioel 2.13.

The Papists are wicked and erronious in all their deuotions; especially in the point of Iustification, and in other points of the worship of GOD: for is it not a superstitious error, to thinke to please GOD with outward obseruations, when they doe not come from inward truth? their religion is all an outside; consisting meerly of outward performances: but true deuotion the Scripture teacheth, commeth from a heart iudicially vnderstanding the case of its owne selfe; considering what a great GOD it hath to deale withall; a GOD full of Glory, and Maiesty. Doth GOD loue blinde sacrifices? no: deuotion must come from the heart, and spread it selfe from thence into the *Countenance*, and *Carriage*; for then it is true, when the outward expression doth shew the inward disposition.

Vse. This *reproues the negligence of people in these times*: where is their inward humiliation? nay, where is their outward humiliation? In Popery, there is an acting of humiliation; they whip themselues in their bodies, and other such outward fooleries, & gestures they haue in their hypocritical deuotions: thus do they in some sort humble themselues: but how few are there amongst vs, that humble themselues in apprehension of their owne misery? who yet if they looke to their owne persons, haue cause enough: yea, and how few are there, that are humbled for the miseries of the Church abroad: where shall we finde a mourning soule?

Well, seeing it is not a custome amongst vs to rend our clothes; yet let vs make conscience of being proud in apparell: for it is a wicked, and a fearefull thing, when men will regard some wicked and foolish fashion, and set more by it, then by Gods fauor, threatnings, and iudgements abroad. Many there are, that in stead of rending their clothes, come into Gods House to shew their brauery; to see and to be seene: where they should most of all humble themselues, there they come to shew their Pride; euen before GOD: whereas they should come to heare the voyce of the great GOD of Heauen, and stand in his presence, who is a consuming fire; before whom the very Angels couer their faces, and the Earth trembles; they contrariwise come to outface and prouoke him with their Pride. We see *Iosiah*, though he were a King, he rent his clothes, forgot all his brauery; and considers himselfe, not so much a king ouer the people, ouer whom GOD had set him, as a subiect to GOD: wherefore, though (as I said) the custome of rending of clothes, bee not vsed in our Church; yet let vs euer make conscience of rending our hearts, and so to make our peace with GOD; as this good King did. It followes.

And weeptst before mee.

In which words is set downe *the second outward expression of* Iosiahs *inward humiliation*; which is *weeping*: this came neerer to him, then rending of clothes, for it touched his body. Hence in a word obserue; *That the body and soule must ioyne together* Doct. 1.

Reason.

Why both ſoule and body muſt be humbled together.

in the action of humiliation: for the ſoule & body go together in the acting of ſin, therefore they muſt go together in humiliatiõ. As they were both made by God, & redeemed by Chriſt: ſo they ſin, & practiſe good together. Now I wil ſhew three waies, wherein the ſoule and body haue communiõ one with another, whereby it may appeare how reaſonable & fitting a thing it is, they ſhould be both humbled together.

1 First, the ſoule and body haue communion together, *by way of Impreſſion, or Information*: for ſenſible things, haue an impreſſion vpon the ſenſes, and ſo come into the ſoule; for nothing comes into it, but through the ſenſes of the body: becauſe, though the ſoule may imagine Golden mountaines, and things that it neuer ſaw, yet the working of the ſoule, depends vpon the body, for the body informs it of all outward obiects. As the body is beholding to the ſoule, for the ruling and guiding of it: ſo the ſoule is beholding to the body for many things; as now in the very *Sacrament*, GOD helpes the ſoule with the ſenſes: Chriſt (as it were) in the Sacrament, enters thorow the ſenſes, more liuely then in the preaching of the Word: for there hee enters in by the eares, but in the Sacrament he is ſeene, taſted, handled, felt: ſo that the ſoule and body haue communion together *by way of Information*.

2 Secondly, the ſoule and body haue communion together, *by way of Temptation*: for the ſoule ſtanding in need of many outward things, which are pleaſing and delightfull; and hauing ſympathy with the body, it is led away by the body. Outward obiects are pleaſing to the ſenſes of carnall men: now theſe paſſing thorow the ſenſes into the ſoule, it is led away, and ſo they become a dangerous temptation.

3 Thirdly, the Soule and the Body haue communion together, both in ſinfull and good actions, *By way of ſubiection or execution*; for GOD hath made the body, with the parts thereof, to be the inſtruments, and weapons of the ſoule. The body is a houſe wherein the ſoule is kept; it is a Shoppe for the ſoule; Now the ſoule vſeth the body, with the members thereof, as inſtruments, or weapons; either to honour GOD, or diſhonour him: The wicked fight againſt GOD with all the members of their body, with their eyes, tongue, feet, hands: Now the body hauing thus a part in ſinne, as well as the ſoule, therefore it is neceſſary that the bodie and ſoule ſhould ioyne together in humiliation.

Caution. Here we muſt take heed of a notable ſleight of the Deuill in Popery. The Papiſts thinke, the body onely in fault for ſinne, and therefore they humble and afflict their bodies for it, while they puffe vp their ſoule with pride, a conceit of Merit and ſatisfaction. *They are falſely humble, and truely proud, while they afflict the body and omit the ſoule*: they are falſely humbled; becauſe they humble their body onely: but truely proud, becauſe they thinke by afflicting, and humbling their bodies, to merit. But let vs take heed of this groſſe errour, and remember to let both ſoule and bodie ioyne together in humiliation.

Doct. 2. The ſecond thing here to be noted, is, That *when God will afflict or humble a man, it is not a kingdom that will ſaue him*: As *Ioſiah*, though he were a Monarch, (for he was an abſolute Monarch) yet if GOD threaten, his kingdome can doe him no good. If God wil abaſe men (whether they be his childrẽ or enemies) it is not a kingdom can protect them. When GOD ſhewed *Belſhazar* the hand-writing vpon the wall, hee could take no comfort in any thing: yea, his deare Children, if he ſhew but tokens of his diſpleaſure againſt them, though they be Kings, (as *Ioſiah* was) yet hee can humble them. If GOD roare, it is not their greatneſſe can keepe them; if not now, yet he will make them to tremble hereafter.

Dan. 5. 5.

Doct. 3. The third thing here that we learne from the example of *Ioſiah*, being a King, is, That *teares and mourning for ſinne, when it comes from inward griefe, is a temper well befitting any man*: It is a carriage befitting a King: it is not vnbeſeeming any, of what ſexe or degree ſoeuer: it is no womaniſh or baſe thing: when one hath to deale with GOD, he muſt forget his eſtate, and take the beſt way to meet with GOD. This is euident by many inſtances: for *Dauid*, though a man of warre; yet when he had to deale with GOD, he watred his Couch with his teares: So *Hezekiah*, though

Pſal. 6.

a great

a great King; yet he humbled himselfe: nay our blessed Sauiour himselfe did it with strong cryes and teares, when he had to deale with GOD. Heb. 5. 7.

This serues for the iustification of this holy abasement, and humbling of our selues. When we haue to deale with GOD, then all abasement is little enough: *I will be yet more vile then thus*, saith holy *Dauid*. So let vs say when we haue to deale with GOD; I will be yet more vile, and so cast our selues downe before the Lord: *All expression of deuotion is little enough, so it be without hypocrisie*. Yet I pray you giue me leaue once againe to giue warning vnto you concerning outward actions: for most haue conceiued wrong of deuotion, and humiliation: they thinke that deuotion is onely in outward actions; as in outward act to heare a little, to pray a little, &c. whereas in truth these outward acts doe onely make vp the body of deuotion, which without the soule, namely, the inward religious affection, looking vnto GOD, as a GOD full of Power and Maiesty, is no better then a dead carrion. Our outward expression must come from the apprehension of the goodnesse, mercy, and iustice of GOD, before whom the very Angels couer their faces. It is not outward deuotion that will serue the turne, as to come to the Church with this bare conceit, and forethought; I will goe pray, and kneele, and expresse all outward carriage, in the meane time neglecting to stirre vp the soule to worship GOD with these or like thoughts; I will goe to the place where GOD is, where his truth is, where his Angels are, to heare that Word, whereby I shall be iudged at the last day. Therefore let all holy actions come from within first, and thence to the outward: Let vs work vpon our hearts, a consideration of the *Goodnesse, Iustice, Maiesty*, and *Mercy* of GOD; and then let there be an expression in body, such as may bring men once from prophanesse: for else there is a spirit of superstition, that will draw men farre from GOD, in seeming seruice; that is a conceit that GOD will accept of outward and formall expressors onely. Well, we see that weeping and mourning for sinne, is a carriage not vnbeseeming for a King: therefore it is a desperate madnesse, not to humble our selues, and be abased, now we haue to deale with GOD. Your desperate Atheists of the world will not tremble at the threatnings, nor humble themselues, till death comes, which humbles them, and makes them tremble: whereas on the contrary that soule which feeling the wrath of GOD, humbles it selfe betimes, and trembles at threatnings; that soule (I say) (when the great iudgement of death comes, and appearance before GOD,) lookes death in the face with comfort; whereas your desperate Atheists, that can now scorne GOD, sweare at euerie word, and blaspheme GOD to his face; let GOD but shew his displeasure, they tremble and quake, vpon any noyse of feare: therefore when we haue to deale with GOD, it is wisdome, and the ground of all courage, to humble and abase our selues with feare, as *Iosiah* did, although he were a King. 2 Sam. 6. 22. *Vse.*

And thou didst weepe before me.

His tender heart did melt it selfe into teares: In the first clause of the Verse you haue *his tender heart* set downe, and here we haue *the melting of the tender heart*: there we haue the *Cloud*, here we haue the *Shower*. Therefore I will speake something of the originall of teares. We know that teares are strained from the inward parts, through the eyes: for the vnderstanding first conceiueth cause of griefe vpon the heart, after which the heart sends vp matter of griefe to the braine, and the braine being of a cold nature, doth distil it downe into teares; so that if the griefe be sharpe and piercing, there will follow teares after from most. But to come to the particulars: we see the prouoking cause of teares, from without, in *Iosiah* was the danger of his kingdome; hearing the iudgement of GOD threatned against his Countrey and place; whence, for the instruction of Magistrates, I will inforce this Point. Teares whence.

That it concernes Magistrates aboue all others, to take to heart any danger whatsoeuer, that is vpon their people: for as kings are set aboue all other people in place: so they should be aboue them in Goodnesse, and Grace: they ought aboue al others, to take to heart any iudgement, either vpon them already, or feared; as good *Iosiah* did, whom, Doct. 4.

(while he looked not so much to himselfe, and his owne good, as to that state, whereof he was king) the very threatnings of iudgement against it, made to expresse his griefe with teares: the bond that knits the King to the people, and the people to the King, requires this; for Kings are heads, and shepheards ouer the people. Now the shepheard watcheth ouer his flock: the head is quickly sensible of any hurt of the body: all the senses are prouident for the body: So it should be with all great persons in Authority, they should cherish the good estate of the Subiects, as their own: for they are committed to their care. And euen as the head doth care for the body, and forecast for it: so those that are in Authority, should forecast for any good to the body of the Common-wealth. An excellent example of this wee haue in holy *Dauid*; who, when there was a iudgement comming vpon his people, Lord (saith he) let the iudgement come vpon me, and my fathers house: what haue these Sheepe done, 2 *Sam.* 24. 17? And surely such Magistrates, as are tenderly affected with the case of those vnder them, shall lose nothing by it: for the people likewise will carry a tender affection towards them againe. As we see, when the people went to fight
2 Sam. 18. 3. against *Absalom*, they would not let *Dauid* goe with them, but they said to him; *Thou art worth ten thousand of vs*; that is, they had rather that ten thousand of them should die in the battell, then that *Dauid* should haue any hurt come to him: so hee lost nothing for his loue, and affection towards the people, for they shewed the like loue to him in his distresse. So likewise when *Iosiah* was dead, the people wept largely for him, (for with him perished all the glory of that flourishing kingdome) as we may reade in the Story, 2 *Chron.* 35. 24, 25. compared with *Zech.* 12. 11. They mourned for him, with an exceeding great mourning, in *Hadadrimmon*, in the Valley of *Megiddo*: so that there is no loue lost betweene the Magistrate, and the people; for if the Magistrate bee tenderly affected to them; the people will likewise weepe for him againe, and lament his case in his distresse. But now to come to a more generall instruction, we will leaue speaking of *Iosiah* as King, and take him into consideration as an holy man, and make him a patterne to vs all, of whatsoeuer ciuill condition we be: and so we learne this point.

Doct. 5. That, *It is the duty of euery Christian, to take to heart the threatnings of God against that place, and people where he doth liue*; to take to heart the afflictions and miseries of the Church and Common-wealth; the grieuances of others, as well as his owne: The mourning and weeping of *Iosiah*, was for the estate of the Church, when hee heard the iudgement threatned against the place, and Inhabitants thereof. There be teares of compassion for our selues, and for others; these were both of them in *Iosiah*; for no doubt but he wept for himselfe and his owne sinnes, and ouer and aboue his owne, had speciall teares of compassion for his people. Thus then it becomes a Christian, that will haue the reward of *Iosiah*, to abase his heart, as he did, for the estate of the Church: Good *Nehemiah* tooke to heart the griefe of his Countrey: the ioy of his owne preferment, did not so much glad him, as the griefe for his nation the Iewes cast him downe. What ioy can a true heart haue, now the Chruch of GOD is in affliction? we are all of one house; when one part of the house is a fire, the other part had need to looke to it selfe. There were many things wrought vpon the heart of *Iosiah*, which caused him to weepe: so there are many causes should moue vs; as
1 the seeing of the sinnes that are committed in the land, ought to make vs grieue, &
2 to expresse our griefe one way or other. And the loue of Christ (were it in vs) would make vs mourne, as when we heare GOD blasphemed, and his name dishonoured, and when we see the people bent to Idolatry; how can this but breake euen a heart of stone? nay a gracious heart will mourne, & weep for the iudgement of God vpon
3 wicked men, considering them as men, & as the creatures of God. Thus Christ wept for the wicked Iewes in *Hierusalem*; though they were his enemies; O *Hierusalem*, *Hierusalem*, &c. & so good *Ieremie*, though he were ill vsed, & exceedingly abused by the
Luk 19. 41-ect 9. 1. people; yet he saith, O that my head were water, and mine eies a fountaine of teares, that I might weepe day and night for them: Though they had wronged, persecuted

and

and counted him a contentious fellow, only becauſe he taught the truth of God: yet ſuch was the affection of tẽder hearted *Ieremy*, that he deſired that he might weep day & night for them. But continuall weeping muſt haue a laſting ſpring affording continuall iſſues of teares, which *Ieremy* not finding in himſelfe (ſuch is the drineſſe of euery mans heart, that it is ſoone emptied of teares) and thereupon fearing hee ſhould not weepe enough, he doth earneſtly deſire it, and if hearty wiſhes may obtaine, he would haue it to be ſupplied with a plentifull meaſure of teares, in his lamentation for the enſuing calamity of his people: *O that mine head were a Well of water, and mine eyes a fountaine of teares, that I might weepe day and night for the ſlaine of the daughter of my people.*

But why did not *Ieremy* rather pray, that they had a fountaine of teares, to weepe for themſelues? — Quæſt.

Becauſe he knowing the hardneſſe of their hearts, thought it to no end to intreat them to weepe for themſelues; their hearts were harder then the nether Milſtone; they neuer deſired it, yet he weepes for them. Thus wee ſee how godly men haue beene formerly affected. And it is our duty euen to weepe and mourne for the very wicked. Wee haue matter enough of lamentation and weepings, at this day, if we looke abroad, and at home; if wee looke to iudgements felt and feared, we haue cauſe to weepe before the decree come out againſt vs. Therefore wee ſhould meete GOD before-hand: it is no thanke for a man to be humbled when the iudgement is come vpon him: but when *we can weepe before the iudgement is come, it is a ſigne of faith.* Happy were we, if faith could make vs doe that, which ſenſe makes wicked men to doe. If the beleeuing of the iudgement before it come would make vs ſeeke vnto GOD; oh, how GOD would loue ſuch a one! this ſhould teach vs euery one to mourne: and indeed a Chriſtian ſoule cannot but doe it; and that for diuers reaſons. Firſt, *Becauſe of that ſympathy betweene the Head and the Members, the Church:* A Chriſtian hath the ſpirit of Chriſt, who takes to heart the miſeries of the Church. Now, can that ſpirit of Chriſt be in any, and he not affected as Chriſt in heauen is affected? ſurely no. — 1 Reaſons why a Chriſtian muſt weepe for others.

Againe, it muſt needs be ſo, *in regard of the communion which is betweene the members of the body.* We are all a part of one myſticall body, whereof Chriſt is the head: what member can he be of this body, that doth not take to heart the miſeries of the other members? *There is want of life, where there is no ſenſe of miſery.* — 2

Thirdly, *where there is true grace, there will be weeping and mourning for the Church in regard of the inſolency of the Churches enemies,* and their blaſphemous ſpeeches; where is now their GOD? their religion? what is now become of their reformation? what childe can heare the reproach and diſhonour of GOD his father, without bowels of compaſſion? — 3

Againe, *a gracious man will weepe, in regard of the danger of not mourning:* for by not mourning, we haue a kind of guilt lying vpon vs; for wee make the ſinnes, and miſeries of the Church our owne. As *Paul* tels the *Corinthians* (reprouing them for not mourning,) 1 *Cor.* 5. 2. Therefore, as we are a part of the body, ſo wee muſt haue a part of the ſhame and griefe. Againe, GOD hath promiſed to marke and ſingle out all thoſe that mourne for the ſinnes of the time: therefore on the contrary, thoſe that doe not mourne, are in a dangerous eſtate. — 4 Ezek. 9. 4.

Againe, *we muſt adde reformation vnto lamentation; elſe the whole Church, and Common-wealth is in danger.* If *Achan* be not ſought out and puniſhed, the whole ſtate is in danger, and lyes open to the wrath of GOD, for theſe reaſons we ought to take to heart the ſinnes and miſeries of the times; for the Spirit of GOD is in euery Chriſtian, that will not ſuffer him otherwiſe to bee, then to weepe and mourne for his owne ſinnes, and for the ſinnes and miſeries of others. — 5

If this be ſo; what will become of thoſe, that take not to heart, nor mourne for the miſeries of the Church? that iudge not aright of the poore, but cenſure the iudgement of the afflicted, add affliction to the afflicted, and miſery to the miſerable? — Vſe.

ble? what shall we say to those that are so farre from helping GOD, that they helpe the enemies of GOD, and are grieued at the heart to heare any cause of comfort on the Churches part? whose hearts it doth ioy to heare of any ouerthrow on the Churches side? such false hearts there are; and many that are glad of the sinnes of others, thinking thereby, to hide their owne wicked courses: these men are farre from mourning: let our soules also be farre from entring into their secrets.

Vse 2. How to get this mourning of others.

If this be so, that holy men ought to take to heart, and weepe for the iudgment of the Common-wealth, both felt and feared; and also for the iudgements of God vpon the Churches abroad: then *how may we get this weeping and mourning for others?*

Quest.

Answ.

I answer, first, *remoue the impediments that hinder*, as first, a hard and stony heart, which is opposite to tenderneſſe: *Iosiah* had a melting heart, and therefore it was soone dissolued into teares. Our hearts are worse then brasse or stone: for workemen can worke vpon them, but nothing will worke vpon the hard heart of man. All the iudgements in the world will not worke vpon it; for all the Israelites, saw the iudgements of GOD in *Egypt*, and all his mercies and blessings to them in the wilderneſſe: yet it would not worke vpon them, because they had hard hearts. Therfore let vs get a good spring of teares, that is, a soft and tender heart, and let vs begge it of GOD, for it is his promise to giue vs tender hearts; and then there will be an easie expression of it in the outward man.

I

2 The second Let, which we must take heed of, is *that we haue not our soules drunke with the cares of the world*; when the soule is dryed vp with such kinde of cares, these doe so eate vp the soule, that there will be no leasure to mourne for the affliction of *Ioseph*; and then it is vnfit for any sorrow: worldly cares suck vp the soule & make it dry. Come and talke with a worldly man; his soule is so eaten vp with these strange cares, that when he heares any matters of the Church, his heart is neuer affected therewith. Therefore let vs beware of this loue of earthly things, and get a louing heart aboue all; for loue is compared to fire, and fire (among many other properties it hath) melts the gold, and makes it plyable. Heate is the Organ of the soule, whereby it doth any thing: and the instrument of nature: so spirituall heate, a warme soule, warmed with the loue of GOD, and of our Christian brethren will make the heart plyable, and melt into teares. Therefore get a louing heart, filled with loue to God and Christian brethren, that we may mortifie selfe-loue, which dries vp the soule: there can bee no melting in such a selfe-loued soule. Let vs therefore labour for spirituall loue, to crosse and subdue carnall selfe-loue; It is this blessed heate, that must send forth this heauenly water of teares; It is the spirit of loue, that must yeeld this distillation from the heart broken and tender; this doth worke all heauenly affection in vs; therefore Christ compriseth all the Commandements vnder loue. Indeed where that is, there is all.

3 Thirdly, If we would haue our soules fit to grieue, *let vs be content to see as much as we can, with our owne eyes, the miseries of others*: and what we cannot see, let vs be content to heare with our eares; the best way to weepe, is to enter into the house of mourning, and set before our eyes the afflictions of others: the very sight of misery, is a meanes to make the soule weep. And I say, let vs be willing to heare, that which we cannot see; as *Nehemiah* was content to heare, nay to enquire concerning the Church abroad, and when hee hard that it was not well with them, it made him weepe. Euery man will cry, what newes, what newes? but where is the man whose heart melts, when hee heares of the newes beyond the Seas? and where is the man that sends vp sighes to GOD? Prayer, that he would take pity vpon his Church? This is another way; to vse our senses, to helpe our soules to griefe.

4 Againe, let vs reade the estate of Gods Church, what it hath beene from the beginning of the world; what miseries Gods children haue indured in former ages, by reason of warre, and the like: that so we may worke griefe vpon our owne hearts. We haue alwaies matter of griefe, while we are in this world: if we looke abroad, we shall finde matter of mourning. And surely, wee should labour to weepe and,

mourne

mourne, if we desire to be blessed. For blessed are they that mourne, for they shall be comforted, saith our Sauiour.

Fiftly, that we may get this weeping and mourning, *let vs worke this tender affection of weeping vpon our owne hearts.* the soule hath a faculty to worke vpon it selfe, therefore let vs thame our selues for our owne deadnesse, drinesse and spirituall barrennesse this way, that we can yeeld no sighes, no teares for GOD, for his Church and glory. Let vs reason thus with our soules. If I should loose my wife, or child, or my estate; this naughty heart of mine would weepe, and be grieued: but now there is greater cause of mourning, for my selfe and the Church of GOD; and yet I cannot grieue. *Augustine* saith, hee could weepe for her that killed herselfe, out of loue to him: but he could not weepe for his owne want of loue to GOD; we haue many that will weepe for the losse of friends, wealth, and such like things: but let them loose Gods fauour, be in such an estate that there is but one steppe betweene them and hell; they are neuer grieued, nor moued at it. Therefore seeing they do not weepe for themselues, let vs weepe for them. Can we weepe when we see a man hurt in his body, and ought we not much more, for the danger of his soule? therefore, let vs worke this sorrow vpon our hearts. Now we are to receiue the Sacrament, which is a Feast, and therefore must be eaten cheerfully; the Passeouer was a banquet, and therefore to be eaten with ioy, but withall, it was vsed to be eaten with sower hearbs: so must it be in this blessed banquet, which GOD hath prouided for our soules; there must be *sorrow* as well as ioy: It is a mixt action, and therfore it must be eaten with sower hearbs, presenting to the eyes of our mind, the obiect of the old *Adam*; thinking vpon the vilenesse of our nature, that haue such filthy speeches, disobedient actions, such rebellious thoughts in vs: great need haue I of the mercy and fauour of GOD, to looke vpon such a defiled soule as I am: and also hauing in the eyes of our soule, Christ crucified; looke vpon Christ, which is crucified in the Sacrament sacramentally: what was that which broke the body of Christ, was it not sinne? that sinne which I so often cherish? this pride, this couetousnesse of minde, was that which put Christ into that torment. It was not the nayles but my sinnes. The Sacrament must worke vpon our hearts, so as to worke griefe in vs: wee must weepe as the people did for *Iosiah*, according as GOD hath promised we should doe: It is said *Zach.* 12. They shall looke on him whom they haue pierced by their sinnes, and weepe and mourne for him, as one that mourneth for his onely sonne. So then the Sacrament is not onely a matter of ioy and thankes, but a matter of sorrow; therefore if we would ioy in the Sacrament, let vs first bee humbled for sinne, and then ioy in it afterwards.

1 Thes. 5. 16. *Obiect.* But here it may be obiected; *Are we not bid for to reioyce alwayes? and alwayes to be thankfull? then how can these agree? for weeping and mourning are contrary to thanksgiuing, and ioy?*

Answ. To this I answer; That *the estate of a Christian in this life, is a mixt estate*; both inward and outward: his outward estate, and the inward disposition of his soule is mixt. Therefore hauing this mixt estate, our carriage must be answerable; as we haue alwaies cause of mourning, and reioycing, both from that in vs, and from without vs: therefore a Christian ought to reioyce alwaies, and in some measure to mourne alwayes. As for example:

A Christian hath cause of mourning within him, when he lookes vpon his sinfull Nature, and the sinnes which he doth dayly commit: yet notwithstanding at the same time, there is cause of ioy, and great reason to blesse GOD; when hee considers that GOD hath pardoned his sinnes in Christ. Thus the Apostle did, *Rom.* 7. 24. when he looked vpon himselfe, and his owne vilenesse, he cryes out, *O wretched man that I am, who shall deliuer me from this body of death!* yet for all this, at the same time he reioyceth, and blesseth GOD; *I thanke God through Iesus Christ my Lord, who hath freed mee from the law of sinne and of death:* Thus you see, we haue alwayes in respect of our selues both cause of ioy and mourning; therefore we must doe both. So haue we

in

in like manner continual cauſes both of ioy and ſorrow from without vs, if we looke to the Church of GOD: of ioy; in regard there is a GOD in heauen, who hath an eye to his Church, who pittieth and tendereth it as the Apple of his eye; that takes to heart the afflictions of it; that will be glorious in the midſt of the troubles of his people, by vpholding, comforting, and turning all to the beſt for them: of ſorrow alſo; in reſpect of the miſeries vnder which the Church of GOD doth groane, of which we are bound to take notice, and ſo to weepe with them that weepe, *Eſay* 22, 12. *Amos* 6.6. *Rom.* 12.15. you ſee the rare mixture of ioy and ſorrow in a Chriſtian, whereby he is made capable of this great priuiledge; as neither to be ſwallowed vp of griefe, becauſe that his ſorrow proceeds from a heart, where there is cauſe of ioy; nor to loſe himſelfe in exceſſiue ioy, becauſe hee alwayes ſees in himſelfe cauſe of ſorrow. Now, as it is to be ſeene in other mixtures, that there is not at all times an equall quantitie or portion of each particular thing to bee mingled, but now more of the one, and at another time more of the other, according as the cauſe doth varie: ſo is it in this mixture of ioy and ſorrow for our ſelues, and for others; ſometimes ioy muſt abound with the cauſes of it, and ſometime ſorrow with its cauſes doth ſuperabound. It will be worth our inquiry therfore to know when to ioy moſt, and when to weepe moſt. *Which we ſhall know by Gods call in outward occaſions, and by the ſpirit of diſcretion within vs*, which will guide vs; For GOD hath giuen his children a ſpirit of diſcretion, that will teach them when to ioy, and when to weepe moſt. As GOD calls to mourning now in theſe times, that the Church of GOD is in miſery; as hee calls for ſighes for the afflictions of *Ioſeph*; ſo the ſpirit of diſcretion within vs, doth tell vs what to doe.

Queſt. Yet here may be a queſtion, *How ſhall we know when to ceaſe, and leaue off mourning?* for the ſoule is a finite thing and cannot dwell vpon one action alwayes; becauſe it hath many things to doe; & therfore it cannot alwaies mourne, nor alwaies reioyce.

Anſw. To this I anſwer, *that we haue mourned enough, and diſcharged our duty ſufficiently therein; when we haue ouercome our hearts, and brought them to a temper of mourning; and haue complained before God, ſpread the ill of the times before him, and intreated pity from him; hauing poured out our ſoules in praier though ſhort, yet effectuall: when we haue thus done, then we haue diſcharged our duty in mourning*; and may turne to other occaſions, as God doth require of vs: for when we haue mourned and wept, then we muſt looke vpon cauſes of reioycing and thankſgiuing. We muſt alwaies remember ſo to mourne & weepe, that yet notwithſtanding, looking vpon Gods bleſſing vpō vs both in kingdom, ſtate, and our owne particular perſons we may be excited to thankfulnes: for we muſt not alwaies be ſullen, looking vpon the euill, but caſting our eies vpon the good things we do inoy, we muſt prouoke our ſelues to be thankfull, euen as men that haue their eies dazeled, will looke vpon ſome greene coulor, to recouer their ſight againe: ſo when we haue wrought vpon our ſoules, and brought them to mourne; then to helpe and raiſe them vp, we ought to looke vpon cauſes of ioy and thankfulnes. We haue cauſe of thankfulnes, when we conſider that many Churches in *France*, & other places, are inuaded by enemies, oppreſſed with cruelty, and depriued of liberty; while yet we inioy the liberty and free paſſage of the Goſpell, being freed from the deſtruction of war & peſtilence, which deuoureth ſo many that it makes the land to mourne. He continueth to vs liberty to heare the word, and giues vs many bleſſings, which others haue not. Nay, we haue cauſe to bleſſe God, for freeing vs from that terribleſt iudgement of all iudgements (which makes both Church and commonwealth to mourne) becauſe he doth not ſuffer vs, to fall into the hands of man, but takes vs into his own hand to correct. It is Gods infinite mercy, that he doth not hūble vs by our enemies, but takes vs into his own hand; therefore let vs not prouoke him, leſt he giue vs vp to the hands of our mercileſſe enemies, which is a terrible iudgment; we had better a hundred times meet him by repentance, & caſt our ſelues into his hands, for then we haue only to deale with a mercifull God: but when wee are to deale with mercileſſe men that ſcorne the Goſpell, then we haue both God and them to deale with, which doubles our affliction. There-

Therefore, let vs mourne, seeing we haue cause; for our selues, for the estates of others, and feare of our owne: but yet let vs be thankfull; for if we would be more thankfull for Gods benefits, we should haue them longer continued. For, *as prayer begs blessings; so thanksgiuing continues them:* as the best way to obtaine good things, is prayer & mourning: so the best way to preserue them, is thanksgiuing & reioycing. So then we haue plainly seene, that Christians should not alwayes be dumpish, and looke sowerly, but they must as well reioyce, and be thankfull, as mourne, and weep.

But here, ere I proceed, I must answer some cases of conscience. As first, *What shall we say to those soules that cannot weepe for the sinnes and miseries of the Church, and therefore complaine for the want of it?* Quest. 1.

Secondly, *What shall we say to that soule that can weepe, but more for outward then for spirituall things?* 2

To the first I answer briefly; that we must not speake Fryer-like of teares, and neuer know from whence they come. But when we speake of weeping, we must alwayes vnderstand, that teares are no further good, then when they spring from sorrow, and loue within: then when they proceed from inward hatred to sin, and from feare and loue to the Church of God. If this be in a man, the matter is not much for teares: there may be weeping without true sorrow, as there was in *Esau* for the blessing: and so the *Iewes*, they could weepe and howle vpon their beds, when there was a famine, yet there was no sound sorrow in them. 1 Sol. Gen. 27.34.

And on the contrary; there may be true sorrow without weeping: yea and such may it be, that there can be no weeping; because their sorrow may be so great, that it is rather an astonishment then a weeping. In a fresh wound in the body, at the first there is not such paine felt, nor the blood seene, because the part is astonied onely: so the soule for a time, may be in such an astonishment and griefe, that there may be no expression of teares. Againe, the soule doth follow the temperature of the body: some are of a more easie constitution to shed teares then others, so that there may be more griefe, where there are fewest teares.

But to come to the question more directly; we ought to think our estates not so good as they should be, if we cannot at one time or other weepe for the sinnes and miseries of the Church. If we can shed teares for outward things, at one time or other, and cannot weep for spirituall, it is a bad signe: for certainly, one time or other ordinarily, Gods children expresse their sorrow for their sins, and the estate of the Church by teares. They either haue teares for spirituall respects, or else they mourn that they cannot mourne; grieue that they cannot grieue, and desire that they might mourne, and that they could weepe; they wish with *Ieremy*, that their head were a fountaine of teares; they wish they might haue their bodies to answer the intent of their soule, that so they might largely expresse outwardly their inward griefe; as *Ieremy* feared he should not haue teares enough, therefore wished that his head were a fountaine of teares; so they desire, Oh that I could mourn, and that I could weep.

But what shall we say to those that can weepe more for other things? shall they be condemned for hypocrites? 2

I answer, no: for a torrent may runne faster (for the present,) then a continuall current; so on the sudden, there may be teares and griefe for outward things, but yet griefe for sinne is more, because of the continuance thereof: for sinne is a continuall cause of sorrow; whereas sorrow for outward things is but on a sudden, as it was in *Dauid*, when he cryed, Oh my sonne *Absolom*, my sonne *Absolom*! What adoe was here on the sudden for *Absolom*? but yet he wept for his sins more, because that was a continuall griefe. So in a Christian, there may be some sudden passion, when he may seeme to weepe and grieue most for outward things, but yet his griefe for sinne, and the misery of the Church is more, because it is a continuall griefe. Answ. 1 2 Sam. 18.33.

Againe, spirituall griefe comes from spirituall causes. Teares for sinne, and for the Church of GOD, doe issue meerely from spirituall grounds: whereas in naturall griefe (for outward things) we haue both the Spirit and Nature, that make vs grieue: now 2

now when both these meet together, they cary the soule strongly as in a streame; so that there must needs be more teares and griefe for outward things. As when the
Gen. 7. 11. windowes of heauen were opened from aboue, and the foundations below were broken vp, there must needs follow a great flood: so when we haue the Spirit from aboue, and our Nature below; there must of necessity be a great griefe for outward things. But yet in these cases, a little of spirituall sorrow is better then a great deale of naturall: for, *spirituall griefe fats the soule*. As the Riuer *Nilus* runnes through Egypt, and fats the Land: so this heauenly water of teares and griefe, fattens the soule, and makes it fit for all holy seruices: they are both good; but one lesse then the other. Naturall griefe is allowable, which if a man haue not, he is in a reprobate sense: for the Apostle reckons this vp as a great sinne; that in the latter dayes men should be without naturall affection. So then we see, that for this reason also, there may bee great store of griefe and teares for outward things.

3 Againe, let them that grieue that they cannot more grieue, know, and comfort themselues, that they haue the Spirit of GOD within them, which is an euerlasting spring that will in time ouercome all carnall and worldly respects whatsoeuer, and make the heart in a fit temper of weeping and grieuing for spirituall respects.

Vse. Well, if this be thus, what shall we thinke of the iouiall people of the world, who are so farre from this sorrow, that (when a man shall come and aske them when they wept for their sinnes, when they did euer mourne, and send vp sighes to GOD, for their swearing, lying, profanation of Gods Sabbath; for the wrong they haue done to others, or for any of their sinnes?) the time was neuer yet wherein they euer shed a teare for sinne, or had a sigh, groane, or mourning for sinne. In what estate are we borne in? all children of wrath, and heires of damnation: but when got you out of this state? you haue euer liued in iollity, therefore as yet you are as you were born, a childe of wrath. Doe ye thinke to reape, and neuer sow? to reape in ioy, and neuer sow in teares? GOD puts all his childrens teares in a bottle: but they spare GOD a labour, because they neuer weepe. These are a company that ingrosse all iollity and mirth, as if they had no cause to weepe; whose language yet when any man heares, and obserues their courses and liuing in grosse sinnes; he may quickly iudge, that they of all other haue most cause to weepe; though there be none more free from mourning, and though they seeme to be the onely men of the world. But I say to such, goe weepe, houle, and lament for your sinnes; for your peace is not yet made with GOD: therefore neuer rest till thou hast got an assurance from heauen, that thy sinnes are forgiuen thee: Many people are angry, because Ministers tell them of this, but surely we must be damned, if we doe not.

Therefore as any would hope for comfort, and haue GOD to wipe away their teares from them, in another world, let them worke vpon their hearts here, to shed teares for their owne sinnes first, and then for the sinnes of the time; for their owne first (I say,) (for a man must first be good in himselfe, before he can be good to others) and then let their griefe extend to their brethren euen beyond the seas, to the forlorne estate of the Church there.

Now the last thing that is noted in *Iosiahs* weeping, is the *sincerity* of it *Thou hast wept before me*, that is, sincerely before GOD: he sinned before him, and is humbled before him. There is nothing hid from his sight, not onely open sins, but he knowes the very thoughts of our hearts: therefore let vs weepe before him without hypocrisie. No matter whether the world see it or no; but let vs weepe before GOD, as the Prophet saith, *Ier.* 13. 17. *My soule shall weepe in secret for you, and mine eyes shall weepe, and drop downe teares in the night season.* Let vs weepe in secret before GOD; if it be done before GOD, then it is without hypocrisie. Now followes the issue of this his weeping and humbling of himselfe.

I haue euen heard thee also, saith the Lord.

In which words is set downe, Gods gracious acceptation of *Iosiahs* humiliation; which was not without his speciall obseruation; *For I haue euen heard thee, saith the Lord:*

Lord: ſo that it ſeemes *Ioſiah* did vtter ſome words of griefe, becauſe GOD ſaith, *I haue heard it:* and we may the rather thinke ſo, becauſe vſually Gods children doe in their prayers adde words vnto their teares; as *Dauid* and good *Hezekiah* did; howſoeuer then his prayer was not a diſtinct prayer of a compoſed tenor of ſpeech; yet it was a prayer, becauſe that with theſe teares, he did ſend vp ſighes, and groanes, and vttered broken words, from a broken heart. There was ſuch a language in his heart, that GOD did vnderſtand, for GOD vnderſtands the language of his owne Spirit, in the hearts of his children: the Spirit knowes what we meane, as *Rom.* 8. 26, 27. GOD hath an eare to heare our deſires, our ſighes and groanes; for teares haue the waight of a voice, they ſpeake for vs. Where there is true griefe, many times there cannot come a compoſed tenor of ſpeech: for a broken heart expreſſeth it ſelfe more, in ſighes, groanes, and teares, then in words. Though we doe not vtter diſtinct words in a forme of prayer; yet he heares our ſighes and groanes: his eares are open to the cryes of his children; ſo we learne from hence for our comfort, againſt all Satans temptations,

That God takes a particular notice, and vnderſtands the prayers we make vnto him: hee heares the groanes of his children. So *Dauid* ſaith, *My groaning is not hid from thee:* ſo the Prophet ſayes, *Pſal.* 145. 18, 19. he will fulfill the deſire of them that feare him; he will alſo heare their cry, and will ſaue them: yea, he knowes our thoughts long before. This muſt needs be ſo: — *Doct.* 6.

First, *Becauſe he is gracious and mercifull,* he is a GOD hearing prayers. — *Reaſon.* 1.

Becauſe of the Relations, which in his loue he hath taken vpon himſelfe; to be a *Father:* ſo that when a man ſhall by the ſpirit of adoption, call GOD Father, there is ſuch a deale of eloquence and rhetoricke in this very word (it workes ſo vpon the bowells of God) that he cannot chooſe but heare. Euen as a childe, when he ſpeakes to his Father, and calls him by this name; this word *Father* doth ſo worke vpon him, that he cannot but heare: ſo it is with GOD, when he heares vs call him Father, he cannot but heare vs. — 2

Becauſe of his Nature and loue, which is aboue the loue of an earthly Father: Though a Mother ſhould forget, and not heare her child, yet the Lord will heare vs. — 3 Iſa. 49. 15.

And likewiſe this is his promiſe; *Call vpon me in the day of trouble, and I will heare thee, and thou ſhalt glorifie me.* — 4

Againe, GOD cannot baſely eſteeme of our prayers, becauſe *they are the motions of his owne Spirit.* Oh, but they are broken prayers: It is true; but the Spirit vnderſtands them, and makes interceſſion for vs, with ſighes and groanes that cannot be expreſſed; and none can vnderſtand them but the Spirit. — 5 *Obiect. Sol.* Rom 8.26.

Againe, GOD cannot but heare our prayers, becauſe *they are offered vp in the name of a Mediatour:* they are perfumed with the incenſe and ſacrifice of his Sonne; therefore he cannot but heare them. — 6

Againe, GOD muſt needs heare our prayers, becauſe *they are made according to his will:* when we pray for our ſelues, and for the Church of GOD, it is according to GODS will: ſo then, if we conſider theſe reſpects, GOD cannot but heare our prayers. — 7

But ſome will obiect; *God doth not heare me: I haue prayed a long while, and yet hee hath not giuen me an anſwer.* — *Obiect.*

I anſwer; *God doth alwayes heare, though he ſeemes not to heare;* ſometimes to increaſe our importunity. Chriſt heard the woman of *Canaan* at firſt; but yet to increaſe her importunity, he gaue her the repulſe and denyall, and with the ſame, inward ſtrength to wraſtle with him. — *Anſw.* 1.

Againe, GOD ſeemes not to heare, *becauſe he delights in the muſicke of his Childrens prayers.* Oh how he loues to heare the voice of his children! as a Father to heare the language of his child, though it be none of the beſt: ſo it is ſweet muſick in GODS eares, to heare the prayers of his children. He will haue prayers to be cryes; therefore hee deferres to heare: but *in deferring he doth not deferre, for he increaſeth our* — 8

ſtrength,

ſtrength, (as in *Iaacobs* wraſtling,) that wee might cry after him, wraſtle with him, and offer violence vnto him againe.

3 And ſometimes indeed he will not heare vs; *becauſe* (it may be) *there is ſome ſecret* Achan *in the Campe,* or ſome *Ionah* in the ſhip; ſome ſinne (I meane) in the heart vnrepented of: for in this caſe we may come before GOD, againe and againe, and he not heare vs. This is the reaſon why GOD heares not many Chriſtians; becauſe they haue not made a thorow inquiſition into their owne eſtates, found out their ſinnes, and humbled themſelues for it. Thus we ſee for what reaſons GOD defers to heare our prayers.

Vſe 1. If this be ſo, that GOD doth heare vs; let vs make this vſe, to bee plentifull in prayers, and lay vp a great ſtore of them in the boſome of GOD; for this is that will doe vs the moſt good: he heares euery one in due time, we doe neuer loſe a ſigh, a teare, or any thing that is good (which proceeds from his owne Spirit) but he will anſwer abundantly in his owne time. For he that giues a deſire, prepares our heart to pray, and giues vs a Mediator by whom to offer them vp, will doubtleſſe accept of them in his owne Sonne, and will anſwer them. The time will come, when hee will accept of nothing elſe, and wee ſhall haue no other thing to offer vp: what a comfort will it then be, that we haue in former times, and can now call vpon GOD? The day is comming, when goods will doe vs no good, but prayers will: What a comfort then is it to a Chriſtian, that he hath a GOD to goe to, that heares his prayers? Let all the world ioyne together againſt a Chriſtian, take away all things elſe, and caſt him into a dungeon; yet they cannot take away his GOD from him. What a happineſſe is it to pray? we can neuer be miſerable, ſo long as we haue the ſpirit of prayer: though we were in a dungeon with *Ieremy,* or in the Whales belly with *Ionah*; yea though in Hell, yet there we might haue cauſe of comfort.

Let vs therefore be aſhamed of our barrenneſſe in this duty, and obſerue whether GOD heare our prayers; or elſe how can we be thankfull? there be many that pray, becauſe their conſciences doe force them to ſome deuotion; and therefore they ſlubber ouer a few prayers, that their conſciences may not ſmite them; but they neuer obſerue the iſſue of their prayers, whether GOD heares them or not: whereas GOD is a GOD hearing prayers: and the child of GOD doth eſteeme of nothing, but that which he hath from GOD, as a fruit of prayer: and therefore accordingly he doth returne thankes: GOD will haue his children beg all of him. As ſome Fathers will giue nothing to their children, but they will haue them firſt aske it of them: So GOD will giue vs nothing, but what we pray for. And though he doe exceed, to giue vs more then we aske, yet he lookes that we ſhould returne thankes in ſome meaſure proportionable to the benefit receiued. Therefore let vs obſerue how GOD heares our prayers, that ſo we may be ſutably thankfull: This will ſtrengthen our faith in euill times, when we can thus plead with GOD; Heare Lord, heretofore I came before thee, though weakly, yet with a broken heart, and thou didſt heare me then: thou art ſtill a GOD hearing prayer, therefore Lord looke vpon my eſtate now, and helpe me. Seeing then GOD heares our prayers, let vs thinke of this glorious priuiledge; that we haue liberty to goe to the throne of Grace, in all our wants: the whole world is not worth this one priuiledge: we cannot command the Princes eare at all times: but we haue a GOD alwayes to goe to, that will heare vs: what a wretched folly is it therefore of thoſe, that by their ſinnes bring themſelues into ſuch a condition that they cannot haue GOD to heare them?

Queſt. *But how ſhall we make ſuch prayers as God will heare?*

Anſw. I anſwer firſt of all; Would we be in ſuch an eſtate that we may enioy this bleſſed priuiledge, to haue Gods eare ready to heare.

1 Firſt then, heare him. *If we will haue God to heare vs, then let vs heare God; as* Ioſiah *did:* when he heard the word read, his heart melted: for he that turneth away his eares from hearing the Law, euen his prayers ſhall be abominable: ſaith God.

Prou. 28. 9.

And is it not good reaſon, thinke wee, for GOD not to heare vs, when we will not

not heare him? *Prou.* 1.24,25. *&c.* Becauſe I haue called, and you haue refuſed: ſo when you are in miſery, and ſhall out of ſelfe-loue cry to me, to be deliuered, (becauſe you would be in a better eſtate) then I will refuſe to heare you, ſaith the Lord: Therefore let all prophane perſons, that will not heare GOD, know, that though they cry, yet he will not heare them.

Secondly, if we will haue GOD heare our prayers, *they muſt proceed from a broken heart.* Prayers be the ſacrifice of a broken heart: *Ioſiah* had a tender and a broken heart, and therfore GOD could not deſpiſe his prayers. So *Dauid* pleads with GOD, *Pſal.* 51. The ſacrifice of GOD is a broken heart: a contrite ſpirit, O GOD, thou wilt not deſpiſe. So holy *Bernard* ſaith, I haue led a life vnbefitting me; but yet my comfort is, that a broken heart and a contrite ſpirit, Lord thou wilt not deſpiſe: GOD will heare the prayers and teares of broken hearts. 2

Thirdly, to ſtrengthen our prayers, we muſt adde to them the wings of Loue, Faith, Hope, and *earneſtneſſe*; as *Ioſiah* did here: out of loue to his Country, his prayers were ioyned with weeping, and he wreſtled with teares. O the prayers that haue teares with them, cannot goe without a bleſſing. 3

Laſtly, *If we would haue God to heare vs, let vs haue ſuch a reſolution and purpoſe of reformation, as* Ioſiah *had:* for his prayers were ioyned with a purpoſe of reformation, and according to that his purpoſe hee afterwards reformed his eſtate, ſo that there was neuer ſuch a reformation among all the Kings of *Iudah*, as he made. To this purpoſe *Dauid* ſaith, *Pſal.* 66.18. If I regard wickedneſſe in my heart, GOD will not heare my prayer. If we haue but a reſolution to liue in any ſinfull courſe, let vs make as many prayers as we will, GOD will not reſpect them. GOD regarded good *Ioſiah*, becauſe he had no purpoſe to liue in any ſin againſt GOD. 4

If we come with a trayterous minde vnto GOD, with our ſins in our armes, wee muſt looke for no acceptation from him: When a man comes to a King, to put vp a Petition vnto him, and comes with a dagger in his hand to ſtab him, will the King accept of this mans Petition? So, doe we thinke that GOD will heare our prayers, when we bring a dagger in our hand, to ſtab him with our ſins? If we will not leaue ſwearing, lying, pride, couetouſneſſe, and the like; if we haue not couenanted with our owne hearts, but ſtill goe on in ſinne, we ſhall neuer goe away with a bleſſing: *Ioſiah* reformed himſelfe, therefore GOD ſaith, *I haue alſo heard thee*; Thus if our prayers iſſue from a heart rightly affected (as good *Ioſiahs* was,) then we ſhall ſpeed as he did; for GOD did not onely heare his prayer, but ſee how he rewards him with an excellent bleſſing; to be taken home to heauen from the troubles of this life: which we ſhall in the next place ſpeake of.

FINIS.

THE

THE PEACE-GATHERING PRIVILEDGE.

SERM. XI.

2 CHRON. 34. 28.

Behold, I will gather thee to thy Fathers, and thou ſhalt be gathered to thy graue in peace, neither ſhall thine eyes ſee all the euill that I will bring vpon this place and vpon the inhabitants of the ſame: ſo they brought the King word againe.

IT is, for the moſt part, the priuiledge of a Chriſtian, that his laſt dayes are his beſt: and though weeping be in the euening, yet ioy comes in the morning: though he doe beginne in darkneſſe, yet he ends in light. Whereas on the contrary, the wicked beginne in iollity and light; but end in darkneſſe; yea, ſuch a darkneſſe as is *vtter darkneſſe*; by *Peter* called the *blackneſſe of darkneſſe*: the preparations whereunto are, Gods outward iudgements, in this life inflicted vpon the impenitent and rebellious: wherein GOD many times puts a ſenſible, viſible difference betwixt the godly and wicked; as betwixt *Lot* and the *Sodomites*; *Noah* and the *adulterous world*; *Moſes* and the *Iſraelites* with him, from *Korah*, *Dathan*, and his company; the *Egyptians* and the Iſraelites at the *Red ſea*: and in this Text, betwixt this good *King* and his *People*: He muſt not ſee all the euill that GOD was to bring vpon his wicked and rebellious ſubiects. O the happineſſe of holineſſe! which is ſure to ſpeed well in all ſtormes whatſoeuer; becauſe on all the glory there is a defence, as *Iſaiah* ſpeakes. Light is ſowne for the righteous; and whatſoeuer his troubles be, yet his laſt end ſhall be bleſſed. Let me dye (ſaith *Balaam*) the death of the righteous, and let my laſt end be like his: ſuch honour haue all his Saints: ſuch honor had this good King *Ioſiah*; being remoued from hence, that he might not ſee the euill to come: though he was taken from earth, yet it was for his good; that he might be gathered into heauen, and make a royall exchange: *Behold* (ſaith GOD) *I will gather thee to thy fathers, and thou ſhalt be gathered to thy graue in peace: and thy eyes ſhall not ſee all the euill that I will bring vpon this place, and the inhabitants of the ſame, &c.*

Matt. 8. 12. 2 Pet. 2. 17.

Iſa. 4. 5.

Num. 23. 10.

The words containe a promiſe of a reward, and great fauour vnto good King *Ioſiah*; *that he ſhould dye, and be gathered vnto his fathers*: and that which is more (the manner conſidered) that he ſhould *dye in peace*; the ground whereof is ſhewed vnto him: *Becauſe thine eyes ſhall not ſee all the euill that I will bring vpon this place, and vpon the inhabitants of the ſame.* Gods promiſes are of three ſorts. Firſt, ſuch as he made vpon condition of *legall obedience*; Doe this and thou ſhalt liue. Secondly, when we are humbled vpon ſight of our ſins, then he propounds another way, and promiſes, that if we will beleeue in Ieſus Chriſt our ſurety, who hath made ſatisfaction for vs; then we ſhall liue: this is the grand promiſe of all; the promiſe of life euerlaſting, and pardon of ſinne. Thirdly, there are promiſes of incouragement vnto vs, when we are in the ſtate of grace. As a father who meanes to make his ſonne an heyre, doth giue him many promiſes of incouragement: ſo GOD deales with his children, when they are in the couenant of grace.

Diuers ſorts of Promiſes.
1
2
3

There are (I ſay) promiſes of particular reward, to incourage them, as they are ſure of the maine and great reward, (namely) *euerlaſting life*: Therefore *Ioſiah* being an heyre of Heauen, GOD did propound a promiſe of incouragement vnto him, by way of fauour, to ſhew that his good workes were not vnregarded. In generall here,

Doct. 1. Firſt, we may obſerue *Gods gracious dealing with his Children; that he takes notice of euery good thing they doe, and doth reward them for it*; yea, in this life. There is not a ſigh, but GOD heares it: not a teare, but he hath a bottle for it. Moſt men ſpare GOD a labour in this kinde; he promiſeth to wipe away all teares from our eyes, but they will ſhed none: yet the leaſt teare ſhed, and word ſpoken in a good cauſe, goes not without a reward from GOD; not ſo much as a cup of cold water, but he rewards. Now this muſt needs be ſo:

Rev. 21. 4.

Reaſon. Becauſe GOD lookes vpon the good things we doe (being his owne works in vs) as vpon louely obiects, with a loue vnto them: for though *Ioſiah* had ſaid nothing, yet his deepe humiliation it ſelfe, was as it were a prayer, that cryed ſtrongly in the eares of GOD, that he could not but reward it. So that partly becauſe GOD looks vpon vs, as louely obiects, he louing the worke of his owne Spirit; and partly becauſe they cry vnto GOD (as it were) and plucke downe a bleſſing from Heauen, they cannot goe vnrewarded.

Vſe. This, for vſe, is matter of comfort, that GOD will not onely reward vs with heauen, but will alſo recompence euery good thing we doe, euen in this world: yea, ſuch is his bounty, he rewards hypocrites. Becauſe he will not be beholding to them for any good thing they doe, nor haue them die vnrewarded; hee recompenceth them with ſome outward fauours, which is all they deſire. *Ahab* did but act counterfeit humiliation, and he was rewarded for it: ſo the *Scribes* and *Phariſees* did many good things, and had that they looked for: they looked not for heauen, but for the praiſe of men; this they had, as Chriſt tells them; *Verily I ſay vnto you, you haue your reward.* GOD will be beholding to none; but whoſoeuer doe any thing that is good, they ſhall haue ſome reward whether they be good or bad. If the conſcience of a man did iudge well, he might come to GOD with boldneſſe, (not to bragge of good workes, but out of an humble heart) ſaying; Remember me O Lord as I haue dealt with thee. So good *Hezekiah* did; Remember Lord, how I haue walked before thee in truth, &c. When we labour in all our actions to pleaſe GOD, we may with boldneſſe approach to the throne of Grace, and ſay with *Peter*, Remember Lord, thou knoweſt that I loue thee. If there were no other reward but this; that we haue a priuiledge to goe to God, with boldneſſe, (our conſcience not accuſing vs) it were enough. What a ſhame is it then, that we ſhould be ſo barren in good workes, ſeeing our labour ſhall not be vnrewarded of the Lord? Oh then let vs take the counſell of the Apoſtle: *Finally my Brethren, be ye ſtedfaſt and vnmoueable, abounding in the worke of the Lord, knowing that your labour is not in vaine in the Lord.* He hath a reward for euery cup of cold water, for euery teare: euery good deed we do, hath the force

1 King 21. 27. 29.

Matth. 6. 5.

Eſa. 38. 3.

1 Cor. 15. 58.

of

of a prayer, to begge a blessing; yea, our very teares speake loud to GOD, although we say nothing: But to come to particulars.

Behold I will gather thee to thy fathers, &c.

Here wee see this word, *behold* (a word seruing to stirre vp attention) set before the promise; which was formerly, in *Verse* 24. set before a threatning, *Behold I will bring euill vpon this place, &c. Behold is as necessary before promises, as threatnings.* For the soule is ready to behold that which is euill, and by nature is prone to deiection, and to cast downe it selfe, therfore there need be a *Behold*, put before the promise, to raise vp the deiected soule of *Iosiah*, or others, and yet all little enough. Christians should haue two eyes, one to looke vpon the ill, the other vpon the good, and the grace of GOD that is in them, that so they may be thankfull. But they for the most part looke onely vpon the ill that is in them, and so GOD wants his glory, & we our good: becausе we would not looke vpon the good, as well as the euill that is in vs.

Behold I will gather thee to thy Fathers, and thou shalt bee gathered to thy graue in peace.

Marke here the language of *Canaan*; how the Spirit of GOD in common matters doth raise vp the soule to thinke highly of them. *Doct.* 2.

Therefore it is that the holy Ghost sweetens death with a phrase of *gathering*; in stead of saying thou shalt die, he saith, *Thou shalt be gathered.* How many phrases haue we in Scripture, that haue comfort wrapt in them? as there is in this phrase, *Thou shalt be gathered to thy graue in peace.* I will not speake how many wayes peace is taken in Scripture: *Thou shalt die in peace*; that is, thou shalt die *quietly, honourably*, and *peaceably*. And thou shalt not see the misery that I will bring vpon the State and kingdome. Thou shalt be gathered to thy fathers, which is meant to *Abraham, Isaac*, and *Iacob*, and to all the faithfull Patriarkes. What is here meant by a peaceable death.

I will gather thee: It is a very sweet word, and imports vnto vs, *That death is nothing but a gathering; and presupposeth that Gods Children are all scattered in this world among st wicked men,* in a forlorne place, where they are vsed vntowardly as Pilgrims vse to be in a strange land. Therefore we had need be gathered, and it is a comfort to bee gathered: but from whence shall he be gathered, and to whom? he shall bee gathered from a wicked, confused world; and to whom shall he goe? *To his fathers*: his soule shall goe to their soules, his body shall be laid in the graue with theirs: As if he had said; Thou shalt leaue some company, but goe to better; thou shalt leaue a kingly estate, but thou shalt goe to a better Kingdome. *Doct.* 3.

The changes of Gods Children are for the better; death to them is but a gathering: This gathering doth shew the preciousnesse of the thing gathered: for GOD doth not vse to gather things of no value. *Iosiah* was a Pearle worth the gathering; hee was one of high esteeme, very precious: so euery Christian is deerely bought with the blood of Christ, therefore GOD will not suffer him to perish, but will gather him before the euill dayes come. As men vse to gather Iewels, before fire comes into their houses: or as Husbandmen will be sure to gather their Corne, before they will let the beasts come into the field: so saith GOD to him, I will bee sure to gather thee before I bring destruction vpon the Land. We are all by nature lost in *Adam*, and scattered from GOD; therefore we must be gathered againe in Christ; for all gathering that is good, is in him: for he is the Head of all Vnion that is good. We are scattered in the first *Adam*, therefore we must be gathered againe, and vnited to another Head, which is Christ: we were lost by *Adam*, and so haue fallen from that happinesse which we had, therfore we must haue it gathered againe in another head, which is Christ, by whom we must be gathered to it in faith, and to the Church in loue. And this is to be wrought by the Ordinances of GOD, by the meanes of the Ministry, which is appointed vnto that end, to gather vs, as *Matth.* 23. 37. Christ speakes to *Hierusalem*: How often would I haue gathered you together, as a Henne gathereth her Chickens, vnder her wings, but you would not? Christ would haue gathered them vnto himselfe, by his Word. but they would not. *Doct.* 4.

All the gathering of a Christian in this life, is a gathering to Christ by faith, and to the communion of Saints by loue: and the more hee doth grow in grace, the more neere Communion he hath with Christ: Then after this gathering by grace, there comes by death a gathering to Christ in Glory. For the soule goes for euer and euer to bee with the Lord: after this comes a higher degree of gathering at the day of Iudgement; when there shall bee a great meeting of all Saints, and the soule and body shall bee re-vnited together, to remaine for euer with the Lord. Let vs then thinke of this; that whatsoeuer befals vs in the world, we shall be sure to be gathered; for *Death is but a gathering*. For from whence goes *Iosiah*? from a sinfull world, a sinfull state, a wretched people, vnto his fathers, who are all good, nay, to GOD his Father. Wee are all here as *Daniel* in the Lyons den, as Sheepe among Wolues: but at death we shall be gathered to our fathers: It is a gathering to a better place, to heauen; and to better Persons, to fathers; where we shall be for euer praysing the Lord, neuer offending him, louing and pleasing one another. Here Christians displease one another, and cannot be gathered together in loue and affection: but there they shall be gathered in vnity of loue for euer. This is a great comfort, that death is but a gathering to our fathers.

1 Thess. 4. 17.

Vse.

This serues, first of all, to comfort vs in departure of friends; to render their soules vp with comfort into the hands of GOD: we know they are not lost, but sent before vs; wee shall bee gathered to them, they cannot come to vs: therefore why should we grieue? they are gathered in quietnes, & rest to their fathers. This should also make vs render our soules to GOD as into the hands of a faithfull Creator, and Redeemer. From whence go we? from a sinfull world, and place of teares, to a place of happinesse aboue expression. Why should we be afraid of death? it is but *a gathering to our fathers*. What a comfort is it to vs in this world, that we shal go to a place where all is good, where we shall be perfectly renewed, made in the Image of GOD, and shall haue nothing defaced? Let this raise vp our dead and drowsie soules: thus we shall be one day gathered: the wicked shall be gathered together, but a woefull gathering is it; they shall be gathered like a bundle of Tares, to be throwne into hell, there for euer to burne. They are drosse, and chaffe, neuer gathered to Christ by faith, nor to the body of the Church by loue: and therefore they are as drosse and chaffe, which the winde scatters here, and shall for euer be scattered hereafter. They are (as *Caine*) Vagabonds in regard of the life of grace here; & therfore shall be for euer scattered from the life of glory hereafter. They shall bee gathered to those whom they delighted in, and kept company with whilst they were in this world. They loued to keepe company with the wicked here, therefore they shall be gathered to them in hell, hereafter. This is sure, thou shalt liue in heauen, or hell afterwards, with those whom thou liuedst with here. Dost thou liue, onely delighted in euill company now? It is pity thou shouldst bee seuered from them hereafter. If thou be gathered to them in loue and affection here, thou shalt be gathered to them in hell and destruction hereafter. It is a comfortable euidence to those that delight in good company, that they shall be with them in heauen for euer: *Hereby we know we are translated from death to life, because wee loue the brethren*. And on the contrary, those that are brethren in euill here, may read in their owne wicked courses, and conuersation, what will become of them hereafter: they are all Tares, and shall be gathered together in a bundle, and cast into hell fire for euer.

Death what.

Psal. 1. 4.

1 Iohn 3. 14.

And thou shalt be gathered to thy graue in peace.

Here is a Reward; not onely to die, but to die in peace. *Iosiah* goes the way of all flesh: he must dye though he be a King. This statute bindes all: *All are lyable to death. And thou shalt be gathered, or put in thy graue in peace*: this doth declare that he should be buried: the ground whereof is out of *Gen.* 3. 19. *Dust thou art, and to dust thou shalt returne*: from earth we came and to earth we shall returne: The earth we carry, and the earth we tread on shall both meet together. In that God doth here promise it to *Iosiah* as a blessing, we may hence learne; *That Buriall is a comely and ho-*

Doct. 5.

nou-

nourable thing; and that we ought to haue a respect vnto it, partly because the body of a dead Christian is a precious thing; They are Temples of the holy Ghost, members of Christ, & therefore ought to haue the honour of buriall: partly because it shews our loue and affection to the party buried; for it is the last kindnesse wee can doe vnto them. Againe, we ought to haue respect to buriall to shew our hope of the Resurrection; that though the body be cast into the earth, yet it shall rise: though it be sowne in dishonour, yet it shall rise in honour. So wee see, that for these reasons, buriall is honourable; therfore it is said of the *faithfull* in Scripture, that they were buried, to shew how honourable a thing it is: and indeed it is an honor; specially for fathers, to be buried by their friends and Children, and carried by them into their graues: For to be buried like a beast, is a iudgement to wicked men. 1

But what then shall we say to all those that are not thus buried? whose bodies are giuen to be torne by wilde beasts, or burnt to ashes, or flung into riuers, as Antichrist vseth to deale with many Saints. Quest.

I answere, that in this case faith must raise it selfe aboue difficultie: for though it be a fauour, and a blessing of GOD, to haue Christian buriall after wee are dead, yet Christians must be content to goe without this blessing sometimes, when GOD cals them to the contrary: as when we cannot haue it vpon good tearmes, with peace of conscience, or with Gods loue; in this case, a buriall in regard of Gods fauour, is not worth the naming. Therefore let all Christians bee content to put their bodies, life and all, to hazard: not onely to bee willing to want buriall, when wee are dead; but to sacrifice our liues, and whatsoeuer else for GOD; as many Saints haue beene martyred, and their bodies burnt to ashes. Yet GOD will gather together the ashes of the dead bodies of his Children: for, *Right precious in the sight of the Lord, is the death of his Saints.* And is it not better to want this with Gods fauour, then to haue the most honourable buriall in the world on euill tearmes? for what saith the Spirit of GOD? Happy and blessed are they that die in the Lord: not happy are they that die in Pompe, & are buried in State; but happy are they that die in the Lord: Therefore, when we may not haue it, (although it bee a comely thing) yet if we haue GOD and Christ, we haue all that is good. Therefore it is no matter what becomes of our bodies after we are dead: for though we be flung into the Sea, burnt to ashes; yet both Sea, and Earth must giue vp all the dead, as it is *Reuelation* 20.13. Therefore as for our bodies, let vs bee willing that GOD may haue them, who gaue them: and if he will haue vs to sacrifice our liues for him, let vs doe it willingly; 2 3

Answ.

And thou shalt be gathered to thy graue in peace.

How is this? for we reade in the succeeding Chapter, of *Iosiah*, that he died a violent death; he was slaine by the hands of his enemies; is this to die in peace? *Obiect.*

I answere, the next words doe expound it: *Hee dyed in peace, because his eyes should not see the euill that God would bring vpon the Land afterwards*; as if he had said, Thou shalt not see the ruine of Church, and Common-wealth: so though *Iosiah* were slaine by Idolaters; by *Pharaoh* and his Chariots: yet *he died in peace comparatiuely with a worse state of life.* For though he dyed a bloody death by the hands of his enemies; yet he dyed in peace, because he was preuented by death, from seeing that which was worse then death. For GOD may reserue a man in this life to worse miseries then death it selfe. *Sol.*

From hence we learne this instruction: *That death may bee lesse miserable, then the ill which a man may liue to see in this life*: or, *That the miseries of this life may bee such, as that death may be much better then life, and farre rather to be chosen.* We may fall into such miseries whilst we do liue, that we may desire death, *they being greater then it.* The reasō hereof is, because that a sudden death in some respects, is better then a lingring one: one death is better then many deaths; for how many deaths did *Iosiah* escape by this one death? It would haue beene a death to him, if hee had liued to see the ruine of the Common-wealth, the Church of God, and his owne sons carried into *Doct. 6.* *Reason.*

Psal. 116. 15.

into captiuity; to haue ſeene them ſlaine, their eyes plucked out; the Temple of GOD plucked downe, and Idolatry ſet vp. So we ſee that one death is better then many, and a ſudden death ſometimes better then a lingring.

We ought then to be carefull how to auoide a curſed and miſerable eſtate after death: all the care of wicked men is to auoide death; but they may fall into ſuch an eſtate in this life, that they may wiſh death, as an heathen Emperour once did, who complaining, ſaid; *I haue none will doe me ſo much fauour, as to kill me.* All the deſire of Atheiſts, is, that they may liue: thou baſe Atheiſt; thou maiſt fall into ſuch an eſtate, as is worſe then death: and if that be ſo terrible, what will that eſtate be after death? An Atheiſt in this life deſires life, Oh that I might not die! but in hell thou wilt deſire, Oh that I might die! the time will come that thou ſhalt deſire that, which thou canſt not abide to heare of now. What deſperate folly is it therefore to redeeme life with baſe conditions? not to giue it for the Goſpell, when wee are called to it? In this caſe, that baſe life which we ſo ſtand vpon, will coſt vs the loſſe of our ſoule for euer in hell, when we ſhall deſire to die.

Doct. 6. Pſalme. *Behold, I will gather thee to thy fathers, and thou ſhalt be put in thy graue in peace:* The Lord ſaith, *he will gather:* ſo we ſee, *our times are in Gods hand*; as *Dauid* ſaith, *My time is in thy hand.* Our times of comming into the world, continuing in it, and going out of it, are in Gods hand: therefore he ſaith, Thou ſhalt be put in thy graue in peace; GOD hath power of death. Our going and comming is from GOD, he is the Lord of life and death.

Vſe 1. *This is a comfort vnto vs, while wee liue in this world;* that whilſt wee liue, wee are not in our owne hands, we ſhall not dye in our owne time: neither is it in our enemies hands, but in Gods hand: hee hath appointed a certaine time of our being here in this world. This ſhould tie vs to obedience, and to die in Hope and Faith; Becauſe when we die, we are but gathered to our fathers, to better company and place then we leaue behind vs.

2 Againe, we ſee here, *That men may out liue their owne happineſſe:* that at laſt, life may be a Iudgement vnto them; becauſe they may ſee that which is worſe then death. How many Parents liue to ſee the ruine of their owne families? the vndoing of their Children, by their owne miſcariage? we ſee GOD takes away *Ioſiah*, becauſe he will not haue him liue (as it were) beyond his happineſſe. Wee ſee how tenderly affected GOD is for the good of his Children: he pities them when they are in miſerie, knows what they are able to beare, and will lay no more vpon them, then he giues them ſtrength to endure. GOD knew that *Ioſiah* was tender hearted, and melted at the very threatnings: which if hee could not endure to heare againſt his Countrey; could he euer haue endured to haue ſeene the miſeries vpon his people, and countrey? ſurely no: therefore GOD will rather gather him to his fathers.

Note. Now this is a wonderfull comfort, that many times GOD will not let vs ſee too great matter of griefe: Let vs then imitate GOD, and deale ſo one with another, as GOD deales with vs; the husband with the wife, and the wife with the husband and the like. Let vs not acquaint them with ſuch things as may make them more grieue then is fitting, or they are able to beare: GOD would not haue *Ioſiah* to ſee the miſery he brought vpon his countrey, becauſe he knew that he was tenderly diſpoſed; that a little griefe would ſoone ouercome him: ſo let vs beware of cauſing any to grieue, or to let them know things which they are not able to beare.

Againe, ſeeing this is a griefe to a kinde and louing father, yea worſe then death, to ſee the ruine of his Childe; this ſhould teach all thoſe that are young, to take care that they giue no occaſion of offence to thoſe that are ouer them, for to grieue; which will be worſe then death vnto them. It would haue beene worſe then a death to *Ioſiah* to haue ſeene the ruine of his Children: ſo for thoſe children which haue beene cheriſhed by their parents in their nonnage; it will bee worſe then death, to them in their age to ſee their Children lewd, and come to ruine, whereby they bring ſo much the ſooner, the gray head of their father to the graue in ſorrow. Theſe

offend

offend againſt the ſixth Commandement, which ſaith, *Thou ſhalt not kill.* Let vs then rather reuiue and comfort the heart of thoſe that haue beene good vnto vs, and not kill them, or doe that which is worſe then death vnto them.

Neither ſhall thy eyes ſee the miſery, I will bring vpon this people.

Here we learne againe, *That it is the ſight of miſery which workes the deepeſt impreſſion.* It is not the hearing of a thing, but the ſight of it, which affecteth moſt deeply; As in the *Sacrament*, the ſeeing of the bread broken, and the wine poured out, works a deepe impreſſion: and becauſe GOD knew *Ioſiahs* heart would breake at the ſight of the miſery, therefore he tels him; *thine eyes ſhall not ſee the euill that I will bring vpon this place.* The ſight is a moſt working ſenſe, to make the deepeſt impreſſion vpon the ſoule: what ſhall be our great ioy and happineſſe in heauen, but that we ſhall ſee GOD for euermore? ſight is a bleſſing vpon earth; both the eyes of the body wherewith we ſee; and the eyes of the ſoule, that is, *Faith*, which makes vs ſee GOD a farre of, till in heauen we ſhall ſee him face to face: ſo that ſight makes vs both happy and miſerable. *Doct. 7.*

How wretched then, is the eſtate of them, that ſhall ſee themſelues (with their owne wicked eyes) ſent to hell, with the creature they delighted in; that which the eyes ſees, the heart feeles. There are many Atheiſts whoſe whole care is, to preſerue life: they would liue, although they liue the life of a Dogge: but the time will come, that thou wilt more earneſtly deſire death, then life: thy eye ſhall ſee, and thy body feele, and thy conſcience too that which is worſe then a thouſand deaths; thou ſhalt then die a liuing death. The worme of thy conſcience ſhall gnaw thee for euer, and ſhalt ſee and feele the tormenting fire which ſhall neuer be quenched. That which the wicked nouriſh now to follow their humor, neuer caring to pleaſe GOD, the day will be when they ſhall deſire to auoid it; and that which they labour to auoid moſt now, the time will come when they ſhall moſt deſire it: Death is the King of feares; it is terrible: but then looke beyond death what is behind that? thou ſhalt ſee at the heeles of it, hell and eternall damnation. *Vſe 1.*

This ſhould teach vs alſo how to vnderſtand the promiſe of long life: It is a promiſe, and a fauour of GOD, to be deſired; It is a prayer with condition; if GOD ſee it good: elſe GOD may giue vs long life, to ſee and feele a world of miſery. Therefore ſuch promiſes are to be deſired conditionally, if GOD ſee it good for vs. *Vſe 2.*

Againe the holy Ghoſt ſaith here (*Thy eyes ſhall not ſee the euill I will bring vpon this place.*) Hence we learne, *That, thoſe which be dead in the Lord, are freed from ſeeing of any euill or miſery*: the godly ſhall ſee no miſery after death. If this be ſo, then they doe not goe into Purgatory after death, as the Papiſts hold. The holy Ghoſt ſaith, *Ioſiah* is taken away, from ſeeing any euill to come: then ſure they doe not fall into ſuch miſery after death, wch is worſe then death. True ſay the Papiſts, ſuch, but only ſuch excellent men as *Ioſiah* doe goe to heauen immediately: I, but the holy Ghoſt ſaith by *Iſaiah*, 57. 1. that the righteous are taken away from the euill to come. It is ſpoken of the whole generation of righteous men; therefore, it is a ſottiſh thing, for them to hold, that any of them ſhall ſee Purgatory; when GOD ſaith, the righteous are taken away, from ſeeing any euill to come. *Doct. 8.* *Obiect. Sat.*

And as it is againſt them in this; ſo here is another concluſion againſt Popery, that takes away their inuocation of Saints: for, *the righteous goe to heauen, and cannot ſee or know our wants, and miſeries*: yea they are taken away, becauſe they ſhould not ſee the miſerable eſtate that befalls their poſterity; then if they do not know our wants, how can they heare and helpe vs, when we pray? ſeeing it is a part of their happines, not to vnderſtand our miſeries: for if *Ioſiah* from heauen could haue ſeene the deſolation and miſery that befell his Country afterwards, it would haue wrought vpon him: but *Ioſiah* was taken away, that he ſhould not ſee it. Therefore why ſhould men ſpend that bleſſed incenſe and ſacrifice of prayer, vnto thoſe that cannot heare? but put caſe, they could heare ſome; yet can they heare all that pray vnto them? *A finite creature, hath but a finite act, and limited power.* How can one Saint giue a diſtinct anſwer *Doct. 9.*

answer and helpe to (perhaps) a thousand prayers? as the Virgin *Mary* hath many thousand prayers offered her; how can she distinctly know, and giue a distinct answer to euerie prayer?

Thou shalt be put in thy graue in peace, neither shall thy eyes see all the euill, that I will bring vpon this place. Let vs learne here a mystery of diuine prouidence in his death; for there is a mystery of prouidence, not onely in great matters; as *Election* and *Predestination*: but in ordering of the common things of the world. How many excellent mysteries haue a collection here being wrapt together in this death of *Iosiah*? As first, it is said, that he dyed in peace; whereas he dyed a violent death, and was slaine by the hands of his enemies: *his death was both a mercy and a correction*; a correction for his errour, in being so hasty in going to warre with *Pharaoh* King of *Egypt*: and yet it was a mercy, because it preuented him from seeing the euill to come, and so likewise brought him sooner to Heauen. It is a strange thing to see, how the wisedome of heauen can mingle crosses and fauours, corrections and mercies together: that the same thing should be both a mercy to *Iosiah*; to be taken away; and yet a correction also for his error, in going to fight against *Necho* King of *Egypt*, as we see 2 *Chron.* 35. 23. We may haue mercies and afflictions vpon vs, at the same time, as GOD by the same death corrected *Iosiahs* folly, and rewarded his humility.

First mystery in IOSIAHS death.

Second Mysterie.

Marke here againe another mystery, in the cariage of diuine Prouidence; how *he brings his promises to passe strangely aboue the reach of man*: as here he hauing promised *Iosiah* that he should dye in peace, one would haue thought, that *Iosiah* should haue dyed in pompe and state; no, thou shalt dye in peace, although thou be slaine by the hand of thy enemies; thou shalt come to heauen, although it bee by a strange way. Thus GOD brings his children to heauen, by strange waies, yea, by contrary wayes; *afflictions* and *persecutions*: *Paul* knew he should come to *Rome*, although it were by a strange way, though he suffered shipwracke, and was in great danger, as we may see *Acts* 27. GOD hath strange waies to bring his counsels to passe, which hee doth so strangely, as we may see his owne hand in it.

Third Mestery.

Againe, here we may see another mystery in diuine Prouidence, concerning the death of *Iosiah*; in that he was taken away being a yong man, but 39. yeares old, who was the flower of his Kingdome, and one vpon whom the flourishing estate of such a Kingdome did depend: Now for such a gracious Prince, to be taken away in such a time, and at such an age, when he might haue done much good; A man would hardly beleeue this mystery in diuine Prouidence; but *our times are in Gods hand, his time is better then ours*: and therefore he seeing the sinnes of the people, to be so great, that he could not beare with them longer, (for it was the sinnes of the people, that depriued them of *Iosiah*) It was the King of *Egypt*, who was the cause of his death, but the sinnes of the Land, those caused GOD to make this way, to take away their gracious King.

Vse.

Here we may admire the wisedome of GOD, who doth not giue an account vnto vs of his doings, why he suffers some to liue, and takes away others: why he suffers the wicked to liue, and takes away his owne, we can giue little reason for it, because it is a mystery, but GOD best knoweth the time when to reape his own corne.

Neither shall thy eyes see all the euill, I will bring vpon this place, and vpon the Inhabitants of the Land.

Doct. 10.

Here the holy Ghost doth insinuate vnto vs, that whilst *Iosiah* was aliue, GOD would not bring this Iudgement vpon the Land, but after his death, then it should come vpon thē: so here we learne this cōfortable point of instruction, That, *the liues of Gods children, doe keepe backe iudgement and euill, from the place where they liue; and their death is a forerunner of iudgement*: their life keepes backe ill, and their death pluckes downe ill. While thou art aliue, I will bring no euill vpon this place, but when thou art gone, then I will bring it downe, saith GOD. The reasons of this are:

Reason 1.

Because, *gracious men doe make the times and the places good where they liue*: It is a

world

world of good that is done by their example and helpe: while they liue the times are the better for them.

And againe, *they keepe backe ill, because gracious men doe bind God by their prayers:* they force (as it were) a neceſſity vpon GOD, that he muſt let the world alone, they bind his hands, that hee will doe nothing while they are in it: as to *Lot* in *Sodom, I can doe nothing while thou art gone, ſaith the Angel.* They ſtand in the gap, and keepe GOD from pouring downe the vialls of his wrath: but when they are gone, there is nothing to hinder or ſtop the current of diuine Iuſtice; but that it muſt needs haue his courſe. As when men haue gathered their corne into their Barnes, then let their beaſts, or whatſoeuer elſe go into the field, they care not; and as when the Iewels are taken out of a rotten houſe, though the fire then ſeize vpon it, men regard not: So when Gods iewels are gathered to himſelfe, then woe to the wicked world; for then God will breake forth in wrath vpon them: Woe to the old world, when *Noah* goes into the Arke; for then followes a *Flood:* woe to *Sodom*, when *Lot* goes out of it, for then it is ſure to be burnt. *Luther* prayed that GOD would not bring war vpon the people in *Germany* all his time; but when he dyed, the whole land was ouerſpred with war: So before the deſtruction of *Ieruſalem*, GOD did gather the Chriſtians to a little City, called *Pella* neere *Ieruſalem:* then came *Titus* and *Veſpaſian*, and ruinated the City of *Ieruſalem.* So there are many gracious parents that dye, after whoſe death comes ſome miſerable end to their wicked children, but not before. GOD takes away the Parents out of the world, that they might not ſee the ruine of their children. So then we ſee, that it is cleere, that good men keep backe iudgement from the places where they liue. 2

What ſhould we learne from hence? *this ſhould teach vs to make much of ſuch men, as truly feare God;* ſeeing it is for their ſakes, that GOD doth ſpare vs: they cary the bleſſing of GOD with them whereſoeuer they goe: as *Labans* houſe was bleſt for *Iacobs* ſake, and *Potiphers* for *Ioſephs* ſake; ſo the wicked are ſpared and fare the better, for the Saints who liue amongſt them. But what is the common courſe of wicked men? to hate ſuch, with a deadly hatred aboue all others; becauſe their liues and ſpeeches, doe diſcouer the wickedneſſe of theirs, and becauſe they tell them the truth and reproue them. *Vſe 1.* Gen. 19. 22. Gen. 30. 27. Gen. 39. 23.

Therefore it was that *Ahab* could not endure the ſight of *Micaiah* that holy Prophet, who without flattery ſpake down-right truth. So it is now beyond ſeas, and elſewhere; they labour to root out all the good men: but what will they get by it? ſurely it will be a thouſand times worſe with them, then it is: for if they were out, then woe to the Land, &c.

This ſhould alſo teach vs to pray to GOD, to bleſſe thoſe that are good. Is it not good for vs, to vphold thoſe pillars whereby we ſtand? what madneſſe is it for a man to labour to pull downe the Pillar whereby he is holden aliue? as *Samſon* pulling downe the Pillars of the houſe, brought death vpon himſelfe; ſo godly men, (the Pillars of this tottering world, which vphold the places where they liue) being once ſhaken, all the whole ſtate fals. Therefore let vs not be enemies to our owne good, to hate the godly, for it is for their ſakes, the Lord ſhewes mercy to vs, and refraines to poure out his iudgement vpon the wicked world. And when the beſt gathering of all gatherings ſhall come, that the Elect of GOD ſhall be gathered together, then comes the miſery of all miſeries to the wicked. So we ſee, this point is cleere, that the godly, while they are aliue, keepe backe ill, and bring much good: For doth GOD continue the world for wicked men? ſurely no. For what glory and honor hath GOD from ſuch wicked wretches? doe they not ſweare, lie, liue filthily, and abuſe his members? Is it for theſe that GOD doth continue the world? ſurely no: but for the godlies ſake are iudgements deferred, the world is continued. *Vſe 2.*

If this be thus, well may we lament the death of thoſe that are good: for when they are gone, our ſafety is gone, *they are the Chariots and Horſmen of Iſrael;* therefore well may we lament for them: Therefore well might *Ieremy* lament for the death *Vſe 3.*

of

of *Iosiah*, for together with the breath of *Iosiah*, the life of that state breathed out together with him, the flourishing condition of *Ierusalem* dyed and lay buried with him as it were in the same graue. See here againe how GOD correcteth too much resting on the arme of flesh: they blessed themselues vnder *Iosiah*, as if no euill should come neare them, as appeares *Lament*. 4. 20. *The breath of our Nostrils, the Annointed of the Lord was taken in their pits, of whom we said, vnder his shadow we shall liue.* There is no greater wrong to our selues, and to others on whom wee rest so much, then to secure our selues so much on them, as to neglect serious turning to GOD.

Neither shall thy eyes see all the euill I will bring vpon this place.

This is the ground, why he should die in peace; *because he shall not see all the euill I will bring vpon this place.* Here we see, that the iudgment which GOD threatned to bring vpon the Church and Common wealth, is set downe, by this word *euill*; Thine eyes shall not see all the *euill*, I will bring vpon this place. But who sends this euill? It is an euill brought by GOD. Thou shalt not see the euill *I will bring, &c.* It was not GOD that brought it properly, but *Nebuchadnezzar*, who caried his sonnes into captiuity: howsoeuer, GOD had a hand in it: for is there any euill in the City, and GOD hath not done it? saith the Prophet *Amos*. But we must distinguish betweene euill: there is,

Amos 3. 6.

1. *The euill of sinne*, and
2. *The euill of punishment*.

First, for *the euill of sinne*; and this GOD doth not bring: for this is hatefull vnto him. Then, for the *euill of punishment*; which is twofold.

1. Either that which comes immediately from GOD; as *Famine, Pestilence*, or the like: in which punishments we are to deale with GOD alone.

2. Or else, *the euill that comes from God, but by men*, which he vseth as instruments for to punish vs, and this is by Warre, &c.

Now thus *Iosiah* is taken away from this greatest euill wee can suffer in this life; to haue GOD correct vs by the hands of men: for when we haue to deale with GOD, the labour is easier to preuaile with him, as *Dauid* did, 2 *Sam*. 24. 14. But when wee haue to deale with mercilesse men, then we haue to deale with the poysoned malice of men, besides Gods anger. Now the euill that comes from GOD, is chiefly,

The ill which seizeth vpon the soule after death:

Or else, *the euill which seizeth vpon the whole man, both soule and body, both in this, and after this life.*

Thus GOD is said to bring euill; not the euill of sinne, but the euill of punishment.

Doct. 11. Hence we learne, that *The euills which we suffer, they are from the euill of sinne.* It is sinne that makes GOD to bring euill vpon the Creature; If we looke vpward to GOD, there is no euill in the world, for in that consideration, all things are good so farre as he hath a hand in them. Therefore, whatsoeuer the creature suffers, it comes from the meritorious euill, the euill of sinne. It comes from GOD, but through the euill of sinne, prouoking him.

Quest. Sol. *If any man aske, how can God, which is good, bring that which is euill?*

I answer, we must know that *the euill of punishment, is the good of Iustice.* All the euill that he doth, is good, as it comes from him in his Iustice punishing; because it doth good to them that are punished, either to cause them returne, or if they will not, to shew the glory of his Iustice, in condemning them. It is the good of Iustice, and it is not alwayes in GOD onely permitting or suffering, such a thing for to be done, but it is in him as an act, having a hand in it. Therefore GOD saith, *Asshur is the rod of my wrath*: so that in all punishments, GOD hath a hand, whether it be vpon the body, or soule.

Vse. This serues for *direction* vnto vs, *to beginne where we should beginne; in all our afflictions to goe to Heauen, and make our peace with God*, and not goe to secondary causes: for all euill of punishment comes from him. Let vs, if we feare euill, make our peace

with

with God, by Repentance, and new Obedience; and then Hee will over-rule all secondary causes so as to helpe us: Goe not in this case to the Iaylor, or to the Executioner, but goe to the Iudge. Let us make our peace in Heaven first, and then there will be soone a command for our ease. Yea, Christ can command the winde, and sea to be still, the devill himselfe to be quiet, if our peace be made with him.

Therefore let us learne this lesson, and not fret against the Instrument whereby God useth to correct us. *David* had learned thus much when *Shimei* railed upon him: *It is God that hath bid him, therefore let him alone.* So holy *Iob* saith; *It is God that gives, and God that takes away.* Hee doth not onely say, God gives, but, God takes away. O but it was the Chaldeans that tooke it away. I, but it is no matter for that, GOD gave them leave. Therefore let us cary our selves patiently in all troubles, submitting our selves under the mighty hand of God, from whom wee have all evill of punishment.

2 Sam. 16. 11.

Iob. 1. 21.

Objection.

Soll.

Againe, here we have another mystery of Divine providence. For it may be objected; What, will God bring evill upon his owne Church and people? upon the Temple and place, where his Name is called upon, and that by Idolaters? Where is Divine Iustice now?

Answer.

I answer. Hold thy peace, take not the ballance out of Gods hand, hee knowes what is better for us, then we our selves: we must not call God to our barre: for we shall all appeare before his. God useth servants and slaves to correct his sonnes; worse men then his people, to correct his people: it is his course so to doe when they of his owne sinne against him. For evill men many times make evill men good, when they are used as instruments to correct them; as here God useth wicked men to make his children good. So God makes a Rod of *Asshur*, to make his evill children better. He useth slaves to correct his sonnes, because it is too base a service for the Angels, or good men to doe, therefore he useth the devill and his Iustruments to do it. Wherefore let us not call into question Gods providence; for when he will punish his people, he can hisse for a worse people; for *Egypt*, or *Asshur*, or the like; so if he will punish *England*, he can hisse againe for *Danes*, or *Normanes*, to punish his owne people. Let us not boast we are Gods people, and they Idolaters: no God can hisse for a baser people to punish his owne servants. It is the will of God so to dispose, and the will of God is, *Summa Iustitia*, the height of Iustice: God will have it so, let us make our peace with him, and not demand why he doth thus and thus.

Objection.

And so they brought the King word againe.] I will but touch this in a word, and so make an end.

Here we see that the messengers deale faithfully with *Iosiah*: they brought the direct message which the Propheteese bid them, which was good for himselfe, but dolefull for his estate: He was a gratious man, and God gave him gratious servants; For God will give good men faithfull servants, that shal deale faithfully with them. As for the wicked, God will give them such servants, that shall humor them to their owne ruine. If they have a heart not desirous to heare the truth, if they be *Achabs*, they shall have foure hundred false prophets to leade them in a course to their owne ruine. But *Iosiah* had an upright heart desiring to know the truth, therefore GOD gave him a faithfull Propheteese to deale truly with him, and faithfull messengers to bring the true answer.

Doct. 12.

29 *Then the King sent and gathered together all the Elders of Iuda and Ierusalem.*

30 *And the King went up into the house of the Lord, and all the men of Iuda, and the inhabitants of Ierusalem, & the Priests, and the Levites, and all the people great and small, &c.*

Which words shew, what good King *Iosiah* did upon the receit of this message: As soone as ever hee heard it, he did not suffer it to coole upon him: but when his spirit was stirred up, he did as a gratious King should doe, he sent and gathered all the Elders of *Iudah*, and the Inhabitants of *Ierusalem*, both great and small, and they went up to the house of the Lord, and there read in their eares, all the words of the booke of the Covenant, which was found in the house of the Lord.

of *Ioſiah*, for together with the breath of *Ioſiah*, the life of that ſtate breathed out together with him, the flouriſhing condition of *Ieruſalem* dyed and lay buried with him as it were in the ſame graue. See here againe how GOD correcteth too much reſting on the arme of fleſh: they bleſſed themſelues vnder *Ioſiah*, as if no euill ſhould come neare them, as appeares *Lament*. 4. 20. *The breath of our Noſtrils, the Annointed of the Lord was taken in their pits, of whom we ſaid, vnder his ſhadow we ſhall liue.* There is no greater wrong to our ſelues, and to others on whom wee reſt ſo much, then to ſecure our ſelues ſo much on them, as to neglect ſerious turning to GOD.

Neither ſhall thy eyes ſee all the euill I will bring vpon this place.

This is the ground, why he ſhould die in peace; *becauſe he ſhall not ſee all the euill I will bring vpon this place.* Here we ſee, that the iudgment which GOD threatned to bring vpon the Church and Common wealth, is ſet downe, by this word *euill*; Thine eyes ſhall not ſee all the *euill*, I will bring vpon this place. But who ſends this euill? It is an euill brought by GOD. Thou ſhalt not ſee the euill *I will bring, &c.* It was not GOD that brought it properly, but *Nebuchadnezzar*, who caried his ſonnes into captiuity: howſoeuer, GOD had a hand in it: for is there any euill in the City, and GOD hath not done it? ſaith the Prophet *Amos*. But we muſt diſtinguiſh betweene euill: there is,

Amos 3. 6.

§ 1. *The euill of ſinne*, and
§ 2. *The euill of puniſhment*.

Firſt, for *the euill of ſinne*; and this GOD doth not bring: for this is hatefull vnto him. Then, for the *euill of puniſhment*; which is twofold.

1. Either that which comes immediately from GOD; as *Famine, Peſtilence*, or the like: in which puniſhments we are to deale with GOD alone.

2. Or elſe, *the euill that comes from God, but by men*, which he vſeth as inſtruments for to puniſh vs, and this is by Warre, &c.

Now thus *Ioſiah* is taken away from this greateſt euill wee can ſuffer in this life; to haue GOD correct vs by the hands of men: for when we haue to deale with GOD, the labour is eaſier to preuaile with him, as *Dauid* did, 2 *Sam*. 24. 14. But when wee haue to deale with mercileſſe men, then we haue to deale with the poyſoned malice of men, beſides Gods anger. Now the euill that comes from GOD, is chiefly,

The ill which ſeizeth vpon the ſoule after death:

Or elſe, *the euill which ſeizeth vpon the whole man, both ſoule and body, both in this, and after this life.*

Thus GOD is ſaid to bring euill; not the euill of ſinne, but the euill of puniſhment.

Doct. 11. Hence we learne, that *The euills which we ſuffer, they are from the euill of ſinne.* It is ſinne that makes GOD to bring euill vpon the Creature; If we looke vpward to GOD, there is no euill in the world, for in that conſideration, all things are good ſo farre as he hath a hand in them. Therefore, whatſoeuer the creature ſuffers, it comes from the meritorious euill, the euill of ſinne. It comes from GOD, but through the euill of ſinne, prouoking him.

Queſt. Sol. *If any man aske, how can God, which is good, bring that which is euill?*

I anſwer, we muſt know that *the euill of puniſhment, is the good of Iuſtice.* All the euill that he doth, is good, as it comes from him in his Iuſtice puniſhing; becauſe it doth good to them that are puniſhed, either to cauſe them returne, or if they will not, to ſhew the glory of his Iuſtice, in condemning them. It is the good of Iuſtice, and it is not alwayes in GOD onely permitting or ſuffering, ſuch a thing for to be done; but it is in him as an act, hauing a hand in it. Therefore GOD ſaith, *Aſſhur is the rod of my wrath*: ſo that in all puniſhments, GOD hath a hand, whether it be vpon the body, or ſoule.

Vſe. This ſerues for *direction* vnto vs, *to beginne where we ſhould beginne; in all our afflictions to goe to Heauen, and make our peace with God*, and not goe to ſecondary cauſes: for all euill of puniſhment comes from him. Let vs, if we feare euill, make our peace

with

with God, by Repentance, and new Obedience; and then Hee will over-rule all secondary causes so as to helpe us: Goe not in this case to the Iaylor, or to the Executioner, but goe to the Iudge. Let us make our peace in Heaven first, and then there will be soone a command for our ease: Yea, Christ can command the winde, and sea to be still, the devill himselfe to be quiet, if our peace be made with him.

Therefore let us learne this lesson, and not fret against the Instrument whereby God useth to correct us. *David* had learned thus much when *Shimei* railed upon him: *It is God that hath bid him, therefore let him alone.* So holy *Iob* saith; *It is God that gives, and God that takes away.* Hee doth not onely say, God gives, but, God takes away. O but it was the Chaldeans that tooke it away. I, but it is no matter for that, GOD gave them leave. Therefore let us cary our selves patiently in all troubles, submitting our selves under the mighty hand of God, from whom wee have all evill of punishment.

Againe, here we have another mystery of Divine providence. For it may be objected; What, will God bring evill upon his owne Church and people? upon the Temple and place, where his Name is called upon, and that by Idolaters? Where is Divine Iustice now?

I answer, Hold thy peace, take not the ballance out of Gods hand, hee knowes what is better for us, then we our selves: we must not call God to our barre: for we shall all appeare before his. God useth servants and slaves to correct his sonnes; worse men then his people, to correct his people: it is his course so to doe when they of his owne sinne against him. For evill men many times make evill men good, when they are used as instruments to correct them; as here God useth wicked men to make his children good. So God makes a Rod of *Asshur*, to make his evill children better. He useth slaves to correct his sonnes, because it is too base a service for the Angels, or good men to doe, therefore he useth the devill and his Iustruments to do it. Wherefore let us not call into question Gods providence; for when he will punish his people, he can hisse for a worse people; for *Egypt*, or *Asshur*, or the like; so if he will punish *England*, he can hisse againe for *Danes*, or *Normanes*, to punish his owne people. Let us not boast we are Gods people, and they Idolaters: no God can hisse for a baser people to punish his owne servants. It is the will of God so to dispose, and the will of God is, *Summa Iustitia*, the height of Iustice: God will have it so, let us make our peace with him, and not demand why he doth thus and thus.

And so they brought the King word againe.] I will but touch this in a word, and so make an end.

Here we see that the messengers deale faithfully with *Iosiah*: they brought the direct message which the Propheteese bid them, which was good for himselfe, but dolefull for his estate: He was a gratious man, and God gave him gratious servants; For God will give good men faithfull servants, that shal deale faithfully with them. As for the wicked, God will give them such servants, that shall humor them to their owne ruine. If they have a heart not desirous to heare the truth, if they be *Achabs*, they shall have foure hundred false prophets to leade them in a course to their owne ruine. But *Iosiah* had an upright heart desiring to know the truth, therefore GOD gave him a faithfull Propheteese to deale truly with him, and faithfull messengers to bring the true answer.

Objection.

Soll.

Answer.

Objection.

Doct. 12.

29 *Then the King sent and gathered together all the Elders of Iuda and Ierusalem.*
30 *And the King went up into the house of the Lord, and all the men of Iuda, and the inhabitants of Ierusalem, & the Priests, and the Levites, and all the people great and small, &c.*

Which words shew, what good King *Iosiah* did upon the receit of this message: As soone as ever hee heard it, he did not suffer it to coole upon him: but when his spirit was stirred up, he did as a gratious King should doe, he sent and gathered all the Elders of *Iudah*, and the Inhabitants of *Ierusalem*, both great and small, and they went up to the house of the Lord, and there read in their eares, all the words of the booke of the Covenant, which was found in the house of the Lord.

of *Ioſiah*, for together with the breath of *Ioſiah*, the life of that ſtate breathed out together with him, the flouriſhing condition of *Ieruſalem* dyed and lay buried with him as it were in the ſame graue. See here againe how GOD correcteth too much reſting on the arme of fleſh: they bleſſed themſelues vnder *Ioſiah*, as if no euill ſhould come neare them, as appeares *Lament*. 4. 20. *The breath of our Noſtrils, the Annointed of the Lord was taken in their pits, of whom we ſaid, vnder his ſhadow we ſhall liue.* There is no greater wrong to our ſelues, and to others on whom wee reſt ſo much, then to ſecure our ſelues ſo much on them, as to neglect ſerious turning to GOD.

Neither ſhall thy eyes ſee all the euill I will bring vpon this place.

This is the ground, why he ſhould die in peace; *becauſe he ſhall not ſee all the euill I will bring vpon this place.* Here we ſee, that the iudgment which GOD threatned to bring vpon the Church and Common wealth, is ſet downe, by this word *euill*; Thine eyes ſhall not ſee all the *euill*, I will bring vpon this place. But who ſends this euill? It is an euill brought by GOD. Thou ſhalt not ſee the euill *I will bring, &c.* It was not GOD that brought it properly, but *Nebuchadnezzar*, who caried his ſonnes into captiuity: howſoeuer, GOD had a hand in it: for is there any euill in the City, and GOD hath not done it? ſaith the Prophet *Amos*. But we muſt diſtinguiſh betweene euill: there is,

Amos 3. 6.

1. *The euill of ſinne*, and
2. *The euill of puniſhment*.

Firſt, for *the euill of ſinne*; and this GOD doth not bring: for this is hatefull vnto him. Then, for the *euill of puniſhment*; which is twofold.

1. Either that which comes immediately from GOD; as *Famine, Peſtilence*, or the like: in which puniſhments we are to deale with GOD alone.

2. Or elſe, *the euill that comes from God, but by men*, which he vſeth as inſtruments for to puniſh vs, and this is by Warre, &c.

Now thus *Ioſiah* is taken away from this greateſt euill wee can ſuffer in this life; to haue GOD correct vs by the hands of men: for when we haue to deale with GOD, the labour is eaſier to preuaile with him, as *Dauid* did, 2 *Sam*. 24. 14. But when wee haue to deale with mercileſſe men, then we haue to deale with the poyſoned malice of men, beſides Gods anger. Now the euill that comes from GOD, is chiefly,

The ill which ſeizeth vpon the ſoule after death:

Or elſe, *the euill which ſeizeth vpon the whole man, both ſoule and body, both in this, and after this life.*

Thus GOD is ſaid to bring euill; not the euill of ſinne, but the euill of puniſhment.

Doct. 11. Hence we learne, that *The euills which we ſuffer, they are from the euill of ſinne.* It is ſinne that makes GOD to bring euill vpon the Creature; If we looke vpward to GOD, there is no euill in the world, for in that conſideration, all things are good ſo farre as he hath a hand in them. Therefore, whatſoeuer the creature ſuffers, it comes from the meritorious euill, the euill of ſinne. It comes from GOD, but through the euill of ſinne, prouoking him.

Queſt. Sol. *If any man aske, how can God, which is good, bring that which is euill?*

I anſwer, we muſt know that *the euill of puniſhment, is the good of Iuſtice.* All the euill that he doth, is good, as it comes from him in his Iuſtice puniſhing; becauſe it doth good to them that are puniſhed, either to cauſe them returne, or if they will not, to ſhew the glory of his Iuſtice, in condemning them. It is the good of Iuſtice, and it is not alwayes in GOD onely permitting or ſuffering, ſuch a thing for to be done; but it is in him as an act, hauing a hand in it. Therefore GOD ſaith, *Aſſhur is the rod of my wrath*: ſo that in all puniſhments, GOD hath a hand, whether it be vpon the body, or ſoule.

Vſe. This ſerues for *direction* vnto vs, *to beginne where we ſhould beginne; in all our afflictions to goe to Heauen, and make our peace with God*; and not goe to ſecondary cauſes: for all euill of puniſhment comes from him. Let vs, if we feare euill, make our peace

with

with God, by Repentance, and new Obedience; and then Hee will over-rule all secondary causes so as to helpe us: Goe not in this case to the Iaylor, or to the Executioner, but goe to the Iudge. Let us make our peace in Heaven first, and then there will be soone a command for our ease. Yea, Christ can command the winde, and sea to be still, the devill himselfe to be quiet, if our peace be made with him.

Therefore let us learne this lesson, and not fret against the Instrument whereby God useth to correct us. *David* had learned thus much when *Shimei* railed upon him: *It is God that hath bid him, therefore let him alone.* So holy *Iob* saith; *It is God that gives, and God that takes away.* Hee doth not onely say, God gives, but, God takes away. O but it was the Chaldeans that tooke it away. I, but it is no matter for that, GOD gave them leave. Therefore let us cary our selves patiently in all troubles, submitting our selves under the mighty hand of God, from whom wee have all evill of punishment.

2 Sam. 16. 11.

Iob. 1. 21.

Objection.

Soll.

Againe, here we have another mystery of Divine providence. For it may be objected; What, will God bring evill upon his owne Church and people? upon the Temple and place, where his Name is called upon, and that by Idolaters? Where is Divine Iustice now?

Answer.

I answer. Hold thy peace, take not the ballance out of Gods hand, hee knowes what is better for us, then we our selves: we must not call God to our barre: for we shall all appeare before his. God useth servants and slaves to correct his sonnes; worse men then his people, to correct his people: it is his course so to doe when they of his owne sinne against him. For evill men many times make evill men good, when they are used as instruments to correct them; as here God useth wicked men to make his children good. So God makes a Rod of *Ashur*, to make his evill children better. He useth slaves to correct his sonnes, because it is too base a service for the Angels, or good men to doe, therefore he useth the devill and his Instruments to do it. Wherefore let us not call into question Gods providence; for when he will punish his people, he can hisse for a worse people; for *Egypt*, or *Ashur*, or the like; so if he will punish *England*, he can hisse againe for *Danes*, or *Normanes*, to punish his owne people. Let us not boast we are Gods people, and they Idolaters: no God can hisse for a baser people to punish his owne servants. It is the will of God so to dispose, and the will of God is, *Summa Iustitia*, the height of Iustice: God will have it so, let us make our peace with him, and not demand why he doth thus and thus.

Objection.

And so they brought the King word againe.] I will but touch this in a word, and so make an end.

Here we see that the messengers deale faithfully with *Iosiah*: they brought the direct message which the Propheteſſe bid them, which was good for himselfe, but dolefull for his estate: He was a gratious man, and God gave him gratious servants; For God will give good men faithfull servants, that shal deale faithfully with them. As for the wicked, God will give them such servants, that shall humor them to their owne ruine. If they have a heart not desirous to heare the truth, if they be *Achabs*, they shall have foure hundred false prophets to leade them in a course to their owne ruine. But *Iosiah* had an upright heart desiring to know the truth, therefore GOD gave him a faithfull Propheteſſe to deale truly with him, and faithfull messengers to bring the true answer.

Deut. 12.

29 *Then the King sent and gathered together all the Elders of Iuda and Ierusalem.*

30 *And the King went up into the house of the Lord, and all the men of Iuda, and the inhabitants of Ierusalem, & the Priests, and the Levites, and all the people great and small, &c.*

Which words shew, what good King *Iosiah* did upon the receit of this message: As soone as ever hee heard it, he did not suffer it to coole upon him: but when his spirit was stirred up, he did as a gratious King should doe, he sent and gathered all the Elders of *Iudah*, and the Inhabitants of *Ierusalem*, both great and small, and they went up to the house of the Lord, and there read in their eares, all the words of the booke of the Covenant, which was found in the house of the Lord.

1 Here first we see, that *Iosiah* gathered as it were a Parliament and a Councill: as also, in both *Iosiah* and the people, we may behold an excellent and sweet harmonie of State, when all, both King and Priests, Levites and People, did meet amiably together. This was an excellent time, when there was such an harmony between King and People, that he no sooner commands, but they obeyed him.

Doct. 13. But more particularly we learne; that, *The care of the Common-wealth, and of the Church, is a dutie belonging to the King:* That the Reformation both of Church, and Common-wealth, belongs unto the Prince. There is a generation which thinke that the King must onely take care for the Common-wealth; but they have also power to looke to Religion. We see *Iosiah* doth it, he is the keeper of both. *Iosiah* hath a care of Religion, and it doth become his place: he is a head, and it is befitting his Relation: he is a father, not onely to looke to the temporall State, but to the Church.

The *Donatists* in *Augustines* time, did aske, what had the Emperour to doe with the Church? But it was answered, That the Emperour could not rule the Common-wealth, except he governed the Church: for the Church is a Common-wealth. So that we see, as a chiefe right, the ordering of the matters of religion, belongs to the care of the Prince. But there are two things in Religion: First, intrinsecall within the Church, as to Preach, Administer the Sacraments, and Ordaine Ministers; these he ought not to doe: but for those things that are without it, those belong unto him. If any of those that are placed in Church or Common-wealth, doe not their dutie, it is fitting for him to correct: he ought to set all agoing without, and to reforme abuses, but not to meddle with the things within the Church aforesaid, as to execute the same, but to over-see and governe their execution, and those persons whose proper office it is to execute them.

This observe against the usurpation of the Pope, and see the supremacy of King *Iosiah*, that he is supreme over all, not only over temporall persons, but over Euangelicall persons; for there was an *High Priest* at that time, and the Levites, but none were above King *Iosiah*.

Object. *I, but this was under the Law, say the Papists.*

Answ. I answer, that this is a rule in Divinitie; that *The Gospell doth not take away, or dissolve the Law of Nature, and Reason:* therefore if the Supremacie belonged to the Prince then, surely now much more. Therefore saith one, *Wee give respect to the Emperour, as next to God:* to God in the first place, and then to the Emperour. The Ministers have power over the Prince, for to direct him, and give him counsell, but yet they are not above him. A Physitian doth give directions for his Patient, is he therefore above him? so a builder giveth direction for the building of the Kings house: is this any supremacie? so the Minister may give direction and counsell to the Prince: but hath he therefore any superioritie above the Prince? surely no.

2 In the second place, here we see, who it is, that called this Parliament. It was King *Iosiah*, he was the first mover in calling of this Councill, for he was the head: and had it not beene a strange thing to have seene the foot move before the head? The head must first give direction, before any of the members can move. Therefore it is onely in the Authoritie of the King, to gather a Councill; and none must gather a publike Assembly without Authoritie from the King.

The calling of Assemblies belongs to the Prince. If it be a Generall Councill, then it must be by the Emperour: if it be a Nationall Councill, then by the King or Prince of that Nation: if Provinciall, then first from the King or Princes, as first movers of it, and so to others. As the Heavens, and these celestiall bodies over the Earth first move, and then all other afterward: so Kings ought first to move, and then all to follow.

Vse. 1. If this be so, we see how the Pope wrongfully takes this right of calling Councils to himselfe, which properly belongs to the Emperour: for we know that for a thousand yeares after Christ the Emperour called Councils if any were: but of late yeares the Pope incroaching upon the Emperour, hath usurped this right of calling them:

when

when as you see no Assemblies ought to be gathered without the Authoritie of the Prince.

Though Fasting be an excellent thing, yet publique Fasting must not be without the consent of the King. Let Christians have as much private Fasting as they will, thereby to humble themselves, but publique Fasts must not be without the consent of the King: for *Great matters are to be done by great motions*. Here is a great matter of gathering a Councill, therefore the head and body, and all joyne together. As it is when the body is to doe some great thing, all the members of the body stirre together to doe it: so it is with the Common-wealth; when great matters are in hand, all must be joyned together, as here *King*, *Priests*, *Levites*, and *all the People* both great and small, joyned together for to prevent the judgement threatned.

But what must we doe if things be amisse? I answer. Take the right course, that is, goe to God by prayer, and intreat him who hath the hearts of Kings in his hands, to incline and stirre up the hearts of Princes, for to reforme abuses. Well, but what did the King doe, when he had gathered all the Elders and Inhabitants of *Iudah* and *Ierusalem* into the house of the Lord? They went up thither to fast, and pray, and reade the Booke of the Law, &c.

Reformation makes all outward things fall into a good rule, but they are to be called onely by the Authoritie of the Prince, and when a fit time and occasion requires.

The Papists brag much of the *Councill of Trent*: but if ever there was a Conspiracie against Christ, it was in that Councill: for the parties that had most offended, and were most accused, and should have beene judged, were the Iudges: and the holy Ghost, which should have beene in the Councill, who should have beene their Iudge, him they excluded, and received a foule Spirit of Antichrist sent unto them, in a Capcase from Rome, whence they had all their Counsell. Was not this a goodly Councill?

Againe, in that *Iosiah* gathered a Councill in a time of publike disorder and publike danger, here we learne, that, *It is not onely lawfull, but many times necessary to gather Assemblies and Councils*, for Reformation of abuses both in Church and Common-wealth, which otherwise cannot be abolished. So Councils are good to make Canons, Rules, and to prevent Heresie; yea much good may be done by gathering of them, if they meet to a good end, for the good of the Church, & the glory of God, for God who is willing and able to performe the good, will be strongly amongst them. For if Christ by his spirit hath promised to be in that Assembly, where two or three are gathered together upon good grounds, and to good ends; how much more will he be, when two or three hundreds are so gathered together? But this must be done by the consent of Authoritie, otherwise it would be an impeachment to Government. So we see that gathering of a Councill is both lawfull and necessary.

FINIS.

THE WITNES OF SALVATION:

OR,

GODS SPIRIT WITNESSING WITH OVR SPIRITS, THAT WEE ARE THE CHILDREN OF GOD.

In One SERMON.

Wherein is shewed,

What the spirit of Bondage is.
Why God suffers his Children to be terrified therewith.
The paralleling of the Witnesses in Heaven and Earth.
What the witnesse of our spirit is.
How to discerne of it.
The order of the Witnesses.
What the witnesse of Gods Spirit is: and,
How to discerne the truth thereof.

VPRIGHTNES HATH BOLDNES.

IOB 27. 5.

God forbid that I should justifie you: till I dye I will not remove my integritie from mee. My righteousnesse I hold fast, and will not let it goe: my heart shall not reprove me as long as I live.

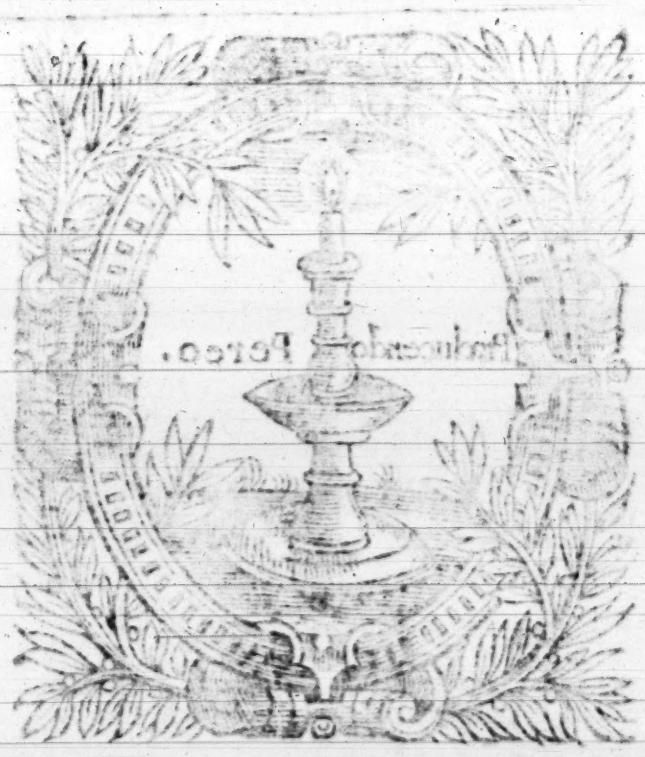
LONDON,
Printed in the yeare 1629.

THE WITNESS OF SALVATION:

OR,

GODS SPIRIT WITNESSING WITH OUR SPIRITS THAT WE ARE THE CHILDREN OF GOD.

In Sermons.



LONDON,
Printed in the yeare 1629.

THE WITNESSE OF SALVATION.

SERM. XII.

ROM. 8. 15. 16.

15 *For yee have not received the ſpirit of Bondage againe to feare: but yee have received the ſpirit of Adoption, whereby we cry Abba, Father.*

16 *The Spirit it ſelfe beareth witneſſe with our ſpirit, that we are the children of God.*

HE Apoſtle in this Epiſtle ſets downe a Platforme of Chriſtian Doctrine, whereupon all perſons and Chriſtian Churches might ſafely build themſelves, ſhewing therein a ſure way how thoſe might come unto the Lord Ieſus, who are to obtaine ſalvation by him: which he delivereth in three heads.

1 *Firſt ſhewing how God will convince the world of ſinne.*

2 *He diſcovereth unto them, what that righteouſnes is, which without themſelves is imputed unto them.*

3 *He ſetteth forth that righteouſneſſe inherent, and created in us by Sanctification of the Spirit, with the effects thereof, and motions that help us thereunto.*

Anſwering that threefold worke of the Spirit, *Iohn* 16. where Chriſt promiſeth That when the Comforter commeth, he ſhall reprove the world

1 *Of Sinne.*

2 *Of Righteouſneſſe.*

3 *Of Iudgment.*

Firſt, he ſhewes, the Comforter ſhall worke a conviction of ſinne, leaving a man as vile, emptie, and naked as may be. Not a bare confeſſion of ſinne onely, which a man may have, and yet goe to hell; but ſuch a conviction which ſtops a mans mouth that he hath not a word to ſpeake, but ſees a ſincke of ſinne and abomination in himſelfe,

selfe, such as the Apostle had, *Rom.* 7. 18. *For I know that in me, that is, in my flesh, dwelleth no good thing, &c.* To attaine unto this sight and measure of humiliation, there must be a worke of the Spirit.

First therefore the Apostle beginnes with the Gentiles in the first Chapter, who fayling grossely in the duties of the first Table, GOD had given also over to erre in the breach of all the duties of the second. Then the second Chapter, and most part of the third are spent on the *Iewes*; they bragged of many excellent priviledges they had above the *Gentiles*, as to have the Law, Circumcision, to bee teachers of others, to have God amongst them, and therefore despised the *Gentiles*. The Apostle reproves them, shewing, that in condemning the *Gentiles*, they condemned themselves, they having a greater light of knowledge then they, which should have led them unto the true, and sincere practice of what they were instructed in: Then hee goes on, and shewes naturally all to bee out of the way, the 14. *v. of the third Chapter*, and so concludes them to bee under sinne, that every mouth may be stopt, and all the world found guiltie before God. This is an end of the first part.

Now this being done, in the latter end of the *third Chapter* hee goes on and proceedes to that second worke of the Comforter, to convince the world of *Righteousnesse*: But upon what ground? *Because I goe to my Father*, and ye see me no more, that is, hee shall assure the Conscience, that there is now a righteousnesse of better things purchased for us; That Christ is wounded, condemned, and arraigned for us, that hee was imprisoned, but now he is free, who was our suerty: yea and that he is not freed as one escaped, who hath broken prison, and runne away, for then hee could not have stayed in heaven, no more then *Adam* in *Paradise* after his fall. But now that Christ remaines in heaven perfectly and for ever cointhronized with his Father, this is a sure ground to us, that the debt is paid, and everlasting peace, and righteousnesse is brought in for our Salvation.

This the Apostle enlargeth, and shewes this to bee that righteousnesse onely which *Adam* had, and which all we must trust unto, unto the fixt Chapter: then the Apostle goes on unto the third point, and comes unto the convincing of the world of *Iudgement*, and *Righteousnesse* in the eight Chapter, which are two words signifying one thing, but because he had named righteousnesse before, which was that righteousnesse without a man in Christ Iesus in *Iustification*, he calles the third *Iudgement*, which is that Integritie inherent, bred, and created in us, as wee may see in that place of *Isaiah*. 42.3. It is said of Christ *A bruised Reed shall he not breake, and the smoaking Flax shall he not quench, till hee bring forth judgement unto victory*, he shewes *judgement* there to be a beginning of righteousnesse in *Sanctification*, even such a one as can never be extinguished: so *Iob*. 27.2. the word is taken, where hee expostulates the matter; *As the Lord liveth, who hath taken away my judgement from me, all the while my breath is in me, and the Spirit of God in my nostrills, my lips shall not speake wickednesse, nor my tongue deceit. God forbid, that I should justifie you; till I dye I will not remove my integrity from mee, my righteousnesse I hold fast I will not let it goe.* Here you see by Iudgement is meant Integrity, and that righteousnesse which is created and inherent in us, so that the ground of that place of *Isaiah* is, That God will never give over to advance and make effectuall all that weake righteousnesse, and sanctification begun in us, until it shall prevaile against, and master all our sinnes, and corruptions, making it in some, *a victorious sanctification; and the ground thereof is, For the Prince of this world is judged*, he is like one manacled, whose strength and power is limited, so that now though he be strong, yet he is cast out by a stronger then he, that hee cannot nor shall ever rule, as in times past. This straine of doctrine, the Apostle holds in this Epistle, shewing, that, as that *justification* of righteousnesse by the blood of Christ, is a thing without us, so *sanctification* is righteousnesse inherent and created in us, and is the ground of the witnesse of our spirit, as we shall heare in its owne place. So that the blood of Christ doth two things unto us. 1 *It covers our sinnes in justification.* 2 *And then in sanctification it heales our sinnes and soares*, so that if there

be

be any proud flesh, it eates it out, and then heales the wound. *Therefore (saith he) not under the Law, but under grace.* He that sees the Law to be satisfied by another, and all to bee under grace, he will not much stand on any thing in himselfe for his *Iustification*, but flie unto grace, and be much in thankfulnesse, therefore we are commanded, that sinne have no dominion over us, for we are not under the Law, but under grace. Then he proceedes unto the particulars, and shewes divers things, especially verse 12. of this eight Chapter, he drives unto the point of *Sanctification*; As though hee should say, you are freed from the Law, as it is a judge of life, and death, but yet the Law must be your Counsellour: you are debters of thankefulnesse, seeing whence you are escaped, that ye may not live after the flesh: And then he proceeds to shew them how they should walke, that seeing they have received the Spirit, they should walke after the Spirit; Now that they had received that which should subdue and mortifie the flesh, and the lusts thereof, they should bee no more as dead men, but quick, and lively in operation to live after the Spirit; otherwise, they could not be the sonnes of God, and then he comes unto the words which I have now read, verse. 15. *For ye have not received the spirit of bondage againe to feare; But yee have received the spirit of Adoption, whereby we cry Abba, Father.*

For the Spirit it selfe beareth witnesse with our spirit that we are the sonnes of God.

Here the Apostle shewes the ground of our Vnion, and Communion with Christ, because having his Spirit, we are of necessitie his, as Saint *Iohn* speakes. 1 *Iohn*. 3. 24. And hereby wee know that he abideth in us, by the spirit which he hath given us. What ties and makes one, things farre asunder, but the same spirit of life in both; so that spirit, which is in him a full running over fountaine, dropping downe, and being also infused in us, unites us unto him; Yea, that very spirit communicated to mee in some measure, which is in him in such fulnesse, that spirit doth tye me as fast unto Christ, as any joynt tyes member to member, and so makes Christ dwell in mine heart: As the Apostle to this purpose speakes, *Eph*. 2. 21. 22. *That thus by one spirit, we are built up, and made the Temple of God, and come to be the habitation of God by the spirit.* So that now by this meanes we are inseparably knit, and united unto him. For I pray you what is it, that makes a member to be a member to another, not the neareneese of joyning, or lying one to, or upon another, but the same quickening spirit, and life, which is in both, and which causeth a like motion; for otherwise if the same life were not in the member, it should bee corrupt, dead, and of no use to the other; so that it is the same spirit and life, which is in the things conjoyned, that unites. Yet to explaine this more (as I have often in the like case spoken) Imagine a man were as high as heaven, the same life and spirit being in all parts, what is that now, that can cause his Toe to stirre, there being such a huge distance, betwixt the head and it? Even that selfe same life, which is in the head being in it: No sooner doth the head will the Toe to stirre, but it moves. So is it with us, that very spirit which is in him, being in us, and hee in us, thereby we are united to him, grow in him, and live in him, rejoyce in him, and so are kept and preserved to be glorified with him. He is the *second Adam*, from whom wee received the influence of all good things, shewing downe, and distilling the graces of his spirit upon all his members: That looke, as it was said of *Aaron*, who was a Type of *the second Adam*, and of that holy oyle representing the graces of the spirit: *Which did not onely runne downe his head, and beard, but the skirts of his garments, & all his rich attire about.* So when I see the oyle of the spirit of grace, not onely rest upon the head, but also descend to his heele, and runne upon the members, making me now as one of them in some sort another thing, then I was, or my naturall state made me, by the same spirit, I know I am conveied into Christ, and united unto him. To this purpose, is that which Christ so stands upon *Iohn*. 6. unto the *Iewes*, where speaking of the eating of his flesh, and that bread of life, which came downe from heaven, lest they should mistake him, hee adds, *It is the spirit that quickneth, the flesh profiteth nothing, the words that I speake unto you, they are spirit, and they are life.* So that we see, it is the spirit,

Psal. 133. 2.

Spirit, that gives a being unto the thing, and therefore, the Apostle also proceedes to shew, *As many as are lead by the Spirit of God, they are the sonnes of God:* That looke, as Christ is the true naturall Sonne of God: so we as truly by the conveiance of the same spirit unto us, are his sonnes by Adoption, and so heires of God: this hee beginnes to shew verse 15. That now being in this excellent estate, they were not onely servants or friends (a most high prerogative) but they *were the sonnes of God, having the spirit of Adoption*, whereby they might boldly call God father. In which verse, he opposeth *the spirit of Bondage*, which doth make a man feare againe, *unto the spirit of Adoption*, which frees a man from feares, so as boldly to call God Father.

Rom.8.13.

Now two things may be observed hence: First, *The order that the Spirit of God keepes*, ere it comforts, it shakes, and makes us feare: this the Apostle speakes of *Heb.* 2.14. where he shewes the end of Christs comming was, that, *Because the children were partakers of flesh and blood, he also himselfe likewise tooke part with them, that through death he might destroy him, that had the power of death, that is, the Devill, and deliver them, who through the feare of death, were all their life time subject to bondage.* The first worke then of the Comforter is, to put a man in feare. Further hence is shewed, That untill this Spirit doth worke this feare, a man doth not feare, the heart holds out, the obstinacie is so great; that if Hell gates were open, a man will not yeeld, till then that the spirit worketh it. So Saint *Iohn* speakes, of the Comforter: *That when he comes, he will convince, or reprove the world of sinne*, that is, hee will convince, and shew a man, that hee is but a Bondman, and so he makes us to feare.

Iohn.16.8.

No man must thinke this strange, that God deales with men at first in this harsh manner, as it were to kill them, ere he make them alive; nor bee discouraged, as if God had cast them off for ever, as none of his; For this Bondage, and spirit of feare is a worke of Gods Spirit, and a preparative to the rest: But it is but a common worke, and therefore unlesse more follow it, it can afford us no comfort.

Objection. *Why then doth God suffer his Children to bee terrified, first with this feare.*

Answer. I answer, That in two respects, this of all other is the best, and wisest course to deale with us by the Holy Ghost, or else many would put it off, and never rightly come unto a sense of mercy.

1. *In respect of Gods Glory.*
2. *In regard of our good.*

1. In regard of Gods Iustice.

But now let us see, Why is such a course good in respect of Gods Glory. 1 Because as in the Creation, so in the worke of Redemption, God will have the praise of all his Attributes. In the former there appeared his *Infinit Wisdome, Goodnes, Power, Iustice, Mercy*, and the like, so would he in the greater worke of Redemption have all these appeare in strength, and brightnesse, for in so doing, we honour him. It is honour to acknowledge all these things to be in him in high perfection, where by the contrary it is his dishonor, when wee acknowledge not the excellencie of his infinites Attributes: Yea, I may safely say, the worke of Redemption was the greater, for therein appeared all the treasures of wisedome, & knowledge, and in conveying it unto the Church.

1 For his *Wisedome*, There appeared infinite wisedome in so ordering the matter to finde out such a meanes for the Redemption of mankind, as no created understanding could possibly imagine or thinke of.

2 For his *Mercy*, There could bee no mercy comparable unto this, in not sparing his owne Sonne, the sonne of his love, to spare us, rather then we should perish, who had so grievously transgressed.

3 So there could not bee so much *Iustice* seene in any thing, as in sparing us not to spare his Sonne, in laying as it were his sonnes head upon the blocke, and chopping it off: in renting, and tearing that blessed body, even as the vaile of the Temple was rent (which was a Type of him) so did hee as it were teare him for us, and breake him, when he made his soule an offering for sinne, this was the perfection of Iustice,

and

and thus was he just (as the Apostle speakes) *that he might bee a Iustifier of them, who are of the faith of Iesus*. God would therefore in this great worke, have Iustice, and Mercy to meete and kisse each other; And that for 2 Reasons.

for the magnifying { 1. *Of his Iustice.* 2. *Of his Mercy.*

For the former, the spirit must first, become a spirit of bondage, and feare, for the magnifying of his Iustice, that God may have the glory thereof, as we see the Prophet *David* having sinned, was driven to this pinch, *Psal.* 51.4. *Against thee, thee onely have I sinned, and done this evill in thy sight, that thou mightst be iustified when thou speakest, and be cleere when thou judgest.* Thus he an holy man was brought to confesse, to give God the glory of his Iustice; And so to this end, that a man might passe by, or through the gates of Hell, into Heaven, the Lord will have his Iustice extended, and spread abroad to the full view. And therefore for the present sight of mercy, he turnes the Law loose to have its course; and thus, as in the worke of redemption, he would have the height of Iustice to appeare. So neither in the application thereof, would God suffer Iustice to be swallowed up of Mercy. But even as that woman, 2. *King.* 4.1. who had nothing to pay, was threatned by the creditours to take away her two sonnes, and put them in prison. So the Law is let loose upon us, though wee have nothing to pay, yet to threaten imprisonment, and damnation, to affright and terrifie us, to magnifie the justice of God. This is the first cause.

2 Further, God hath set forth many terrible threatnings against sinne and sinners: Shall all this bee to no purpose? the wicked are insensible of them, must they therefore bee in vaine? Some people there bee on whom they must worke. *Shall the Lyon roare and no man bee affraid?* *Amos.* 3.8. Since then, those who should, will not, some there are who must tremble, and those even his owne deare children. This the Prophet excellently sets forth, *Isay.* 66.2. where the Lord sheweth whom hee will regard. *But to this man will I looke, even to him, that is poore, and of a contrite spirit, and trembling at my words*, so that you see, even some of his owne must thus tremble and be humbled of necessity, and that it is not without just cause that God doth deale with his owne children in this manner, (though it bee sharpe in the experience.) We must feare, tremble, and bee humbled, and then we shall receive a spirit not to feare againe.

That vaine courage, which some have to brag of, I feare not death, this is not that meant here, for alas such braggers, out of ignorance of the thing, and desire to be out of miserie in this life, may imbrace death willingly, hoping it may put an end to their miseries; but this spirit not to feare againe, is such a spirit, that assures me of the forgivenesse of all my sins, shewing me my freedome in Christ Iesus from Hell, and eternall condemnation, making me live an holy life, and from hence not to feare, and so seales us up unto the day of Redemption, as wee shall heare anon when wee come unto the witnesse of this spirit. This is for the glory of his Iustice.

Secondly, it is requisite, that the Comforter should worke a feare in men, for the glory of his Mercy, which would never be so sweet, nor relish so well, nor be esteemed of us, if the awefull Terrours of Iustice, had not formerly made us smart: as we may see in that Parable, *Matth.* 18.23. (whereunto our Saviour likens the kingdome of heaven) of that man who owed 10000. Talents unto the King his Master: hee shewes, hee forgives him all, but what did he first? He requires the whole debt of him, and because he had nothing to pay, he commands him, his wife and children, and all that he had to be sould, that payment might be made. First, he would have have him pinch, throughly to know how much hee was indebted, and in that case how high that favour was, which hee received in forgiving him all. Thus a King

for

for great faults, casts men into prison, ere he pardon them, and then mercy is mercy indeed; so God deales with us, many times he puts his children in feare, shewes them how much they owe, how unable they are to pay; casts them into prison, and threatens condemnation in Hell for ever: After which, when mercy comes to the soule, then it appeares to be a wonderfull mercy, yea the acts of exceeding mercy. Why doe so many find no savour in the Gospell? Is it because there is no witnesse, or matter of delight in it? No, it is because such have had no taste of the Law, and of the spirit of bondage, they have not smarted, nor found a sense of the bitternesse of sinnes, nor of the just punishment due unto the same: Even as a King will suffer the Law to passe on some grievous Malefactor for high treason, and cause him to be brought to the place of execution, and lay his head on the blocke, ere he pardon; (as we have had experiēce in this Country) a man who otherwise would not crie, nor shed a teare for any thing, despiseth death, and would not feare to meet an Host of men, such a one now having at this instant, a pardon brought from the King; it workes wonderfully upon him, and will cause softnesse heart and teares to come, when nothing else could, whilst the wonder of this mercy is admired, which now appeareth so sweet, and seasonable, that he is strucke, and knowes not what to say: so therefore for this cause, God shewes us first a spirit of feare, and bondage, and prepares us to relish mercy, and then the spirit of Adoption, not to feare againe.

And thus by this order, the one is magnified, and highly esteemed, by the foregoing sense of the other.

If therefore this terrour and feare be hard, and troublesome unto us: Yet if it be for Gods glory, let us endure it. If hee will give me over, to a wounded, terrified Conscience, to feares, tremblings, astonishments, yea, or to draw me to the fire it selfe, or to any other punishment, since it is for his glory, I must bee contented. But what doe I say? God gets nothing by us, all that we doe, is for our selves, our acknowledgement of him, makes him no wiser, stronger, juster, nor better then he is, but in glorifying him, we doe glorifie our selves, and so passe from glory to glory, untill we be fully transformed into his Image 2 *Cor.* 3. 18. and herein consists our happinesse, in acknowledging of his wonderfull Attributes, that by reflex of the knowledge of them, we may grow in them as much as may bee for our good. He was as glorious, powerfull, wise, just, happy, and good before the world was made as now, for if the case be put of glorifying him, the persons of the *Trinity* were onely worthy of so great honour, not we, as we may read *Prov.* 8. 30. There Wisedome shewes, how *it was with the Father before all time, and that they did mutually solace themselves in the contemplation of one anothers glory.* Then, sayes Wisedome, was I by him, as one brought up with him, and I was daily his delight, rejoycing alwayes before him: and *Iohn.* 17. 5. there we read the same in effect, where Christ prayes, *And now O Father glorifie thou me, with thine owne selfe, with the glory, which I had with thee before the world was*: So that the beholding, magnifying, and admiring his glory, as much as may bee, labouring to be like him, is our glory. Thus much of the glory of God in beginning of his worke in us by feare.

Iob. 35. 6. 7.

2. For our good.

This second was that this course is for our good; and that two wayes,

§ 1. *In Iustification.*
§ 2. *In Sanctification.*

1. In Iustification.

For the first, We are such strangers unto God, that we will never come to him, till we see no other remedy, being at the pits brinke ready to starve, hopelesse of all other helpes: we are such wretched creatures, so hard frozen in the dregs of sinne, delighting in our owne wayes, as we see in the Parable of the Prodigall sonne, *Luke* 15. he would never thinke of any returne to his Father, till all other helpes failed him, money, friends, acquaintance, all sort of food, nay if he might have fed on huskes with the swine, he would not have thought of returning any more to his father. This being denied him, then the text saith, *He came to himselfe*, shewing us

that

that whilst men runne on in sinfull courses, they are mad men, out of themselves; Even as we see those men in Bedlam, they are beaten, and kept under, comforts denied them till they come to themselves, then what sayes he? *I will goe to my Father, and confesse that I have sinned, &c.* So it is with us; untill the Lord humbles and brings us low, in our owne eyes, and shewes us our misery, and sinfull povertie, and that in us is no good thing, that we bee stripped of all helps, in and without our selves, and must perish for ever, without we begge his mercy; we will not come unto him: As we see it was with that Woman, whom Christ healed of her bloody issue, *Luke.*8.43. how long it was, ere she came to Christ, she had beene sicke twelve yeares, she had spent all her substance on Physitians, and no body could helpe her, this extremity brought her, so that this is a meanes to bring us to Christ, to drive us on our knees, helplesse, as low as may bee, to shew us where onely helpe is to bee found, and make us runne unto it.

Thus therefore when men have no minde to come unto Christ, hee sends (as it were) fierie Serpents to sting them, that they might looke up unto the brazen Serpent (or rather unto Christ Iesus of whom it was a type) for helpe: So unto others being strangers unto him, he sends variety of great and strange afflictions to make them come, that he may be acquainted with them: As *Absalom* set *Ioabs* corne on fire, because he would not come at him, being twice sent for, 2 *Sam.*14.30. So God dealeth with us before our Cõversion many times, and with an Iron whip, he lasheth us home, turning loose the avenger of blood after us, and then we runne, and make hast unto this Citie of refuge, for our life. Thus I say, God doth shoot off his great Ordnance against us, to make us runne unto him: So *Iohn* the *Baptist* in this manner came preaching of repentance, in attire, speech, dyet, all strange, cloathed with Cammels haire, and with a girdle of skinne about his loynes, his meat Locusts, and wilde honie; the place, in a Wilderneſſe; the speech, harsh, and uncomfortable, thundering in voice, calling them generation of Vipers, and telling them, that now was the axe also laid to the root of the tree, or under the wood, that every tree that brought not forth good fruit was hewen downe and cast into the fire.

Numb 21.8.

*Iohn.*3.14.

*Matth.*1.6.

As also wee know in this manner, the Lord came unto *Elias*. 1 King.19.11. First a great and a strong winde rent the mountaines, and brake in peeces the rocks before the Lord, but the Lord was not in the winde, and after them went an Earthquake, but the Lord was not in the Earthquake and after the Earthquake, a fire, but the Lord was not in the fire; These were as a Peale of great ordnance shot off to prepare the way for him, to shew the King his comming, and after the fire a still small voice, and there the Lord was: So the Lord rends, teares, and shakes our Consciences oft times to prepare the way for him, and then he comes unto us in that still and soft voice of Consolation.

2.
For our Sanctification.

It is good for us, that that Comforters first worke is to worke feare in us; For we are naturally so frozen in our dregs, that no fire, in a manner, will warme, and thaw us; we wallow in our blood, we sticke fast in the mire of sin up to the chinne, that we cannot stirre, so that this feare is sent unto us to put us from our corruptions, & to make us more holy: As we see a man having a Gangrene beginning on his hand or foot, which may spread further & be his death, he is easily perswaded to cut off that, that it goe no further: So doth God deale with us in this feare of bondage, that we may be cloathed anew with his image, in holinesse, and righteousnesse.

Now to effect this, the sharpest things are best, such as are the Law, and threatnings of Condemnation, the opening of Hell, the racking of the conscience, and a sense of wrath present & to come: so hard hearted we are by nature, being as childrẽ of the bondwoman, unto whom violence must doe the worke. Even as we see a man riding a wild and young horse, to tame him, he will runne him against a wall, that this may make him affraid, ride him into deepe & tough lands, or taking him up unto the top of some high rocke; from whence bringing him to the bancke thereof,

he threatens to throw him downe, and so makes him shake, and quake for feare, whereby at last he is tamed: So deales the Lord by us, he gives us a sight of sinne, and the punishment due thereunto, a sense of wrath, sets the Conscience on fire, fills the heart with feares, horrours and disquietnesse, opens Hell thus unto the soule, brings one, as it were, unto the gates thereof, and threatens to throw him in, and all this to make us more lowly, or the more to hate sinne; so that by this we see there must be strange mortifying, and subduing of us by strong hand, to bring us unto Christ, for our Sanctification.

Objection. Ere I proceed, give me leave to answer one Objection of a troubled soule, which may arise from hence, O may one say, *what comfort then may I have of the first worke of the spirit in me, for as yet I have found none of these things? I have not beene thus humbled, nor terrified, nor had such experience* (as you speake of) *in that state under the spirit of Bondage.*

Answer. I answer, This though it be a worke of the spirit, *yet it is not the principall sanctifying and saving worke of the Spirit:* yea a childe of the Devill, may come to have a greater measure of this, then Gods owne deare children, whom for the most part, he will not affright, torture nor afflict in that terrible manner, as he doth some of them, but, *the consequent of this is more to be accounted of then the measure, to see whither that measure I haue* (whatsoever it be) *leades me.* For if the measure were so absolutely necessary to salvation, then all Gods Children should haue enough of it, for I make a difference still betwixt humiliation and humility, which is a grace of it selfe, and leads me along with comfort, and life. Thus therefore I thinke of humiliation, if I haue so much of it as may bring me to see my danger, and runne unto the medicine, and City of refuge for helpe, to hate sinne for the time to come, and set my selfe constantly in the way and practise of holinesse, it is sufficient. And so (I say) in the case of *Repentance.* If a man could haue a heart firmely set vpon the sight of sinne past, against all sinne to come, the greater and firmer this were, the lesser measure of sorrow might suffice for sinnes past. As wee see a wise father would neuer beate his child for faults past, he takes no delight in that, but for prevention of that which is to come, for we see the child cries out in the time of correction, I will neuer doe soe more: so God deales with us, because our promises and resolutions are faint, and faile, and that without much mourning, humiliation and stripes, we attaine not this hatred of sinnes past, and to have strength against them, therefore it is that the measure of our humiliation, and sorrow must be proportionable to that worke which is to be done, otherwise any measure of it were sufficient, which fits us for the time to come.

I will adde; There are indeed divers measures of it, according unto which the conscience is wounded: when there is a tough melancholly humour, that the powers of the soule are distracted, good duties omitted, and the heart so much the more hardned, when upon this the Lord lets loose the bond of the conscience, oppressing the same with exceeding terrors, and feares, this the Lord useth as a wedge to drive out a hard peece of wood to be cut; GOD then doth shew us, because wee would not plough our selves, we shall be ploughed. *If ye would judge your selves* (saith the Apostle) *you should not be judged.* And therefore the Church confesseth and complaines, *Psal.* 129. 2. *That the plowers plowed upon her backe, and made deepe furrowes:* Why, how came this? *She did not plow up her owne fallow ground;* wherefore the Lord sent her other ploughers, that plouged her soundly indeed: Wherefore doth GOD thus deale? Because he is the great, and most wise husbandman, who will not sow amongst thornes, therefore when he is about to sow the seed of Eternall life in the soule (which must take deepe root, and grow for ever) hee will have that ground throughly ploughed.

The way then to avoyd these things so harsh and unpleasing to flesh and blood, is to take the rod betimes and beate our selves, when we are slow, secure, and omit it, God doth the worke, yet he makes a difference of good education in those who

have

have kept themselves from the common pollutions, and grosse sinnes of the time; It pleaseth God that faith comes upon them, they know not how for the time, grace drops in by little and little, now a little, and then a little by degrees; sinne is more, and more hated, and the heart inflamed with desire of good things in a conscionable life; but in a measure I say, such must have had, or have, or shall have feares or terrors, so much as may keepe them from sinne, to goe on constantly in the wayes of holinesse, or when they fly out of the way, they shall smart for it, and be whipt home againe: yet for the maine they find themselves as it were in heaven, they know not how; but if a man have stucke deepe, and long in sinne, hee must looke for a greater measure, and more certaine time of his effectuall calling, there must be haling and pulling of such a man out of the fire with violence, that man must not looke for peace, and comfort with ease, God will thunder, and lighten in this mans conscience in *Mount Sinah*, ere he speake peace unto him in *Mount Sion*.

A second time also there is of a great measure of humiliation, which is, though a man be free of worldly pollutions, and grosse sinnes, when the Lord intends to shew the sense or feeling of his mercy to any in an extraordinary measure, or to fit them for some high service, then they shall be much humbled before, as wee see *Paul* was *Acts* 9. 8. God did thunder upon him, and beate him downe in the high way, being stricken with blindnesse three daies after; And thus much shall suffice to have spoken of the 15. verse, touching *the spirit of Bondage*, and the *spirit of Adoption*. The Apostle tels them, they may thanke God, the spirit of feare thus came, that hereafter they might partake of the spirit of Adoption to feare no more; he stirres them up (as it were) to be thankfull, because now they had obtained a better state: why what estate? A very high one, *verse* 16. *The spirit it selfe beareth witnesse with our spirit, that we are the children of God*. The thing is then, to know our selves to bee the children of God, there must bee sound evidences: here then are two set downe, whose testimonie cannot faile, I will touch them, by your patience, as briefly as I can, and so make an end.

1 *The witnesse of our spirit*
2 *The witnesse of Gods spirit with our spirit.*

These be two evidences, not single, but conjoyned, wherein you see there must be some worke of our owne spirit.

Our spirit is deceitfull, how can our spirit worke then in this manner to testifie this? *Objection.*

I answer in this place, *our spirit is taken as an evidence of God from heaven, as it were a love-token given, and assuring me from good grounds, that I have not misapplied the promises, that though God doe write bitter things against me, yet that I love him still, and cleave unto him, that for all this, I know that I hunger and thirst after righteousnesse, that I will not be beaten off, nor receive an ill report of my Lord and Saviour, that I rest, wait, serve and trust in him still.* In a word, the witnesse of our spirit, I take to bee a sanctified resolution upon deepe sorrow and mature judgment both of Gods mercies bestowed, and my obedience to the will of GOD, whence the soule gathers strength to waite and depend upon GOD, and serve him in all holinesse, though for the present, hee hide his face, and seeme an enemie. When thus our valour and faith is tryed, *Then comes the same spirit, and seales with our spirit, that we are the children of God*. When our seale is first put, then God seales with our spirit the same thing by his spirit, to this effect, 1 *Iohn* 5. 8. we read of three witnesse there set downe, *Anſ.* The witnesse of our spirit what?

1 *The Spirit.*
2 *The Water.*
3 *The Blood.*

And these three agree in one, these three witnesse that wee have everlasting life, and that our names are written in heaven. How do these three agree with these

two witnesses? Very well: Saint *Iohn* ranks them according to the order of their cleerest evidence.

1 *The Spirit.*
2 *Then the Water.*
3 *Then the Blood.*

The Apostle here *ranks them according to their naturall being: first, our spirit in justification: and sanctification*, is put next, *and then Gods Spirit:* for the spirit, of all other things, is the cleerest evidence, and when this is bright and manifest, there needs no more, the thing is sealed. So the testimonie of *Water* is a cleere evidence, whereby is meant *sanctification*, this is put next unto the spirit, for when the spirit is silent, yet this may speake, for though I have many wants and imperfections in me, yet if my spirit can testifie unto me, that I have a desire to please God in all things, that I have resolved to set up his service, as the pitch of all my utmost endeavours; that I with allowance will cherish no corruption, but have set my selfe against all, this *Water* will thus comfort, it holds up a man from sincking, as we see in all the sore troubles of *Iob*, 27.2. he still stood upon the integrity of his owne spirit, and would not let that goe, though he were sore beaten of the Almighty, and slandered of his friends for a wicked person. But the water may bee muddy, and the struggling of the flesh and spirit so strong, that we cannot well judge which is Master: what then? In this case *faith layes hold of the blood of justification*, which though it be the darkest testimony, yet is it as sure, as any of the other; Now in comparing these witnesses together in Saint *Iohn* and in my Text,

1 *I rancke the* Water, *and the* Blood *with the Testimonie of our Spirit*, And
2 *The Spirit mentioned in Saint* Iohn *and in my Text to be all one.*

Not as though we wrought them, but that we doe beleeve them to be so. If a man aske, how I know that I am sanctified. The answer must be, I beleeve I know it to be so: the worke of working these things in me comes of God, but the worke of discerning them is certaine, how our affection stands in this case, comes of us. But yet to come neerer to the matter.

The testimonie of our Spirit

I conceive to be, when a man hath takena survey of those excellent things, belonging unto justification and sanctification, when according to the substantiall truths which I know in the word belonging thereunto, I observe and follow as fast as I may what is there commanded, when I take the candle of the word, and with that bright burning lampe, search what is to be done, and therewith launce my corruptions, and so bring it home, then is it mine. This is the ground-worke of the witnesse of our spirit. As in the *Blood*, with my spirit I must see what is needfull to be done to bee justified, what free promises of invitation belong thereunto, I must see how God justifies the sinner, what conditions on our part are required in justification, and my interest therein, I must see what footings, and grounds of life give way and hope for a graceless man to be saved, yea even unto the worst person that may bee; In this case a man must not looke for any thing in himselfe, as a cause, Christ must not bee had by exchange, but received as a free gift, which the Apostle shewes, *Rom.* 4.16. *Therefore it is of faith, that it might bee by grace, to the end the promise might be sure to all the seed, &c.* I must therefore bring unto the receiving of Christ a bare hand, first it must be of grace, God for this cause will make us let fall every thing, before we shall take hold of him, though qualified with humiliation, I must let all fall, not trusting unto it, as to make me the worthyer to receive Christ, as some thinke; when thus at first for my justification, I receive Christ, I must let any thing I have fall, to lay hold on him, that then he may finde us thus in our shirts (as it were) in our blood, and in this sort God will take us, that all may be of meere grace.

Another thing is required, *That the promise may be sure*, If any thing in us must be as a cause or helpe to our justification, a man should never be sure, therefore it is all of grace, that the promise may be sure. As though God should say, I care for no-

thing elſe, thou canſt bring me in this caſe, bring me my ſonne, and ſhew me him, and then all is well, and in this you ſee, he doth not name hope or love, or any other grace, but faith, for the nature of faith, is to let fal all things in laying hold of Chriſt. In Iuſtification faith is a ſufferer onely: But in Sanctification it works and purgeth the whole man, and ſo witneſſeth the certainty and truth of our Iuſtification, and ſo the aſſurance of Salvation.

Hence, from the nature thereof in this worke 2 *Pet.* 1.1. the Apoſtle writes unto them who had received the like precious faith in this caſe, it was alike to all in vertue in this worke, whatſoever the meaſure be, and I may liken it thus; *Paul* (we know) ſayes, with theſe hands I got my living, now though ſtrong hands may worke more then weake, and ſo earne a great deale; yet a begger who holds out his hands may receive more then ſome other can earne, ſo faith doth juſtifie us by receiving, not working, as you may ſee, *Iohn* 1.12. *But as many as received him, to them gave he power, to become the Sonnes of God, even to them that beleeve in his name.* What then ſhould we doe to be ſaved? why receive him. That is, beleeve in him: how? Come and take ſure hold, as in the *Revelation:* and let him that is a thirſt come, and whoſoever will, let him take of the water of life freely. Now *when I ſee that God keepes open houſe, come who will without denying entertainment unto any; and when Gods Spirit hath wrought the will in me, and I come, and take God at his word and beleeve in Chriſt, laying hold by degrees on the other promiſes of life, winding and wrapping my ſelfe in them as I am able;* This is Faith. But that perſwaſion, that I have, that I ſhall goe to Heaven, which many thinke to be faith, is not ſo, but rather a conſequent thereof, the promiſe is made unto thoſe, who beleeve in Chriſt: for in him (ſaith the Apoſtle) *all the promiſes are yea and Amen.* If a man weepe much and begge hard for the forgiveneſſe of ſinnes, he may weepe and be without comfort unto the end of the world, unleſſe he have received Chriſt, and applyed his vertue home unto the trembling ſoule: a man muſt firſt receive Chriſt, and then he hath a warrant to intereſt himſelfe in all the promiſes, ſo that now this being done, if ſuch a man were asked, haſt thou a warrant to receive Chriſt? he will anſwer, yes, I have a warrant, *he keepes open houſe, unto all who come,* welcomming all, and I have a will to come; This is a good and ſufficient warrant, if I have a will in me wrought for to come, and doe come. And this is the firſt thing to be obſerved in the witneſſe of our ſpirit.

Five Grounds whereupon in whole or in part, the witneſſe of our ſpirit reſts: or may reſt.

Now if a man doe ſtagger, for all that the King keepes open houſe, ſo as he will not or doth not come: Then in the ſecond place comes *Invitation,* becauſe wee are ſlow to beleeve, therefore God invites us, *Matth.* 11.28. Come unto me all ye that labour and are heavie laden, and I will give you reſt. Many object, Oh I am not worthy to come? But you ſee here is invitation to encourage me, yea the ſorer and heavier my load is, I ſhold come ſo much the rather, ſo that if in this caſe, the queſtiõ ſhould be asked of ſuch a one, Friend how come you hither? what warrant had you to be ſo bold? Then he ſnewes his Ticket; as if he ſhould ſay, Lord thou gaveſt me a word of comfort, a warrant to come, my load and burden indeed was very heavy, and my unworthineſſe great; but at thy invitation, in obedience to thy Word, and faith in thy promiſe, I came hither. Now this invitation is directed to them who have no goodneſſe yet wrought in them: when then my ſpirit warrants thus much unto me, that upon this word of promiſe, and invitation, I have come in for reliefe, and eaſe of my miſeries unto Chriſt Ieſus the great Phyſitian, relying on him for cure, and lying (as it were) at his foot for mercy, this is the Teſtimony of my ſpirit, that I doe beleeve, and a ground for me to reſt on, that now I am in the way of life, and juſtified by his grace.

Rev. 22.17.

1 *Open houſe.*

2 *Invitation.*

Thirdly, ſometimes Chriſt meets with a ſlow and dull heart, lazy and careleſſe (in a manner) what become of it, not knowing or weighing the dangerous eſtate it is in, making excuſes, there Chriſt might juſtly leave us. For is it not too much that the King ſhould invite us for our good, as he did thoſe in the Goſpell, who for refuſing to come to his ſupper, were excluded from ever taſting thereof, and ſtrangers were fetcht

3. *Intreaty.*

fetcht in in their places, God might so deale with us, but you see, 2 *Cor.* 5. 20. *God sends an Embassage to entreat us*, erects a new office (as it were) for our sakes, sayes he, *Now then we are Embassadors for Christ, as though God did beseech you by us, we pray you in Christs stead to be reconciled to God.* This may seeme to be needlesse, wee being weaker then he, Embassadors are sent to the stronger: the Apostle reasons the matter; *Are we stronger then he, doe we provoke the Lord to anger?* But here wee see, and may admire his infinite rich goodnesse, that he doth come to sue to us to be reconciled with him. Wee know it might bee counted a kind of indignity for the King of *Spaine* so great a Monarch to sue unto the *Hollanders* for peace, who are so farre inferiour unto him. This dishonour God puts up at our hands, and sayes unto us first, when rather it becomes us on our knees to begge for it. The effect of the Embassage is, that we would be friends with him, and receive that which is so highly for our advancement; when therefore I see, this quickenesse in my heart, so that as Saint *Iames* speaks of the ingrafted word to save our soules, I can bring it home, having some sweet relish, and high estimation of it in my heart, that it begins to be the square, and rule of my life, then I am safe. If this or any of these fasten upon the soule, and thereupon I yeeld and come in, it is enough to shew that I am a justified person, and from hence our spirit may witnesse and that truly: This is a third thing in the witnesse of our spirit.

4. *Command.* Fourthly, if none of all this will doe, then comes a further degree, a command from the Highest, you shall doe it, as 1 *Iohn* 3. 23. *And this is his commandement, that we should beleeve on the name of his Sonne IESVS CHRIST, and love one another as he gave us Commandement.* In the Parliament of grace, there is a law of faith, which bindes one as strictly to beleeve, as to keepe any of the Commandements, saith the Apostle, *Rom.* 3. *Where is boasting then? It is excluded.* By what Law? of Works? Nay, but by the Law of faith; so that if I will not beleeve on the Lord Iesus, who easeth me from the rigour of the Law, and so is my righteousnesse, I shall perish for ever. What? may one object; must I needs beleeve? Yes, thou art as strictly bound to beleeve, as not to murther, not to bee an Idolater, not to steale. Nay I will adde more, that thy infidelity and contempt of that gracious offer, thy disobedience to the Law of faith, is greater then thy disobedience to the Law of workes, when thou dost fling Gods grace in his face againe, and as it were trample under foot the blood of the Covenant. See for this *Iohn* 16. 9. What is that great sinne which Christ came to reprove; even this infidelity, sayes he, *because they beleeve not in me:* which in two respects is a great sinne. First, Because it sinnes against GODS mercy. Secondly, Because it is a chaine which lincks es and bindes all other sinnes together. Thus faith is sure, when it lies on the word, otherwise all other thoughts are but presumption, and will faile a man in the time of need. For what is faith I pray you, but my assent to beleeve every word of God, he hath commanded me to beleeve, and to endeavour the practice.

5. *Threatnings* Fiftly, if all this will not doe, then comes *Threatnings*, then GOD sweares, that such as refuse shall never enter into his rest. If the Prince should sue unto a beggers daughter for mariage, and she should refuse and contemne his offer, doe you thinke he would be well pleased? So it is with us when the King of Heavens Sonne sends to us, will you be maried to me? If we refuse, the Sonne doth take on wonderfully, and therefore *Psal.* 2. 12. he sayes, *Kisse the Sonne lest he be angry, and ye perish in the way, when his wrath is kindled but a little blessed are all those that put their trust in him.* So *Hebrewes* 4. God swore because of Infidelity those unbeleeving *Iewes* should never enter into his rest; All the rest of the threatnings in the Law were not with an oath, there was some secret reservation of mercy upon the satisfaction of divine Iustice: but here there is no reservation, God hath sworne, such shall never come to Heaven; looke not for a third thing in God, as a mitigation of his oath, it cannot be, he hath sworne no unbeleever shall ever enter into his rest.

These five things are the grounds of faith even unto the worst, and unworthiest

persons

persons that may be: which once wrought in the heart and the spirit, and the spirit of God renewing out spirit, discerneth the same spirit: these are the witnesse of our spirit.

Now our spirit having viewed all these things, and the promises upon which they are grounded, thus it witnesses, as if one should demand of one, Are all these things presented to thy view, true? Yes will hee say, true as the Gospell. Then the next thing is, Are they good, and profitable? O yes (saith he) all are very good and desireable. 3, Then the upshot is, Are all good to thee? if then thou accept of this and wrap and fold thy selfe in the promises, thou canst not wind thy selfe out of comfort and assurance to be in Christ Iesus. For I pray you what *makes up a match, but the consent of two agreeing*. So the consent of two parties upon this Embassage, makes up the match betweene us and Christ, and unites and knits us unto him.

There are also, being now incorporate, other meanes to make us grow up in him; by which, time discovers what manner of ingrafting wee have had in him, as we see foure or five Siens may be ingrafted in a stocke, and yet some of them not take root but wither. So many are by the Word and Sacraments admitted as reteiners and beleevers of the promises, who shrinke, and hold not out, because they never tooke root, but it onely swimmed in the braine, yet howsoever, all that come to life, must passe this way, if they looke for sound comfort. Thus much shall suffice for the witnesse of our spirit in Iustification, but our spirits testimonie goes further, wherein I might shew you, how in *sanctification our spirit sayes*, Lord prove me, try me if there be evill in me, and lead me in the way for ever, he loves the brethren, desires to feare GOD, as *Nehemiah* pleads, *Nehem.* 1. 11. *Be attentive to the prayer of thy servant, and of thy servants, who desire to feare thy name, &c.* This is the Warrant, that I am partaker of that inward true washing, and not of that outward onely of the hogge, which being kept cleane, and in cleane company, will be cleane, till there be occasion of returning to wallow in the mire againe. But when I finde, though there were neither Heaven to reward me, nor hell to punish me, if opportunity were, yet my heart riseth against the sinne, because of him who hath forbidden it; This is a sure evidence, and testifies that I am the childe of GOD. Thus much is for the first thing in bringing a man in to survey the promises concerning Iustification, and Sanctification, whereupon our spirit doth truely witnesse the assurance of our salvation.

Secondly, When I finde Christ drawing, and changing my nature, that upon the former reasonings, and view, and laying hold of Christ, making me now have supernaturall thoughts, and delights (for this a man may have) Then certainly my spirit may conclude that I am blessed; for saith the Scripture, *Blessed is the man whom thou chooseſt, and causeſt to come unto thee.*

But some like droanes doe dreame of this, I know not on what grounds, these men can have no comfort. But doe I this waking with my whole soule? doth my spirit testifie it upon good grounds? then I may rest upon it, it is as sure as may be. This is the testimony of our spirit, yet ere I come to the witnesse of *Gods Spirit with our spirit: There may be often an interposing tryall betwixt; God may write bitter things against me, seeme to cast me off; wound me for all this as with the wound of an enemie, and remoove the sense of the light of his countenance from mee;* What then is to bee done? what doth the witnesse of our spirit now? Why then I will trust in him, though he kill me: Sure I am I have loved, and esteemed the words of his mouth, more then mine appointed food. As *Iob* speakes, I have layd hold of them to shew their power, and beleeve them, I have desired to feare him, and yeeld obedience to all his Commandements. If I must dye, I will yet waite on him, and dye at his feet. Looke here is the strength of faith. Christ had faith without feeling when hee cryed out, *My God, my God, why hast thou forsaken me?* When sense is marvellous low, then faith is at the strongest, we must walke here by faith, wee shall have sense and sight enough in another world. The Apostle saith, *We walke by faith, and not by sight, and by faith we stand*: as we may see a patterne in that woman of *Canaan, Mat.* 15. 22.

Other grounds of the witnesse of our spirit.

An interposing Tryall.

shee was repulsed as a stranger, yet she went on, then she was called a dogge; shee might now have beene dashed, and given over her suite: but see this is the nature of faith, to picke comforts out of discomforts, to see out of a very small hole those things which raise, and bring matter of consolation, she catcheth at that quickly, Am I a dogge Lord? why yet it is well, *the dogges eate the crummes which fall from their Masters Table.* Thus faith was strong in her, and when this tryall was past, then Christ sayes unto her, *Woman great is thy faith, have what thou wilt.*

I have done with the testimony of our spirit, and then from our beleeving God in Generalls, and valorous resting upon him, taking him at his word, comes, *The testimony of Gods Spirit, witnessing with our spirit, that we are the Children of God.*

The witnesse of God Spirit with our spirit, what it is.

I say this being done, and God letting us have tryall what his strength is in us, hee will not let us stand long in this uncomfortable state, but will come againe, and speak peace unto us, after two dayes gather us up, and the third day revive us, that wee may live in his sight: As if he should say, What, hast thou beleeved mee on my bare word? hast thou honoured me so, as to lay the blame and fault of all my Tryalls on thy selfe for thy sinnes,, and cleere my Iustice in all things? Hast thou honoured me so, as to magnifie my mercy, to waite, and hope in it for all this? Hast thou trusted me so, as to remaine faithfull in all thy miseries? Then the Lord puts to the seale of his Spirit, as we may read *Ephes.* 1.13. saith the Apostle, *In whom also ye trusted, after that you heard the word of truth, the Gospell of your salvation; In whom also after that yee beleeved, ye were sealed with the holy Spirit of promise, which is the earnest of our inheritance, &c.*

Here is the difference betwixt Faith and Sense: Faith doth take hold of generall promises, applyes them, makes them her owne, and lives and walkes by them, and so squares his life by those rules in all things, as without sense she leads us on to heaven; but Sense is another thing, when as *Psal.* 35.3. There is a full report made unto the soule of its assured happinesse: As in that place, Say unto my soule, I am thy Salvation; When a man hath thus beene gathered home by glorifying him, and beleeving his truth; then comes a speciall evidence unto the soule, and sayes, I am thy salvation, which in effect, is that which Christ in another place speakes: He that loveth me shall be beloved of my Father, and I will love him, and manifest my selfe unto him, *Iohn* 14. 21. And as it is *Cant.* 1.2. He will kisse us with the kisses of his mouth, so as we shall be able to say, My welbeloved is mine, and I am his. When God hath heard us cry a while untill we be throughly humbled, then he takes us up in his armes, and dandles us, making his spirit after a sensible manner seale unto us the assurance of our salvation; so that a meditation of the word being past, a man having viewed his Charter, and his Evidences, surveying heaven and the promises and priviledges, with the glory to come, then the Spirit comes in, and makes up a third guest, then comes joy unspeakable and glorious, and in such a measure that the soule is wonderfully pleased; It shall not continue alwayes so, but at sometimes wee shall have it, yet it endures so as that it shall never be taken quite away, as our Saviours promise is, *Iohn* 16. 22. And you now therefore have sorrow, but I will see you againe, and your heart shall rejoyce, and your joy shall no man take from you. This is the root of all consolation, that God will not forsake us for ever, but he will come at last, and have compassion of us, according unto the multitude of his mercies.

Objection. Of the cause of the spirits sealing is answered. *Ans.*

Here some may object, What, doth the spirit never seale, but upon some such hard tryalls after the witnesse of our spirit?

I answer, the sealing of Gods spirit with our spirit is not alwayes tyed to sore, hard, and such foregoing tryalls immediately; for a man may be surveying Heaven, or the glory to come, or praying earnestly in much humilitie, with a tender melting heart, applying the promises, and wrestling with God, then at these, or some such times Gods seale many times may be, and is put to our seale; For as the wind bloweth where it listeth, and no man discerneth the comming thereof: so may the spirit of God seale at divers times, and upon divers occasions: yea and why may it not seale

in

in the time of some great suffering for the truth, as we read of the Apostles, *Acts* 5.41. who went away from the Councill rejoycing, that they were counted worthy to suffer any shame for his Name.

Lastly for tryall, wee must now see how to distinguish this testimony of the true spirit from the counterfeit illumination of the *Anabaptists* and some Fryers, who will now and then have some strange sudden joyes, the Devill no question transforming himselfe into an Angell of light to deceive them. This tryall is made

Tryalls of the truth of the Spirits sealing.

1. *By three things going before.*
2. *By three things following after.*

Three things which goe before the seale of the spirit.

First, see that the ground-worke be sure: If a man be in the faith, and doe beleeve the word, if upon beleeving, meditation opening unto the knocke of Christ at first, not delaying him off, like the lazie spouse in the *Canticles*, If in this case the spirit come and fill the heart with joy, then all is sure and well, It comes with promise, because then he hath promised to enter: If a man have a dull, dead, delaying eare to open unto Christ, or apply him upon good grounds, and therewith great phantastick joyes, he may assure himselfe, they are but idle speculations, not wrought in him by the right sanctification of the spirit: but if this joy come upon the surveying of Charters, Evidences, &c. it is sure, we may build upon it.

1.

Secondly, A man must consider, if he hath as yet overcome strong passions, and temptations, and past through much hazard and perill, having beene buffetted with divers temptations, over which hee hath obtained mastery: For this seale of Gods Spirit with our spirit comes as a reward of service done, as we may see, *Revel.* 3.17. *To him that overcommeth will I give to eate of the hidden Manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it*: whereby he meanes, in such a case, hee will give a secret love-token unto the soule, whereby it may rest assured of the unspeakable love of God, and freedome from condemnation.

2.

The *Athenians* had a custome, when malefactors were accused, and arraigned, to have blacke and white stones by them, and so according to the sentence given, those acquitted had a white, those condemned had a blacke stone given them. Vnto this the Holy Ghost here alludes, that this seale shall assure them of an absolute acquittance from condemnation, and so free them of the cause of feare. Againe hee shewes, Christ will give a man a new name, that is, his absolution written in faire letters upon the white stone with a cleere Evidence: as if hee should say; When Christ hath seene a man overcomming, and how he hath buckled with temptations, and yet holds out, pressing on for his Crowne unto the end of the race, he will come in then, and stroake him on the head, ease all his paines, feares and sorrowes with such a sweet refreshing as is unspeakable, when a man hath wonne it (in summe) he shewes he shall weare it.

Thirdly, if the spirit seale after meditation in the word, it is right. The Apostle saith, In whom after ye beleeved, ye were sealed with the holy Spirit of promise: Examine the root of your joyes, the spirit gives no comfort, but by the word. If a man doe meditate on the promises, and thereupon have a flame kindled, when hee knowes his interest in them; this is sure, a man may say, the word did stirre it up, If it be Gods comfort, assure thy selfe, God would have his word to make way unto it. Those who finde no sweetnesse in the word, what is the cause thereof? because they chew not the cud to imprint it in their memories, and hearts. If comfort come, whilst a man is meditating on the promises, and wedging them home upon the hart, it is of God, otherwise it is but counterfeit, and false. These and divers others may be the forerunners to this Seale. Now,

3.

Three things which doe follow the seale of the spirit.

1. *Three things follow after, which*
2. *the spirit leaves behinde it.*

First Humility, as in his knowledge, so in his sense, it makes a man more humble. There is naturally in all, a certaine pride, which must be overcome: yea of all sorts, spirituall

1.

ſpirituall pride is the moſt dangerous, wherefore know the holieſt are ever the humbleſt people: The Apoſtle ſaith, What haſt thou that thou haſt not received, and if thou haſt received it, why boaſteſt thou, &c. by the contrary, the more neere a man comes unto the glory of God, the more he ſees him, and is truely acquainted with him, ſo much the more rottenneſſe he finds in his bones, as wee ſee in *Iob*, what hee ſayes of himſelfe in this caſe. I have heard of thee by the hearing of the eare, but now my eye ſeeth thee, (his inference is) wherefore I abhorre my ſelfe, and repent in duſt and aſhes: and the Prophet *Eſay* he cries out, *Eſa.6.5*. Woe is me for I am undone, becauſe I am a man of uncleane lippes, and I dwell in the midſt of a people, that is of uncleane lips. But wherefore is all this? (ſaith he) For mine eyes have ſeene the Lord of hoſts. It is a certaine thing, an humble ſoule is a ſure and certaine habitation for the ſpirit of God; For thus ſaith the High and lofty one, that inhabiteth Eternity, whoſe name is the Lord of Hoſts, I dwell in the high and lofty place, with him alſo that is of a contrite, and humble ſpirit, to receive the ſpirit of the humble, &c. A proud ſpirit therefore, but in vaine, bragges of this ſeale of Gods Spirit, which leaves a man humble, and the vileſt of all others in his owne ſight, for then the brighteſt, and beſt light hath ſhewed him more, then ever his manifold and darkeſt corruptions, which abaſe him in his owne eyes, ſeeing how farre ſhort hee comes of what he ſhould and ought to be.

Iob 42.6.

Iſa.57.15.

2. A ſecond thing which the Spirit leaves behind it, if it ſeale rightly is, *A prevention of ſecurity* to come. In this caſe we muſt looke for a new incounter; A falſe perſwaſion makes a man to fall into ſecurity, becauſe Sathan is then moſt malicious, and buſie, a man muſt ſtand faſter then ever: the Devill he hates thoſe moſt, which are moſt endowed with Gods Image, whom becauſe he cannot reach, he perſecutes his members: And therefore in this caſe it muſt be with us, as it was with *Elias* in his Feaſt, 1 *Kings* 19. 8. After ſuch an enlightning, a man muſt now thinke that he hath a great Iourney to goe, and ſo walke on in the ſtrength of that, long time. The Devill you ſee watcheth a man at the beſt, then to overcome him, as wee ſee in *Adam* and *Eve*, no ſooner were they placed in that eſtate of innocency, but hee buckled with them; how much more a man having a ſweeter taſte of the ſpirit, and leſſe ſtrength now, may he looke to bee ſet upon? and therefore in theſe feaſting daies had need to be more in his watch, and pray more: for wee have more given unto us then *Adam* had; We have a new name given us, a ſecret love-token. Further, we ſee Chriſt ſaith, *Revel.* 3. Behold I ſtand at the doore and knocke, if any man will open unto me, I will come in and ſup with him, and he with me. Now in ſuch a caſe, if we be ſuch parties, who let our hearts flye open to let him in, we are ſafe: as if he ſhould ſay, if you would be ſure of reconciliation, to be at peace with me, ſup with me, and I will ſup with you. For we know, if men formerly enemies be brought to keepe company, and eate together, we uſe to ſay, all is done, and lapt up in the napkin; old reckonings are forgotten, & taken away, now they are certainly friends: but if, like the Spouſe in the *Canticles*, we let him ſtand knocking, and will not let him in, we may have great, many and ſound knocks ere we finde him againe, as we know it befell the Church then when ſhe had loſt her communion with him. Our Saviour you ſee, knowing the Devills violence, and ſubtilty in taking us unprovided, how often doth hee command us to watch and pray, that we enter not into tentation; That I ſay unto you, I ſay unto all men, Watch. If we would therefore retaine our comfort after ſuch a ſweet taſte, or having loſt it, recover the ſame, let us watch, chiefly at that time, and prepare for a new aſſault: Then againe in a loſſe, let us marke the knocks of the ſpirit, when, as it is *Iſa.* 30. A voyce behinde us ſayes, walke this way, and that way, &c. and grieve him not by withſtanding holy motions, and then we ſhall find him ſealing our ſalvation, and witneſſing with our ſpirit, that wee are the children of God: Men you ſee waite for the winde, and not the winde for them, elſe they may bee long enough ere they reach home: ſo muſt wee watch the knocks of Chriſt to let him in, that ſo his ſpirit may ſeale us up to the day of Redemption.

demption. O how happy were it for us, if thus we could doe, and ſtill watch and be ready for a new encounter? For let no man thinke to have more freedome from tentations then our bleſſed Saviour had, of whom it is written; *Luke* 4. 13. That when the Devill had ended all his temptations againſt him, hee departed from him for a ſeaſon.

The third thing, the true ſpirit leaves behind it, is Love; It makes a man the more inkindled with love to God. If a man doe not love God more after ſuch an enlightning, it is falſe and counterfeit, ſaith the Prophet *David*. I will love thee dearly my Lord, my God, becauſe thou haſt heard my voyce; And the Apoſtle ſaith, 2 *Cor*. 5. 14. For the love of God conſtraineth us, &c. And therefore if we be obedient Sonnes, we muſt ſhew it in loving and honouring our Father more, and more, as *Malac*. 1. 6. A ſonne honoureth his Father, and a ſervant his Maſter; If I then be a Father, where is mine honour? yea then this love will breake forth unto others, like fire to warme and comfort them; Come unto me, all yee that feare the Lord, and I will tell you what he hath done for my ſoule, &c. ſaith the Prophet; So a holy ſoule in this caſe findes a fire (like that of *Elihu*;) It is like new wine in bottles, that cannot hold: There is an holy rejoycing, an holy praiſing, holy flames ſent towards others: much love increaſed to them, admiration of ſuch excellent ſurpaſſing things as remaine in the life to come, if a taſte be ſo much here. Now &c. I cannot goe on further now. Theſe in briefe may ſerve us for a try-all of the truth of Gods Spirit witneſſing with our ſpirit that we are the children of God, which now let us pray for; *O Lord our God, &c.* 3.

FINIS.

THE PATTERNE OF PVRITIE:

Wherein is ſhewed,

What Purity of heart is.
The neceſſitie and excellency thereof.
The meanes how to purifie our ſelves.

With divers other particulars concerning the ſame.

VPRIGHTNES HATH BOLDNES.

LONDON,
Printed in the yeare 1629.

FINIS

THE PATTERNE OF PVRITIE:

Wherein is ſhewed,

What Purity of heart is.
The neceſsitie and excellency thereof.
The meanes how to purifie our ſelves.

VVith divers other particulars concerning the ſame.

VPRIGHTNES HATH BOLDNES.

LONDON,
Printed in the yeare 1629.

THE PATTERNE OF PVRITIE.

SERM. XIII.

1 IOHN 3.3.

And everie one that hath this hope in him, purifieth himselfe, even as hee is pure.

I Shall not need to stand on any curious Division of these words; If you please shortly for your memories sake to observe these three things:

1. *The Worke.*
2. *The Workman.*
3. *The Patterne to be imitated.*

1. The *Workman*, is every one that hath *Hope* in him; every one that lookes to bee like the Lord Iesus in the Kingdome of glory, he is the man must set about this taske. Secondly, *The worke is a worke to be wrought by himselfe*, he is a part of the Lords husbandry, and hee must take paines as it were to plow his owne ground, to weed his owne corne, he must purifie himselfe; This is the worke. Thirdly, *The patterne by which he must bee directed, is the patterne of the Lord Iesus his purity*, put him for a patterne and instance; looke unto him that is the Author and finisher of our faith; as you have seene him doe, so doe you; as he is pure, so labour you to expresse in your lives the vertue of him who hath redeemed you. These be the three particulars.

Not to stand on curiositie, but to fall to the worke in hand, *The worke is puritie*, to purifie our selves, that howsoever this is a taske which is now laught out of countenance, puritie is become a nickname, those that will be thus are counted the scorne of the world, a reproach to men; yet it is a point so absolutely needfull unto salvation, that if thou despise it, thou despisest thy selfe: If thou hast a hope to bee saved, thou must doe this: so that if a man doe not purifie himselfe and take paines this way, and overgoe the scornes of the world, and cannot get the mastery, but will bee kept out of Heaven for a laugh of the world, he is worthy to goe to his place, hee is worthy of damnation.

But for the workman, that God puts this taske on, It is every one that hath this hope, what hope is that, you see in the verse before; Now we are the sonnes of God, it doth not yet appeare what we shall be, but we know, that when he appeares, wee shall be like him, as he is, that is, they that looke to be like to the Lord Iesus in glory, they must be conformable in grace; wilt thou be glorious as he is in heaven, thou must have the Image of his grace on earth, so that if we will be glorious, wee must be pure.

Thou must not continue with a common heart, as foule hands are called common hands in the Scripture, we must wash our selves, make our selves cleane: Now from hence I observed (in another place) this Doctrine, *That a man that is careless of purifying himselfe, that man must have no hope.*

Doct. 1.

A harsh point, to bring a thing to desperate issue, but what shall we doe? shall we incourage men to that hope, that they shall cary with them to hell? may wee say, thou maist hope to be like Christ in glory, when thou dost not labor to bee like him in purity, in this world? wee should betray soules; and doe you know, this is the beginning of salvation.

When a man hath runne hitherto in a naughty course, and now comes to be resolved in his conscience, that if he continue thus and thus, and alter not his course, hee shall perish; I say, the resolving of his conscience that way, is the beginning of his conversion, when a man sees no hope, if he do not alter and turne, this will make him good or nothing: I proved it from many places of Scripture: So that, *he that purifies not himselfe, hath no true hope.* The point I (then) chiefly insisted upon, was to take away all the objections, that the Devill, and flesh and blood, could make to keepe a man from purifying himselfe, with a false hope, that surely men may come to heaven notwithstanding this hard taske; I put to you, the *infiniteness of Gods mercy, the mediation of Iesus Christ, the intercession of all Saints, all the prayers that thou canst make all thy cryes to God in extremitie, all thou canst say, I proved, they should not helpe thee one whit*; no, the more infinite Gods mercy is, the heavier his wrath shall burne against thee, that doest not prepare thy selfe, to receive that mercy; thou hast counted the blood of the Covenant, an uncleane thing: He hath washed us with his blood, but thou wilt not be washed, thou rejectest that blood, delighting in uncleanesse, that it had beene better for thee, Christ had never beene incarnate, hee is so farre from helping thee, that he shall pronounce sentence of damnation against thee, Goe thou cursed, I know thee not: If all the Saints in the world, should lift up their hands to God for thee, all will doe no good, as long as a man resolves to continue in iniquitie: *If I regard iniquity in my heart, the Lord will not heare my prayer.* If thou continuest in the course of the world, and wilt not take paines to cleanse thy hart, there is no hope of thy salvation, so that this is harsh, but I say, it is true, it is a thing not possible to be altered. Heaven, and earth shall passe, before the truth of this, I have delivered shall passe; *That man that taketh not paines to purifie himselfe, that man must have no hope to be saved.*

Objection. But if a man object, *how doth this stand true? as soone as men have this hope, they purifie themselves.*

Answer. I answer, where the Scripture speakes of Hope; *it is a divine Hope*, a worke of Grace, that shall never disappoint a man, for Hope is upheld and sustained by faith, as *Hebrewes*, 11.1. For, what is faith? *It is the substance of things hoped for.* It is that that sustaines and beares up the thing hoped for: so that hope is a Piller, that is grounded on faith. Nothing is hoped for, but what is first beleeved on grounds taken from the word of God. As in faith, there is a dead faith, and a lively faith, now it is not every faith that saveth, but onely that faith, that is lively, and shewes it selfe by good workes: (as *Iames* saith) *What profiteth it my brethren, if a man say hee hath faith, and not workes? can that faith save him? no.* Therefore the Scripture speakes of a lively hope, as well as of a lively faith: Blessed be the Lord, that hath regenerated us, to a lively hope.

So

Difference of hope and hope

So that here is the difference between this hope, and the other: The one hath for his foundatiõ, faith, laying hold firmly on the mercies of God; (It is as sure every whit.) Christian hope, that Divine grace, is a thing as certaine, and infallible, as faith is; for, all that is hoped is pickt from faith, faith is the ground of the thing hoped for: so that if faith cannot be shaken, hope cannot, which is setled upon, and sustained by it.

Now on the other side, an impure man, that walkes on, in inquity, what sustaines his hope? faith in Gods promises? no; see Gods booke, if there bee any promise made to such a one, *The mercies of God, are from everlasting, to everlasting, towards them that feare him.* And in the second Commandement, *The Lord will shew mercy to thousands of them that love him.* There bee promises that way, but where is the least promise, the least syllable in all Gods booke, that if thou continuest not in his feare, hee will shew thee mercy? Nay, If a man say, I shall bee delivered, notwithstanding I doe thus, and thus, the Lord will not shew mercy to that man. *Deut.* 29. he sayes, Thou that thinkest thou hast a promise of Gods mercy, and hast no word to put thee in hope, but to put thee out of hope, know, the godlies hope, is a worke of Gods Spirit in their heart, it is sustained by a promise: faith in the promise makes it Gods word, and cannot faile: but the hope of a wicked man, is not upheld by faith, in the promises; but by a foolish, a presumptuous conceit, that he fancies in his own braine.

Indeed Beloved, it is a madde conceit that he hath, that he may do thus and thus; a strong presumption cleane contrary to all that God hath set downe in his word. It is as impossible as that God should be forsworne, as in the Song of *Zacharias*, *The oath that he swore unto our fathers, that we being delivered, out of the hands of our enemies, we might serve him without feare, in holinesse and righteousnesse, before him, all the dayes of our life.* Luke. 1

It is an old oath, God sware that if thou be delivered, out of the hands of thine enemies (If thou be freed and rescued frõ everlasting Damnation) God hath taken an oath, that thou shalt serve him. Now for a man that will not serve him in holinesse, and righteousnesse, and yet perswade himselfe, that hee shall bee delivered from his enemie; what hope is this? But you will say, *If hope be so certaine, what difference is there between faith and hope, if one be as sure as the other:* Many will grant, we may hope for salvation, but doubt whether they may beleeve it, they thinke there bee many things come betweene this and that. But I say, it is a foolish distinction, in respect of the point of certainty, for the certainty must of force bee the same; for nothing is hoped for, but it is first beleeved. Quest. Sol.

Faith is the substance of things hoped for; giving the strength, and sustentation to it. Therefore *Hebrewes* 6. 19. it is called the hope which we have, as an Anchor of the soule, both sure and stedfast; and which entreth into that which is within the vaile, that for certainty, and infallibility giveth as great firmnesse, as the Anchor doth to a ship, that keeps it from wavering: and the reason is, hope is not like the Anchor cast downward, but upwards, entring into that within the vaile, is pitcht on Iesus Christ, the rocke of our salvation. Therefore, if we goe by Sea, while we are in the sea of this world, this is it that beares us up against all surges and billows.

But to the point propounded, that I may not forget to shew what is the difference betweene faith and hope, if one be as sure as the other. I answer. The difference it is not in certainty, but in another respect, that is thus; *Faith is a thing, that hath neither time, nor place, but makes any thing present*; It puts a man as it were in reall possession of eternall life; when he beleeves he hath it, he is in heaven already: but now, hope caries us in expectation of it: There is a difference betweene them, wee must stay in the meane time: for now it doth not appeare what we shall be. Now are we the sonnes of God, and faith apprehends that certainly, being an heire, I shall have a kingdome in heaven, faith puts me in reall and actuall possession, of that great Inheritance: but stay awhile, you are not there yet, it doth not appeare what wee shall be: then comes hope and qualifies that; O that I should bee here borne to so great estate, and yet be scorned and despised in the world, and kept so long from it; Answ.

Hope what.

here comes hope, and quiets it. It is a patient expectation of that which is firmly beleeved by faith, that is the difference betweene hope and faith, reade *Romanes* 8. 24. There the Apoſtle points to that difference, *hope that is ſeene is not hope*, for what a man ſees, why doth he yet hope for it? but if wee hope for that wee ſee not, then doe we with patience waite for it; As faith, ſo hope is of things unſeene, hope is certaine, it ſhall injoy the thing unſeene. Where is the difference then? *Faith puts me as it were in reall poſſeſſion of it, the other makes me patiently to expect the full performance of it.* If we hope, we do certainly expect: this diſtinguiſheth theſe two vertues ſo neere. And then this patience is a thing deſcribed by hope, 1 *Theſſ.* 1. 3. *Remembring without reaſoning, your worke of faith, and labour of love, and patience of hope in our Lord Ieſus Chriſt, in the ſight of God, and our Father.* So that this patience, this expectation, this waiting (as it were) of Gods leiſure, is the thing that ſtayes the ſtomacke in the meane time, and that that doth diſtinguiſh this divine hope from faith. It is not the certainty, for they are equally certaine, but the one brings alwaies with it, a ſettlement of the heart, with a patient expectation of the full fruition of the thing hoped for.

Queſt.
Anſw.

Then what followes? Nothing is ſo certaine as the accompliſhment of Gods promiſe, he that builds his hope on faith in Gods promiſes, nothing is ſo ſure, as he ſhall attaine his deſire. On the other ſide, he that builds his hope on the preſumptuous conceit of his owne braine; there is nothing ſo certaine, as, that mans hope ſhall be vaine, as *Rom.* 5. 2. *We* (ſaith he) *have peace with God*, and not onely ſo, *we glory in tribulations, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not aſhamed*, what is the meaning of that?

Beloved, it is as much, as if he had ſaid, there is a difference betweene divine and humane hope, the one hope is, when I repoſe confidence in the promiſe of a man, and when I looke for the thing hoped for, the man breakes, ſo that my hope cannot bee firmer then that I grounded on: It breakes, I am aſhamed and confounded, that I did repoſe my hope and confidence that way; for this, ſee *Iob* 6. 15. In the winter time, there comes Land floods, *My brethren* (ſaith he) *have dealt deceitfully, as a brook, and as the ſtreame of brooks, they paſſe away: which are black, by reaſon of the yce, and wherein the ſnow is hid, what time they waxe warme, they vaniſh away, when it is hot, they are conſumed out of their place: the pathes of their wayes are turned aſide, they goe to nothing and periſh. The troopes of Tema looked, the Companies of Sheba waited for them, they were confounded, becauſe they hoped; they came thither and were aſhamed.* In the winter time, when waters abound and there is no need of waters, there will be a mighty ſtreame, but in ſummer being parched with heate, he turnes himſelfe thither, and there is no water to be found; he is aſhamed: when a mans hope is diſappointed it makes him aſhamed.

Then here is the difference betweene the hope of Gods childe, that purifieth himſelfe, and of an impure perſon; when the time comes he ſhall have need of hope, his hope is gone, as this hope will, that he ſhall be ſaved, though he purifie not himſelfe, the Devill may continue it, as long as he continues, but come to death, there is the difference, he is aſhamed and diſappointed. You ſee, *Proverbs* 10. 28. which is cited there: *The hope of the righteous ſhall be gladneſſe, but the expectation of the wicked ſhall periſh:* (that is) Thou maiſt hope for ſalvation, as well as Gods children: but what is the difference? *The hope of the righteous ſhall be gladneſſe, but the expectation of the wicked ſhall periſh.* Againe, *Chap.* 11. 7. *When the wicked dies, his expectation ſhall periſh, and the hope of unjuſt men periſheth.* So they have a hope, but a hope, that ſhall periſh as well as themſelves, that ſhall be quite gone at the time of their death. Therefore *Iob* 27. 8. ſaith he *What is the hope of the Hypocrite, though he hath gained, when God taketh away his ſoule?* Give me that hope that I ſhall have the comfort of, when God takes away my ſoule. Now, while thou art in this world, thou haſt a hope, as ſtrong as Gods childe, and thou wilt not be beaten from it: but when the Lord takes away thy ſoule, what wilt thou get by it? it ſhall ſticke upon thee world without end; it ſhall vexe

and

and gnaw thy ſoule, that thou ſhouldeſt ſticke to a hope that deceived thee.

So you ſee, what a caſe a man is in, that takes not paines to purifie. We can ſpeak no more to a mans diſcomfort, then to tell him, thou canſt have no hope: It is ſayd of the Gentiles, before they knew Chriſt, *they were ſtrangers from the Common wealth of Iſrael, being without hope in the world,* and that is thy caſe: Let not the Devill feed thee with a falſe hope, and ſay thou ſhalt be like Chriſt in glory, though thou art not like Chriſt in purity in this world: It is falſe, it cannot bee, thou art in the caſe of a very Turke, notwithſtanding thou heareſt much of the Lord Ieſus, thou haſt received Baptiſme, yet as yet there is no hope for thee unleſſe thou repent. I beſeech you as you tender your owne ſalvation, yeeld to the truth of Gods word. Let not Sathan lead you on, and traine you to deſtruction, to thinke, that things may bee otherwiſe then this Preacher ſpeakes, as the Oracles of God. If wee ſay that a man, that purifies not himſelfe, cannot have hope; *This is confirmed in heaven; whoſoever hath this vaine hope ſhall be aſhamed.* Therefore every one that hath this Divine hope, that lookes to bee ſaved, to bee like Chriſt in glory, hee muſt without delay purifie himſelfe: So much for *the workman.*

Now to come to the worke, Then what is the *worke? to purifie himſelfe, (Every one that hath this hope.)*

Whoſoever hopes to be ſaved, muſt ſet himſelfe upon this worke, to purifie himſelfe. But here is as great a difficulty, as the other. Doth it lie in the power of a man, to purifie himſefe? that is the worke of God, and that *David* knew well enough, as in the 51. *Pſal. Create in me a cleane heart O God, and renew a right ſpirit within me:* and wee know, it is the great purchaſe of Chriſt, they are purified that are purchaſed by him. *Doct. Queſt.*

You muſt not make one truth of God, to deſtroy another, therefore, for the clearing of it, conſider what the Apoſtle writes to them, *Phil. 2. 12. Worke out your ſalvation, with feare and trembling: for it is God that worketh in you, both to will and to doe, of his good pleaſure.* Marke how one depends on another, and then you ſhall ſee, theſe things may ſtand very well together: *worke out your owne ſalvation, with feare and trembling:* We muſt goe about the worke: but why ſo? *For it is God that worketh in you both to will, and to doe, of his good pleaſure.*

The meaning is, God doth not worke things in us, or with us, as wee doe with a ſpade or a ſhovell, that is, that we ſhall be meere patients onely: But he works with us ſuteably to the reaſonable ſoule he hath beſtowed upon us, hee hath given us underſtanding and will; ſo though the Lord be the firſt moover, and worker; and that we are not able to doe any thing, yet notwithſtanding, as ſoone as Gods grace hath ſeized on us, preſently it puts us on doing: what God worketh in thee, thou muſt worke thy ſelfe.

Therefore know, that when God findes a man at the firſt (when hee is without grace) he is not able to ſtirre, nor to doe any thing: talke of purifying himſelfe, you may as well talke to a dead man. When God firſt viſits with grace, we are not able to worke, to doe any thing, why, we are ſtarke dead, as it is ſaid, *And you that were dead in treſpaſſes and ſinnes, hath he quickned;* ſo that God comes firſt, and findes a man ſtarke dead. He may worke naturall workes, civill workes, morall workes, but to doe workes he ſhall finde in heaven, to lay a foundation for the time to come, hee is able to doe nothing of that; for things of heaven, he is utterly dead in ſinnes and treſpaſſes. Therefore, *Iohn* 5. it is ſaid: *The houre is comming, and now is, that the dead ſhall heare the voice of the Sonne of God, and as many as heare his voice ſhall live.* That is, the force of Gods quickning Spirit: the voice of Ieſus Chriſt comming to a dead man, the powerfull word of God, ſeconded with the lively Spirit of Ieſus Chriſt: this finding a dead man, convayes life into him, that preſently he begins to heare and ſee. Though firſt there be an influence of life comming to us, from Chriſt Ieſus, yet preſently as ſoone as life is infuſed (wherein we are meere patients) preſently (I ſay) as ſoone, as the life of grace is come, we heare, and doe, and worke, though God workes the firſt act of a mans converſion. *Behold, I ſtand at the doore and knocke* (ſaith (God

God) *if any man opens I will come in*; as ſoone as grace is infuſed, Let mee come in, Chriſt is there, and thou wert not aware of him.

But as ſoone as a ſtocke of grace is given, preſently, thy will muſt worke, and thou muſt ſay, Lord come in: he knockes, as ſoone as thou haſt grace, hee inables thee to give a will, that thou maiſt open, though principally, God, yet there is a concurrence betweene God and thee, and this is grace, when thy will is made active, and able to doe things, that now the things done by Gods grace, are attributed to men. *Ezek.* 18.31. God ſayes, *Caſt away from you all your tranſgreſſions, and make you a new heart, and a new ſpirit, for why will ye dye, O houſe of Iſrael?* Make you a new heart, ſo in 2 *Cor.* 7.1. ſaith God, *Having therefore theſe promiſes, let us clenſe our ſelves from all filthines of the fleſh and ſpirit, perfecting holineſſe in the feare of God.* So that here is grace indeed, when thy will is inabled to open to Chriſt, to repent, to beleeve, to pray to Chriſt thy ſelfe; this is a thing needfull to be ſtood on, becauſe many will be very willing to heare, that on Gods part; O if God will ſend grace, that they may not be put to take paines, then all is well, they like that well; but if thou haſt hope, thou muſt worke thy ſelfe, (not as if thou didſt it of thy ſelfe,) no, God hath given thee ability, he hath given thee life, he would have thee goe about thy buſineſſe: he gives a ſtocke wherby thy will is freed to doe ſo much as God will accept; thou ſhalt have power to doe that which God will accept of, as well as the beſt ſervice. I alway remember that place, *Revel.* 3.8. *I know thy workes, Behold I have ſet before thee an open doore, and no man can ſhut it, for thou haſt a little ſtrength, and haſt kept my word, and haſt not denied my Name.* Marke, O if I had ſo much grace as others, I would purifie my ſelfe; Nay, but haſt thou any ſtrength, a little grace? be not a daſtard, a coward, but reſolve in the worke God hath called thee to, and then thou wilt doe it.

Thou haſt kept my word, a little ſtrength, and a good heart will doe it. Thou idle ſervant that which thou counteſt little, is a *Talent*, it is a gift fit for the great King of Heaven and earth; it will cary thee farre (if thou haſt not a deceitfull heart) if thou haſt an upright heart, God giveth thee ſtrength, that thou mayeſt purifie thy ſelfe, as he is pure; but wherefore ſerves grace?

That God giving us grace, will not have us idle.

If the Lord have given grace, he will not have thee idle, but this grace frees the will, that thou muſt goe about the worke with ſucceſſe. Therefore, I beſeech you, that ye be not deluded, by this, ſo making one truth oppoſe another. When the Sonne viſits with grace, thou art free; wherefore comes the Sonne? to make thee free. Thou haſt thy will bound up, thou couldeſt not affect the wayes of God, the Sonne of God hath freed this will, and now requires that thou ſhouldeſt uſe it, to purifie thy ſelfe, as he is pure; ſo for that point, it is cleere.

Now for this, that a man ſhould purifie himſelfe, what need I bring many arguments; if the firſt will not doe it, nothing will doe it; If thou doeſt not, thou art loſt, there is no hope.

1. *This muſt be done*, and then
2. *It may be done*,

Therefore God gives his Spirit and grace, that though the worke comes originally frō him, (*for except the Lord build the houſe, they labour in vaine that build it*,) yet if a man ſay, I will doe nothing except the Lord build the houſe, let him build it if he will have it built; No, the Lord will have it built, but thou muſt bee a workman. *The foundation of God ſtandeth ſure, the Lord knoweth who are his; and let every one that nameth the name of Chriſt depart from iniquity.* The foundation of God, ſtandeth ſure, the Lord knoweth who ſhall beleeve in him: there is a privie ſeale put to this, *the Lord knoweth who are his*: but there is never a ſeale, but this purging that is for Letters Patents that be open: this is not a cloſe roule, but thou mayeſt view and read it thy ſelfe: *and let every one that nameth the name of Chriſt depart from iniquity*: there is the broad ſeale, whereby I may know that I am one of the number, that I ſhall appeare in glory, when Chriſt appeares. Therefore if a man purge himſelfe from theſe, hee ſhall be a veſſell to honor, ſanctified and meet for the maſters uſe, and prepared for every good worke.

Marke

Marke how a man works actively and passively, He is prepared and sanctified, for the masters use, but is he a meere patient? no, hee must purge himselfe from these things. So there must be an active and passive working, when the Lord hath done the first worke, the Lord lookes thou shouldst put thine hand to, and be doing: but I say, there is no hope, if I doe not take paines, and therefore I must of necessity purifie my selfe. All the matter is now, seeing it cannot be avoyded, it must bee done, and is fecible.

How may it be done? Quest.

Resolve on the thing, that it must be done, and then I will give directions how to doe it. The examples of the world, are like a streame that caries a man cleane out of the way of purity; but seeing there is no way, but that I must, through good report, and bad report, what must I doe then? Answ. 1. *Remember we come to doe service to a Father*: That is for incouragement: God did of his owne free accord, not for any goodnesse in us, cast his love on us, he hath adopted thee for his sonne, hee puts thee about his worke, he will spare thee, as a man spareth his owne Sonne. This is thy case, thou art not like a mercenary servant, that is onely to earne his wages, thou hast it by inheritance, because thou art a sonne, and the Lord looketh for filiall, and no servile service of thee. If a servant doth not his worke, the master puts him off, and takes a better; but God doth not stand with thee, on the strict observance of the Law, as if he were to reckon with thee for wages, *the Lord requires that thou doe thy best, and the Lord will spare thee*: Goe truely and painfully about thy worke with the strength God hath given thee, the Lord will spare thee, and will not turne thee off, and take another, but will deale with thee as with his sonne; hee takes it in good part, when thou doest thy best: that is for thy incouragement. The keeping of Gods word, (as he will accept) may be done with a little strength: then how shall I doe? Meanes to purifie.

First, *goe to the fountaine, let the cocke runne*; what is the fountaine of all cleannesse? the blood of Iesus Christ; as *Revel.* 1. 5. *Vnto him that loved us, and washt us from our sinnes in his blood*; There is the first thing, begin with faith: it is the blood of Iesus Christ, that must wash from me sinne, thou must not goe like a morall man, to labour by multitude of acts, to get a new habite; but thou must worke from another Principle; all this cleansing must come from the blood of Iesus Christ, and how may I apply this? by faith; so thou must goe every morning, and present thy soule before the Lord, and looke on him crucified, and say, Lord thou didst shed thy blood to cleanse my soule from the spots of sinne; have faith, rence thy soule (as it were) in the blood of this immaculate Lambe, apply the blood of Iesus Christ, not onely for Iustification (to free thee from the guilt of sinne) but let faith worke, as it may bee applyed for sanctification, to wash away the spots and pollutions of sinne: this is certainly, the most effectuall meanes that can be imagined. Goe to the well head, looke to that maine and principall beginning, like a Christian, and not like a morall man; that though thou art polluted and defiled, yet the blood of the Lord Iesus wil purge thee from all sinne, spot as well as guilt, as we see written, *Heb.* 9. 13, 14. *For if the blood of Bulls and Goats, and the ashes of an heifer sprinkling the uncleane, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternall Spirit offered himselfe without spot to God, purge your consciences from dead workes to serve the living God.* Marke that, you talke of a *Purgatory*, there is the Purgatory, that true Purgatory is the fountaine that is laid open, for the house of *Iudah*, to wash in: serving not onely for expiation of thy sinne, (that it shall not be laid to thy charge) but it serves to purge thy conscience from dead workes, to serve the living God; It is as effectuall for sanctification, being applyed by faith, as it is for Iustification. 1. The blood of Christ applyed by faith.

Therefore (as I may speake with reverence) make thy breakefast, as I may say, every morning, of the flesh and blood of Iesus Christ, and this will give thee more life, more ability, and strength, the multiplying and continuall repetition, every day of the act of faith, laying hold on Christs body broken, his blood shed; it is a most effectuall meanes, try it, and you shall finde the experience of it.

No

2. Looke to the Ordinances.

No meanes in the world, ſo effectuall, then when a man would go to Chriſt, to look to his ordinances: what are they? his Word, and his Sacraments. Come like a Chriſtian, and not like a morall man; Goe to the Fountaine for Iuſtification and Sanctification, where it may be had, thou ſhalt finde then greater effects then ordinary. Then for the Word, it is an effectuall meanes, whereby wee may purifie our ſelves: we may read, *Epheſians* 5. 26. *Even as Chriſt loved his Church, and gave himſelfe for it, that he might ſanctifie and cleanſe it, with the waſhing of water by the word.* The blood of Ieſus Chriſt waſheth thee, there is the maine waſhing, but notwithſtanding, there bee certaine Conduits and Pipes, whereby the vertue of this is convayed. Chriſt doth ſanctifie and purifie thee, by waſhing, by water, by the word; ſo that when a man comes with faith, in his Word, in his Promiſes, this is a ſpeciall meanes. Note one place more, *Iohn* 15. 2. *Every branch in me, that beareth not fruit, he taketh away, and every branch that beareth fruit, hee purgeth it, that it may bring forth more fruit.* Now you are cleane through the Word, that I have ſpoken unto you: nothing is more plaine, the word of God taken with faith, is a ſpeciall ordinance, whereby thou mayeſt come to purifie thy heart: But how is that? How may I apply the word thus?

Queſt.

Anſ. Firſt, Conſider the Word of God, is a word of power; when thou commeſt to the Miniſtry of the word, remember that God hath made them able Miniſters of the ſpirit, not onely of the Letter: Chriſt is with them to the end of the world. They are not ſuch as doe preſcribe barely this, and that, and give no ſtrength; No, we are Miniſters ſealed, *the Lord accompanies the externall Miniſtry of the Word, with the internall power of his Spirit,* that when thou commeſt to Church, thou commeſt onely for the ordinance ſake, the Lord hath pleaſed to make that a doore of grace effectuall, and he ſhall not onely barely command, but he ſhall be a Miniſter of the Spirit, ſhall inable me to doe the things God requires. O if a man come as to a market of grace, and ſay, *Lord thou, thou haſt commanded me to come, and to expect from their mouth the donation of the ſpirit, thou haſt touched their tongue, with the fire of thy bleſſed Spirit, to ſhew that, that ſhall be a meanes to convay grace.* Now if a man could come thus, the word would goe farre, and be very effectuall, whereas we come now to heare rather a Lecture of morall Philoſophy, then for Gods Spirit.

3. The Promiſes.

Againe, the promiſes in the word of God, when thou doeſt apprehend them ſpiritually, they are a wonderfull meanes to purge: Many thinke that they ſhould apprehend onely the promiſes of Iuſtification. Nay, faith extends, whereſoever God hath a tongue in his word, there faith hath an eare to heare, and a hand to lay hold on. The oath that he ſwore to our forefathers, that we ſhould ſerve him in holineſs and righteouſneſſe before him all the daies of our life: there is a word, God hath ſworne, that I ſhall ſerve the Lord Ieſus; and beloved, if this be a word of truth, and if my faith can apprehend and apply it (notwithſtanding many difficulties) though there be oppoſitions of men and Angels, I am yet to wraſtle with Principalities and Powers: but looke to the Lord, the Lord hath ſworne, thou ſhalt ſerve him, all thine enemies ſhall not hinder: where is thy faith now? bring faith to this promiſe, this oath of God: and what will it make a man doe? It will make us goe out againſt all oppoſitions, though we have walls of Braſſe, and Chariots of Iron againſt us: but hath God ſaid they ſhall goe out? Lay hold on that, beleeve that as firmly, as thou wilt beleeve the promiſe of Iuſtification. So the Word of God, will bee made a wonderfull effectuall meanes, onely, let us come, like beleevers, like true Chriſtians, and the Lord will do wonders, above all we can imagine and thinke, if we can come in the right way: well, That is the word.

But the Lord hath appointed his *Sacraments*. It is a ſtrange thing, that the firſt Sacrament of Regeneration, there ſhould be ſo little uſe made of it. It is a Popiſh Errour, and cannot be yet weeded out of mens hearts: they thinke, what is in *Baptiſme?* it waſheth away what is there for the preſent, but it ſerves for no other matter to purifie afterward; a groſſe and Popiſh error. You muſt know it hath ver-

tue

tue and effect (that must be made usefull) for clensing thy selfe even at this houre, as *Rom.6.1,2,3,4. What shall we say then? shall we continue in sinne, that grace may abound? God forbid: how shall we that are dead to sinne, live any longer therein? Know you not that as many of us, as were baptized into Iesus Christ, were baptized into his death? Therefore we are buried with him in Baptisme, into death, that like as Christ was raised up from the dead, by the glory of the Father, even so, wee should also walke in newnesse of life.* Marke, how the Apostle fetches his ground and foundation from Baptisme, not as past, but as having present operation and force: If thou hast faith to overcome thy corruptions, now the force and effect of Baptisme is in thee; it hath a regard for the time to come, as well as for the time past, therefore say, Lord, thou hast appointed thy blessed Sacraments, to be a seale, for the confirmation of thy promises which thou hast made, that I should be washed, Lord I present thy word, thy owne seale, I beseech thee, make it good to my soule: so that if a man looke to his Baptisme, and present it to the Lord, I say, it will be a more effectuall meanes of clensing thee, then if thou looke backe, and apply it onely for thy present state at the time of Baptisme, and so of the Lords Supper; but I cannot goe to particulars, these bee the maine things.

First remember to whom thou goest, to a Father: then goe to Iesus Christ, then to his Word, and Promises; then make use of his seales, and his blessed Sacraments, sue God of his word, and deed, challenge them, and when thou art thus prepared, then goe and read a Lecture to thy selfe of *Watchfulnesse*. What it is to watch, that implyes when a man is in great danger to bee surprised, that all is untrusty within him, and false abroad, then reason: I had need of a strong watch of every side: I have a false nature, and this flesh of mine is ready to betray me into the hands of the world, and of the Devill; therefore there must be a marvellous strong guard. I must not suffer my affections to rove, that is the way to bring in the Devill, even seven Devills, whereas, if I keepe a watch all will be well. *Iames* 1. it is said, when a man is tempted, he is tempted of his owne lust, but is he not sometimes with the world, and the Devill? No, all the temptations of the world, and Devill, will doe no hurt. Looke to that within, there is a concupiscence, the world and Devill cannot tempt thee, but by working on thine owne lusts: therefore looke to thy selfe within, that there be no parly, no entercourse betweene them. Make a Covenant with thine eyes, with thy tongue: perhaps thou wilt goe to a place where there is nothing but filthinesse, is this watchfulnesse? Doest thou know the corruption of thine owne nature? Be not deceived, (evill words corrupt good manners) put what glosse thou wilt upon them, evill words shew an evill heart, and evill words and an evill heart (hid before in the cinders) now make a great flame. Therefore seeing this corruption will not be wholly weeded out, yet it must be kept under, that the forces without may not joyne with them within.

5. Read a Lecture of Watchfulnesse.

O, much adoe we have, to keepe our selves from being surprised within: then suppose the Devill comes not as to *Eve*, but to *Adam*, for *Adams* temptation was more dangerous then *Eves*: if the Devill comes in his own coulers, then it is nothing, every one will flee from him: but he comes as to *Adam*, by the woman, (perhaps by a friend, by a great man.) Let us know when there is any temptation, any motion this way, this is a way, to let in these and these enemies: as 2 *Kings* 6.32. *Elisha sate in his house, and the Elders sate with him, and the King sent a man before him; he said to the Elders, see how this sonne of a murtherer, hath sent to take away my head, looke when the messenger comes, shut the doore, and hold him fast at the doore; Is not the sound of his masters feet behinde him?* Marke, let this be thy case, within thou hast a false heart, there is danger without, one comes, and entices thee to doe this and that, what shalt thou do? shalt thou entertaine and listen to, and suffer this treacherous motion to enter into thy soule? Let not thy lust lay hold on it within, then care not for a thousand Devills, for ten thousand worlds, for *the feet of his Master followes, his master* the Devill will be there presently, on the first motion.

A man that hath this reſolution, to ſuppreſſe ſinne at the firſt motion, as ſoone as it is borne, reſolving I will ſhut the doore, there is the feet of the Devill behinde that will murder my ſoule, ſhall finde comfort. And then againe, a man that is reſolved, not to live in any knowne ſinne, (perhaps there be ſome ſinnes of infirmity that will ſticke to a mans ſoule) but there be ſinnes that waſt the ſoule; uncleanneſſe, ſwearing, extortion, and eſpecially ſuch ſinnes as wee are ſubject unto by our calling, and the courſe we follow, utterly unlawfull and unwarrantable, and knowne by the Word of God to be ſo. As if a man make a trade of living on *Vſury*, this is a ſinne goes with me all the daies of my life: It is with mee waking and ſleeping, a maine ſinne that compaſſeth me round. If thou meane to purge thy ſelfe, thou muſt not live in any one knowne ſinne, for that waſtes grace. When a man multiplies ſinne, he increaſeth the ſtocke of originall corruption. There is nothing more ſure then that wee ſay, that originall corruption is equall in all; it is true naturally, every mans face, anſwereth to his neighbours, as face to face in water; none better then the other, but though there be an equality that way, I may adde waight my ſelfe. Two men are weighed, they are juſt alike heavy, but if one of them contract his ſpirits, hee overſwayes the other, if he adde his will to his naturall poize, hee is heavier then the other. So notwithſtanding, the wickedneſſe of ſinne is (perhaps) as much in one as another; yet when I uſe my will, and multiply and repeat, that is a ſigne, that cuſtome of ſinne hardens the heart, and makes the ſtaine, and ſpot grow deeper, that now thou canſt not waſh it out. Therefore bee ſure if thou wilt goe to heaven, that thou doe not continue one houre in any knowne ſinne, for the more thou doſt, the more thou ſtrengthneſt thy ſelfe in ſinne.

I ſhould now goe to the third point, the patterne to which we ſhould conforme our ſelves. The glaſſe we ſhould imitate, is our Saviour Ieſus Chriſt, as hee is pure; it is not meant, thou ſhouldeſt ever hope to be as pure in quantity. (*As*) *is not a note of quantitie, but of quality*, it ſhewes a likeneſſe: *Thy will be done, in earth, as it is in heaven*, (that is) as by the Angels in heaven, chearfully, readily, and willingly, though not in the ſame quantity. So that the Life of our Saviour Ieſus Chriſt, and the Word of God, muſt be our patterne. *Queſt.* But you will ſay, how am I able to attaine to this? *Sol.* I anſwer, The Law of God preſcribes to us a perfect forme of obedience, though it be not poſſible for me to fulfill it; and ſo the life of our Saviour Chriſt, we are not able to expreſſe the vertues in him, and his purity: yet there cannot be a better patterne then the Law, and the life of our Saviour Chriſt.

A man that would have his childe to write a faire hand, he will not give him an ill copie to write by, but as faire as may be (though there be no poſſibility the child ſhould write ſo well as it.) So wee cannot poſſibly attaine to that purity in Chriſt, yet the copie muſt be faire. Schollers if they will have an elegant ſtyle, they ſet the beſt Orators before them; thus though the Law of God bee perfect, though ſuch a thing as a man is not able to fulfill, yet it is a fit patterne, the copy muſt be faire, that I may mend my hand by it.

And thus, if we goe on, following our patterne, as the Schollers hand, by practiſe, mends every day, (though it never come neere the copie) ſo ſhall we grow in grace: for as the Prophet ſpeakes, *then ſhall we know if we goe on in knowing*: A Chriſtian muſt mend his pace every day, as he learnes his Maſters will, ſo to be transformed into the Image thereof, that the vertues of God may ſhine forth in him, that his path may be brighter and brighter unto the perfect day, and towards that meaſure of the age of the fulneſſe of Chriſt Ieſus: But I cannot now preſſe the point further becauſe of the time.

FINIS.

SPIRITVALL MOVRNING:

In Two SERMONS.

Wherein is laid open,

Who are ſpirituall mourners, and what it is to mourne ſpiritually.
That all godly mourning is attended with comfort.
How ſpirituall mourning is known and diſcerned from other mournings.
Together with the meanes to attaine it, and the tryall thereof, in ſundry inſtances, &c.

VPRIGHTNES HATH BOLDNES.

LONDON,
Printed in the yeare 1629.

SPIRITVALL MOVRNING.

The first Sermon.

SERM. XIIII.

MATTH: 5. 4.

Blessed are they that mourne, for they shall be comforted

WEE have spoken of Spirituall Poverty the last day, when wee shewed you, that it is a grace especially in the understanding; we must now come to the Affections; and first our Saviour begins with mourning, which followes immediately from poverty of spirit. Mourning is a wringing, or pinching of the soule upon the apprehension of some evill present, whether it be *Privative* or *Positive*; (as we speake,) that is; *When a man findes that absent that he desires, and that present which he abhorres: then the soule shrincks, and contracts it selfe, and is pinched and wringed, and this is that we call Mourning.* Now this alwaies comes to passe in Poverty, such as the poverty is, such is the mourning, and therefore our Blessed Saviours order is very good in joyning mourning to that poverty of which we have spoken. Thus much for the order.

Now for the words: There are, you see, two things in this verse.

1 *A Point.*
2 *A Proofe.*

Our Saviours Point shall be our Point of Doctrine at this time, because we wold not speake one thing twice: Therefore we will lay downe the point in our Saviours owne words, and that is this, *That spirituall mourners are blessed men.* Hee is an happy man that is a good Mourner: hee that can mourne for his sinnes, hee is in an happy case, That is the point.

Now in the prosecution of this, we must first expound it, secondly prove it, and

then apply it to you, as our Saviour doth to his hearers, *Luke* 6. 21. *Blessed are yee that mourne.* For the first, I may expound the Point and the Text both under one;

1 *Point.* you see the Proposition what it is, *Every good mourner is in an happy condition:* here let us consider a little the Termes; to explicate them; who is the party in speech? *Blessed is the mourner* saith Christ in *Matthew*, *Blessed* saith he in *Luke* 6. 21. *are the weepers*; Both these mourning and weeping they are fruits of the same tree and root. The root is sorrow, and sadnesse, opposite to joy: the bud mourning, opposite to mirth: the blossomes weeping, opposite to laughter: the matter then is this, that they that are spirituall mourners, are happy men, that is, those men that have not onely cause and matter of sorrow and mourning (for so all have) but have also a heart to mourne, there is in them a disposition of mourning, they can doe it, they will doe it occasionally, they doe performe it inwardly, they bleed, which is termed mourning outwardly, they demonstrate it, as our Saviour instanceth, in weeping: these be the parties here spoken of, that are mourners. Now what is the thing that is affirmed of them? that is, blessednesse and happinesse, the mourners are blessed and happy. As mourning is in selfe, it is not simply good, but because it makes way for happinesse; to call mourning happinesse simply, were to speake a contradiction, to terme misery, felicity, and to make felicity, misery. But he that mournes aright, is happy in a sense, he is in a happy estate, and condition. A mournfull state is a happy estate; happy, because this mourning is an argument of some happinesse, and goodnesse for the present, and a pledge of more for the future, it makes way for comfort, and future happinesse, and therefore he is happy.

Objection. You see the Proposition now, how it is; mournfull men are happy men. But now for the quantity & extent of this Proposition. Is this, will some men say, universally true? *Are all men that mourne blessed men?*

Answer. Nothing lesse, there is a carnall mourning, when a man mournes for the presence of goodnesse, and for the absence of sinne, because he is restrained, and cannot be so bad as he would be. There is a naturall mourning, when a man mournes upon naturall motives, when naturall losses and crosses are upon him. There is a spirituall mourning, when a man mournes in a spirituall manner for spirituall things upon spirituall motives (as afterwards wee shall shew) when he mournes, because good things that are spiritually good, are so farre from him, and spiritual ills are so neere to him, this is the mourner that Christ here speaks of, and this is the mourning that hath the blessing; other mourning may occasion this through Gods blessing, and may give some overture to this mourning, but the blessing belongs to the spirituall mourner, and the spirituall mourning. *Mourning* must be expounded as *Povertie:* Every poore man is not a blessed man, except his outward poverty bring him to spirituall poverty; so every mourner, and every weeper is not therein blessed, except his outward losses, and crosses, and occasions, be an occasion through Gods blessing and a meanes to bring him to spirituall sorrow and mourning. Thus now you see then the meaning of the Proposition, it is thus much, That he that mournes spiritually, and holily, why he is in an happy estate, and condition: This is the meaning of the point.

Whether all who mourne are blessed men.

2. Now let us proceed to the second thing; *The proving of it.* For proofe wee need

A Proofe. goe no further, then our Saviours owne testimony: yet we have besides his testimony some proofes, and some reasons to give, For his testimony; *Blessed* (saith our Saviours owne mouth) *are they that mourne*; and *Luke* 6. 21. *Blessed are they that weepe:* This weeping and this mourning, must bee understood of spirituall weeping, and spirituall mourning (as we told you) and then the testimony is very cleere, every man that so mournes is an happy man: Our Saviour doth not onely speak this, but proove it, 1, by an argument drawne from the contrary, *Luke* 6. 25. *Woe be to you that laugh now:* These carnall mirthmongers are in a miserable estate, and therefore spirituall

1 mourners are in an happy estate. 2, he confirmes and backes this by a reason, here in

2. the Text, *Blessed are the mourners, for they shall be comforted.* This reason will not hold in all kind of mourning, and all kind of comfort, it is no good argument to say, blessed

ſed is the man that is in paine, for he ſhall be refreſhed, and releeved; bleſſed is the man that is hungry, for he ſhall be fed, and have his wants ſupplyed: but yet this argument holds good, *Bleſſed are they that mourne, for they ſhall be comforted*, namely with Gods comforts, with the comforts of the Spirit, with the comforts of the Word, the comforts of Heaven. The comforts of God, are beyond all the miſeries and ſorrowes, that a man can endure in this life, and though he doe mourne, and weepe for them, yet notwithſtanding, the comforts, the wages will ſo farre exceed all his ſorrowes, that he is happy in this; *He cannot buy ſpirituall comforts too deare, he cannot have them upon hard termes poſſibly*, though they coſt him never ſo many teares, never ſo much griefe, and ſorrow and heartbreaking, yet if he have them, hee is happy in having them upon what rate ſoever.

Yea further; ſpirituall mourning caries comfort with it (beſides the harveſt of comfort, that abides the mourner afterwards;) there are firſt fruits of comfort here to be reaped, ſo it is, that the more a man mourns ſpiritually, the more he rejoyceth: the more his ſorrow is, the more his comfort is: his heart is never ſo light, ſo cheerful and ſo comfortable, as when he can poure forth himſelfe with ſome ſighes, groans, & teares before God: ſo that then our Saviour cleares the Point, that they are happy men that mourne in an holy manner: howſoever mourning be not comfort, and miſery be not happineſſe: yet notwithſtanding, affliction and mourning may argue an happy eſtate, and bleſſed condition, and that in theſe reſpects following, which wee ſhall name to you; which ſhall ſerve for reaſons of the point.

3.

First, *he that mournes ſpiritually hath a good judgement*, and therefore is happy, ſpirituall affection it argues a ſpirituall judgement and underſtanding: For the affections they worke according as they receive information; A creature that is lead by fanſie, hath brutiſh affections, a man that is guided with matter of reaſon, hath rationall affections; (as we terme them,) but a man that hath his minde enlightned, and ſanctified, hath holy affections: ſo that holy mourning, and holy affections, argues a ſound mind, a holy, ſettled, and ſpirituall judgement, and that is an happineſſe.

1. *Reaſon.*

Secondly, it argues a good heart too. First, *a tender and ſoft heart*. For a ſtone cannot mourne, onely the fleſhy heart it is, that can bleed. He that then can mourne ſpiritually, he hath an evidence to his hart, that his heart is ſoft, that he hath a tender heart, and that is a bleſſing, and makes a man a bleſſed man: As his heart is tender: ſo alſo *it is ſound*: it is a healthfull ſoule, and an healthfull temper (as I may ſpeake) that he hath: for mourning proceedes out of love, and hatred; out of agreement (if it be a ſpirituall mourning) with that which is good; and out of a contrariety and oppoſition betweene us, and that which is bad; ſo that he that can mourne after goodneſſe, and mourne for ſin, and badneſſe, if it be ſpirituall mourning: this man ſhewes he hath a good heart, his heart agrees with that which is good; his heart diſagrees, and ſtands in oppoſition, and hath an Antipathy to that which is bad. And this is a right conſtitution, and temper of ſoule that makes a man happy. There is one reaſon then why he that mournes ſpiritually, may well bee deemed an happy man, becauſe he hath a ſound judgement, and becauſe he hath a ſound and a ſoft heart too.

2 *Reaſon.*

Secondly, as he is happy in the cauſe: *So he will be happy in the effect too of his godly mourning*. For godly ſorrow and mourning brings forth bleſſed fruits and effects; the Apoſtle in 2 *Cor.* 7. delivers divers of them, as there you ſee. First this is one thing: In ſpirituall mourning, it ſecures and excludes a man from carnall and helliſh mourning: yea this orders him, and ſaves him harmleſſe from all other griefes. A gracious mourning, it moderates naturall griefe, and expels and drives out carnall and helliſh griefe and ſorrow, like good phyſick, that heales and ſtrengthens nature, and expels that poyſon, that is hurtfull to nature. The more a man can mourne for his ſinnes, the leſſe he will mourne for other matters: the more heavie ſinne lies upon his ſoule, the more lightly hee can beare other loſſes and croſſes; whatſoever they be: So that this mourning prevents a great deale of unprofitable mourning: when a man bleeds unſeaſonably, and unſatiably; the way to divert it, is to

open a veine, and to let him blood elſewhere, and ſo you ſave the man: When a man poures forth himſelfe unſeaſonably, and unprofitably in needleſſe teares, grieſes and cares; the onely way, is to turne his teares into a right channell, to make him mourne for that which is mournfull, and to ſet him to weepe for that which deſerves teares: if he weepe in an holy and ſpirituall manner he ſhall be ſecured and preſerved from poiſonfull and hurtfull teares.

Secondly, this is another happy effect of godly mourning, *That ſpirituall and godly mourning alway doth a man good, and never any hurt.* Worldly ſorrow (ſaith the Apoſtle) cauſeth death, it hurts the ſoule, it hurts the life, it hurts the body of a man: but ſpirituall ſorrow (on the other ſide) cauſeth life; the more a man dies this way, the more he lives; the more he weepes, the more he laughes; and the more he can weep over Ieſus Chriſt, the more lightſome and gladſome his heart is, and the more comfortably he ſpends his time. This brings him joy, this brings him peace; this brings him Evidence of Gods love; this brings aſſurance of pardon, and ſo this makes way for life, and doth a man no hurt at all.

3. Thirdly, *This ſpirituall and godly ſorrow and mourning, is a ſorrow never to be repented of,* (as the Apoſtle there implies) All other ſorrow a man muſt unſorrow againe; when a man hath wept, and blubberd, and ſpent a great deale of time in paſſionate teares, in curſed teares, in froward teares, in revengefull ſtomackfull teares, he muſt blot out theſe teares with new teares: he muſt unweepe this weeping, and undoe his mourning, becauſe he hath thus mourned, hee hath reaſon to repent for his ſorrow: but when a man ſets himſelfe apart to weepe over Chriſt, and ſees his ſinnes for the diſhonour that is offered to Gods name, and that his mourning is holy and ſpiritual mourning, he ſhall never have cauſe to repent of this time, that is ſo ſpent, although he have ſpent many daies and houres in that action.

4. Laſt of all, *ſpirituall mourning workes Repentance* (ſaith the Apoſtle) that is to ſay, it workes reformation and amendment, it ſets a man further from his ſinne, and brings him neerer to God, and neerer to goodneſſe, it workes in himſelfe partly, and in regard of others partly, thoſe fruits that the Apoſtle there mentions in the *Corinthians*, ſaith he, what ſtriving, what diligence, and ſpeed did you make, namely, to finde out, and to cenſure, the inceſtuous perſon, & then this ſorrow will make a man nimble to finde out ſinne, to reforme, and redreſſe abuſes in himſelfe, in his houſe, and his place in what he can. In the ſecond place, it gives a man defence and Apologie to ſpeake for himſelfe, and to ſay; Though I live amongſt a polluted people, of uncircumciſed hearts: yet I joyne not with them in their ſinnes, I mourne for them, I cenſure them; I blame thē (as the *Corinthians* did the inceſtuous perſon.) And for himſelfe, he is able to hold up his head with comfort; and to ſay, it is true, I have corruptions; but here is my Apology, I bewaile thē: It is true, I have thus & thus ſinned, but here is my defence, I am ſorie. I found place for ſinne, I finde place for ſorrow alſo, I confeſſe it, I bewaile it, I repent of my ſinne, thus he cleares himſelfe.

3. *Reaſon.* In regard of the event and iſſue.

Further, *Spirituall ſorrow, it workes indignation againſt ſinne in himſelfe, and in others:* a zeale againſt all impediments in himſelfe, and in others, the deſire to Gods Miniſters, and word, that revenge, that the Apoſtle ſpeakes of there, and that feare of hazzarding ones ſelfe into the like occaſions of ſin for the time to come. In ſhort, the fruits and effects of godly ſorrow, are exceeding bleſſed, exceeding many, and therefore in this ſenſe, in this reſpect, he that mournes ſpiritually, is an happy man.

Thirdly, *he is happy in regard of the event and iſſue of his mourning, becauſe all ſhall end well with him; and all his teares ſhall one day be wiped away, and joy and gladneſſe ſhall come in place:* ye he is happy in this, that ſpirituall mourning, it is alwaies accompanied with joy, that is, an happy eſtate, that tends to happineſſe. Things are termed from the terme in their motion. *That is an happy eſtate, that is attended with comfort, that ends in comfort, and ſhall be ſwallowed up of it at the laſt.* Now this is the ſtate of the ſpirituall mourner, while he doth mourne, he hath comfort; and comfort becauſe he can mourne. This doth a Chriſtian heart more good, then all the good of this world;

when

when he can get himselfe apart, and shed teares for his sinnes, and bewaile the miseries, and the sinnes of the time, and take to heart the dishonour of Gods Name. This (I say) doth more refresh & glad his soule, then any outward comfort in the world. There is a laughter which *Solomon* speakes of, that makes a man sad; a carnall laughter, the heart is sad whilest the face laughes: so I may say the contrary, as there is joyned sadnesse in some laughter, so there is laughter in some sadnesse. Carnall laughter makes a man sad while he laughes: but spirituall mourning, it makes a man merry when he mournes, the more he mournes, the more merry he is. Againe, as for the present, his mourning is attended with comfort: so in the *end* it shall end in comfort. There is a sorrow that shall end in darknesse, that wasts a man as fire and heate wasts a candle, and so goes out of it selfe, and vanisheth into smoake, into nothing. There is a sorrow and griefe, that ends in a greater sorrow, and that empties it selfe into eternall misery: but this spirituall sorrow shall have an end; for there shall be an end of our sorrow; if it be holy sorrow, we shall not ever mourne, but the teares shall one day be wiped from all our eyes, it shall have an end, and an happy end too: for all our sorrow shall end in joy: for our garments of ashes, we shal have garments of light and gladnesse, and everlasting joy shall be upon our heads. So then whether we respect the cause of our mourning, or the fruits and effects of it; whether we respect the close and event of it: It is cleare, that every man that can mourne spiritually is in that respect in a very happy and blessed estate, and condition. We have given you now the point, you heare what our Saviour speakes is but reason, though he seeme to speake a Paradoxe to flesh and blood when hee saith, every spirituall mourner is an happy man. Now then my brethren, let us apply the point a little.

Vse 1. *Humiliation.*

First if he be an happy man that mournes aright, wee have reason first to bewaile our unhappinesse; unhappy time, and unhappy men may wee well say (touching our selves) that vary so much from the minde, and prescription of our blessed Saviour. *Blessed*, saith our Saviour Christ, *are they that mourne, for they shall be comforted. Woe to you* (saith he) *that now laugh.* Wee (on the other side) say, woe to them that here mourne, happy are they, that can here laugh and be merry. And as wee vary in our judgement from our Saviour, so much more wee varie in our practice from his direction and counsell: The Lord when he gives direction, that will bring joy and comfort, he bids us humble our selves, cast downe our selves, afflict our selves, &c. *Iam.* 4. God saith, *humble your selves, that you may be exalted.* We on the other side say, exalt our selves, and we shall not be humbled: God saith, throw downe your selves; we say, secure our selves: God saith, afflict your selves, and then you shall have comfort; The Lord saith, let your laughter bee turned into mourning, that so you may laugh. We on the other say, let our mourning be turned into laughter, that so we may not mourne. And therefore when any griefe naturall or spirituall beginnes to breed or to grow on us, presently we betake our selves to company, to sports, and exercises, that may drowne the noyse of Conscience, that may put out of our minds motives to spirituall griefe and sorrow, and that may provoke us to carnall, or at the best to naturall mirth and rejoycing. Thus we varie from Christs directions quite in our practice; nay more varie further from the practice of the Saints of God: We vary from the very time, and season in which we live: For behold, it is a time of darknesse and blacknes, it is the yeare of Gods Visitation (as the Prophet speakes) it is the time of *Iacobs* trouble, (as *Ieremiah* speakes:) For howsoever we have peace at home; The Church hath warre abroad: howsoever we have health, yet the Pestilence rageth abroad: Though we have Plenty, there is poverty and misery abroad in the bowels of the Church in other Nations. Now then when the Time calls for mourning, and weeping, and lamentation, we varie quite, and are like to them in the Propheste of *Esay*. *In that day* (saith God) *Isay* 22. *did I call for mourning and sackcloath, and behold here is slaying of Oxen, and killing of sheepe, and making merry, and provoking our selves to all kind of jollitie, and security.* Further, we varie from the practice of Gods children in like cases; they gave themselves to spirituall mourning upon due

due occasion. We read of *Nehemiah*, when he heard that the Church was distressed, and afflicted abroad, though he lived in credit, and in honour, and in safety himselfe at the Court, yet he betakes himselfe to God in private, and there he fasts, and praies, and mournes, and there he sues to the Lord, to bee mercifull unto *Ierusalem*. We read of good honest *Vriah*, hee refused to goe to his house, and to refresh himselfe with meat, and drinke, upon this reason, because the Arke of God, and the Captaine of the Host lay in the field in Tents. This was the affection and the mind of Gods servants of old, they wept with those that wept; and they mourned in the mourning and lamentation of the Church: but now (my brethren) wee forget the afflictions of *Ioseph* abroad: And (as it is said of them in *Amos*) we drinke wine in bowles, we stretch our selves on our beds; we give our selves to musicke, and mirth, and we take not to heart the distresses of the Church. So likewise for the sinnes of the time, we see what the Saints did of old. *Ezra* 9. 10. When hee heard of the sinnes that were committed among the people, the holy seed had mingled themselves with the cursed Nations, (whom the Lord had cursed;) he betakes himselfe to prayer, and to mourning, and fasting, and there assembled to him many well affected men, and they trembled before the Lord, they cast downe themselves, and wept in a solemne manner.

Thus the Saints of God did for the sinnes of their time. But now (my brethren) what doe we? we looke on other men, and wonder that Rulers and Magistrats, and publike persons do no more: but what do we our selves in private, (my brethren) do we lay to heart our owne sinnes, the sinnes of our kindred, and acquaintance? of our Families, the sinnes of our Neighbours, of our Townes, of our places where we dwell and have our abode? Had *David* lived in these daies, hee would have washed our streets with Rivers of teares, (as he speakes of himselfe, *Psal.* 119.) to have seene such pride, such impiety, to heare such oathes, and blasphemies so frequent, and so rife amongst us. We (on the other side, my brethren) see, nay we act, and commit grosse sinnes: we heare, nay we utter cursed speeches and blasphemies, and oathes, and commit abominable sinnes, and yet there are not rivers of teares, nay not a teare almost shed amongst us. This is that we are to complaine of now, that we doe what we can to put off mourning, and to bereave our selves of true comfort; and this drinesse, and emptinesse of teares, were it onely of temper of bodie, and not from distemper of soule, the matter were more sufferable, and more pardonable. But what shall wee say for our selves, when we have teares at command, for every triffle, for every bable, and have not teares for sinne, and for the dishonour of God? If a friend crosse us, we can weepe; if an unkind word be uttered, we sob, and grow sullen; if a losse or a crosse befall us, wee can powre out our selves in carnall weeping, and lamentation; but for the sinnes of our soules, for the sinnes of our friends, for the sinnes of our Nation, for the unkindnesse that we offer to God, for the contempt that is cast upon his Name, wee cannot shed a teare; and were it now that wee were ashamed of these things, the matter were lesse; but alas we take not to heart, that we have not hearts to mourne, and we labour not so much as to greive, because we cannot grieve. In our carnall naturall griefe, we stand and plead, we thinke we have reason to mourne, I have lost such a friend, and such a friend, we thinke wee have cause to bewaile our estate in regard of such outward misery, as befalls us: But we see no cause, no reason to weepe over Christ for the sinnes we have committed against God.

We thinke many times carnall sorrow (which in truth is but poison) will doe us good, a great deale of ease; and when men have crossed us, and disappointed us, or dealt unkindly with us, we thinke we will goe, and weepe it out; and when we have cried and blubberd a while, we thinke, that we give ease to our soules, and content to our hearts. But when we come to spirituall mourning (which onely is comfortable mourning) we thinke that undoes us; many a man thinks he forfeits all his joy, all his peace, all his liberty, all his happinesse, and hee shall never see a merry day againe in this world, if he give way to mourning for sinne, to sound Repentance, to

workes

workes of Humiliation, and examination of his owne heart, and waies. And hence it is, that we doe what we can to hold poſſeſſion againſt the Spirit in ſorrow, and mourning; oh miſerie, oh unhappineſſe of ours! When we take things in this manner, when we take poyſon for Cordiall, and Cordialls to be no better then poyſon; no marvell though wee have no more comfort of our teares, and of our mourning; for certainly our mourning for the moſt part is not a bleſſed mourning, we mourne not for ſinne, but for ſorrow; we mourne not for corruption, but for croſſes: not becauſe wee have dealt unkindly with God, but becauſe men deale unkindly with us. This is not a bleſſed mourning, and therefore it is, that we find no comfort in it.

2. *Vſe. Direction.*

Well in the next place, we have another uſe; To take Chriſts direction for comfort; who would, who can be without it? life is death without comfort. Every mans aime is to lead a comfortable life; marke the way that Chriſt chalkes out, *Bleſſed are they that mourne, for they ſhall be comforted.* Doe you beleeve Chriſts word? Doe you beleeve that he knowes what he ſaith? Can you reſt in Chriſts teſtimonie, and in his promiſe? Then if ever you will have comfort in your hearts, or in your lives, or in your Ends, begin here, begin with Spirituall Mourning. Now that this you may doe, we muſt,

1. *Firſt ſhew you, how ſpirituall mourning differs, and is diſcerned from other mourning.*
2. *How it is gotten.*
2. *How it is exerciſed.*

I. How ſpirituall mourning is knowne and diſcerned from other mourning.

For the firſt of this: *Spirituall mourning is knowne by the Objects:* Such as the object is, ſuch is the facultie, ſpirituall mourning hath ſpirituall objects, either materially or formally (as they ſpeake in Schooles;) this ſpirituall mourning is buſied about ſpirituall goods, and ſpirituall ills. *Spirituall good,* either the chiefe and univerſall good, which is God; or ſubordinately good, as grace, and comfort, the ordinance and worſhip of God. *Spirituall ills,* whether they be ſimply ill, as ſinne and impiety; or painfully ill (yet with relation to ſinne) as a fruit of ſinne, and as a pledge of Gods wrath, and diſpleaſure againſt it. We will inſtance in this firſt.

For firſt, if a man would know, whether his ſorrow bee ſpirituall ſorrow, or no, let him ſee how he mournes for the abſence of ſpiritual good things, how he mourns for the abſence of God, the chiefe good, that is ſpiritual ſorrow; when a man mourns becauſe he hath loſt God in his graces, in his Communion, and in his comforts. This was a proofe of *Davids* ſorrow that it was ſpirituall, becauſe (as the Scripture ſpeakes elſewhere) he lamented after the Lord, and mourned after God. *My ſoule* (ſaith he) *thirſteth after the living God*; he hungred after God, hee was pained, and pinched at his ſoule when he could not ſee God, and enjoy God, as formerly he did. This was the reaſon of that Idolater, *Iudg.* 18. when his Idols were taken from him, he cried after them: when a rude fellow asked him what hee ayled; What ayle I (ſaith he) you have ſtolne away my gods, and taken away my *Ephod*, and do you aske what I ayle? what more have you left me? What he ſpeakes of his falſe gods, a true Chriſtian heart may conclude much more of the true God: if the true God be departed from him (ſtolne he cannot be) but if he be departed from him, that he have driven away God in Chriſt by his ſinfull and rude behaviour, that God hides his face, that he communicates not himſelfe in his comforts and graces, as formerly hee hath done; this goes to his heart, this puniſheth him, and grieves him more then any thing in the world. And ſo for inferiour goods, a man that mournes ſpiritually, he mournes becauſe he ſees the want of good things, the want of Faith, the want of Grace, he findes a ſpirituall want, the abſence of things ſpiritually good. A man that mournes ſpiritually, hee mournes becauſe the meanes of Grace is taken from him: becauſe he ſees not his Teachers; (as the Prophet ſaith) becauſe there is no Viſion: there is none to ſay, how long? as it is in *Pſal.* 47. 5. *How long ſhall the houſe of God*

God lie waſt, the waies of Zion are unfrequented: the Sabboths of the Lord are deſpiſed: he mournes, becauſe he is kept away from the houſe of God, where he uſed to taſte of the fat things of Gods houſe, and where he uſed to ſee him in his beauty, and in his glorie.

So this is ſpirituall mourning, when a man mournes, becauſe God in his love, and in his comforts leaves him, and his countenance ſhines not upon him; becauſe the Word of God, and the grace of God ſpreads not, that it ſtirres not ſenſibly within him, as formerly it hath done. And ſo likewiſe for *Ills*. A man that mournes ſpiritually, hee mournes for ſpirituall ills, to finde ſo much corruption, ſo much Pride, ſo much Hypocriſie, ſo much Selfe-love, ſo much Worldlineſſe, ſo much naughtineſſe in his owne heart; This is his griefe, as it was *Pauls*, he cryes, oh tyred, oh wretched man that I am, who ſhall deliver mee from this body of death? Hee weepes, and takes on more for the corruption of his nature, for the ſinnes in himſelfe, and in the people of God, then for perſecution & diſgrace, then for loſſes, and croſſes, that befall him. So when a man mournes for ſinne, that he takes to heart the ſinnes of his Family; the ſinnes of the State, and of the Church, that hee lives in, this is ſpirituall mourning: And ſo alſo when a man mournes for outward things ſpiritually, ſay he be poore; ſay he be afflicted; ſay he be famiſhed; ſay he bee perſecuted; he turnes all his griefes to godly griefe; he apprehends Gods diſpleaſure. In theſe he apprehends and ſees ſinne: in theſe hee conſiders his croſſes, in the cauſe, and in the roote of them in ſinne; and ſo he mournes for ſinne, and the cauſe. This is ſpirituall mourning. Now when a man thus mourneth for the abſence of ſpirituall good things; and for the preſence of ſpirituall ills that lie upon him and others: then he is ſaid to mourne ſpiritually, and ſo he is a bleſſed man. This is all wee can ſtay to ſay for the Point.

Queſt. Now in the next place: How ſhall a man doe to get this ſpirituall mourning?

Anſw. How to attaine this ſpirituall mourning.

1. Firſt, he muſt labour to have an heart capable of griefe, and ſorrow that is ſpirituall. A tender and ſoft heart, he muſt ſee that he have a diſpoſition to holy mourning, able and inclinable ſo to doe, when juſt opportunity, and occaſion is offered. Now how ſhall a man get this tender heart? Why ſurely he muſt goe to God in his meanes and ordinances; who hath promiſed, (as you heard in the Covenant) to take the ſtone out of our hearts, and to give us ſoft and fleſhie hearts: this a man muſt doe for it. Withall he muſt be ready in the next place, (when God hath given him a tender heart,) to ſtirre up the Graces of the Spirit, that are in him, to raiſe up his affections, and his ſorrow, and to provoke himſelfe to mourne, and to lament upon due occaſion: Thus that he may doe, he muſt,

2

1. *Firſt, Conſider of a method, that he muſt uſe,*
   And then,
2. *Of motives to ſtirre him up thereunto.*

1. For *Method*. Firſt, hee muſt have reſpect to the Time, that hee doe not let his heart lye fallow too long. *Ierem.* 4. It is ſaid, *Plow up your fallow ground:* ground if it lye long unplowed, it will require much paines to teare it, and fetch it up, but if it be oft done, it will be the eaſier. So it is with the heart of man, hee muſt not let his heart be fallow too long, but take it into taske ever and anon, and labour to keepe the fleſh tender, and raw, and freſh (as we may ſay:) and then upon every occaſion, it will be ready to bleed, and to poure forth it ſelfe. To this end, a man ſhould every day be exerciſed in the duty of a godly mourning, every night reckon for the paſſage of that day, and ſay with thy ſelfe: what ſinne have I committed? what have I done? what have I ſaid? what have I ſeene this day? what have I heard this day, that might be matter of humiliation, and griefe to me? and ſo worke this upon the heart, that it may bee turned to teares of godly ſorrow.

Secondly, for the time, a man muſt bee ſure to take Gods time, when God calls on him, when God gives him the heart, and is ready to cloſe and to joyne with him; Then take the advantage, ſet upon godly mourning, when the Lord hath ranſackt thy heart, when the Lord hath dealt with thee in the Miniſtry of his Word, when he hath applyed himſelfe to thy ſoule, and conſcience, and detected thy corruption, and ſhewed thee thy ſin, & hath wounded thy heart in publike, with afflictions: in private with terrours, and feares: ſo when the nature of griefe is ſtirred by the occaſion of the Word; then take the advantage of this, ſeize upon this for the Kings uſe; ſet upon ſorrow whileſt it is there, turne it into the right ſtreame, into the right channell: turne it for ſinne, weepe for ſin, and not for outward loſſes, and croſſes. Thus much for the time.

Secondly, there is another thing to bee done for the order, and that is this, That a man muſt bee ſure to give over carnall mirth, and carnall mourning, if hee will mourne ſpiritually: his carnall laughter muſt bee turned into mourning, as *Iames* ſpeakes; and his carnall mirth muſt be turned into ſpirituall mourning too, or elſe, he will never come to ſpirituall mourning. But we cannot ſtand upon that. Wee will onely touch the motives, becauſe the time is runne out, and ſo conclude for this time. Conſider well what are the motives to ſet us to worke to mourne, and to mourne ſpiritually.

2. *The order.*

The Motives are many, he that will mourne, muſt looke to theſe: There is one rule generally for mourning, and that is this: He that will mourne ſpiritually, hee muſt apply himſelfe to Gods meanes and motives onely. There bee that tell us of a courſe of getting of ſackcloath, and haircloath, and I know not what, to worke godly mourning: This makes men ſuperſtitious, and not humble: he that is an holy mourner, he will follow Gods directions, hee will worke upon his motives and reaſons, and no other; and therefore he mourns, becauſe God bids him ſo mourne, for the Scripture bids us looke upon Chriſt, not as hee is in Pictures, but in the Word, preſented upon the Croſſe, and to weepe, and to mourne, and to bleed out our ſoules there for our ſinnes committed againſt him, and ſo to looke upon him whom wee have pierced, and to weepe for him, as it is *Zach.* 12. That is in generall.

Now in particular, Conſider theſe Motives.

The motives to ſpirituall mourning.

1. *It is needfull for us to mourne.*
2. *It is ſeaſonable for us to mourne.*
3. *It is profitable:*
   And,
4. *It is comfortable.*

Of theſe we ſhould have ſaid ſomething more largely, if the time, and ſtrength had given leave; but ſeeing both faile, wee will onely touch them now, and leave them till we can further proſecute them.

1. *Needfull.*

Firſt, it is needfull to mourne in a ſpirituall manner. Whoſoever hath ſinne, muſt mourne: let him take his time, and place, whether hee will doe it in this life, or in that which is to come. Sinne muſt have ſorrow; (that is a ruled caſe:) and he that will not willingly mourne, ſhall, will he, or nill he, in another place: And therefore (my brethren) we ſee there is a neceſſity layed upon us in regard of our ſinnes. It is needfull alſo in regard of others, to draw them to it by our example and practice. I know not how it comes to paſſe, but we are falne into a wonderous ſleepy age, A time of ſecuritie, men bleſſe themſelves in their courſes; they ſecure themſelves in a formall ordinary kinde of Religion, and Profeſſion, with an ordinarie ſtint of holy duties, when, there is no powerfull hearty ſanctifying actions done in ſecret for our owne ſinnes, and the ſinnes of the times. Why ſith that all men ſleepe, let us bee wakefull, and ſince others have need of provoking to this duty, let Chriſtian men leade

God lie waſt, the waies of Zion are unfrequented: the Sabboths of the Lord are deſpiſed: he mournes, becauſe he is kept away from the houſe of God, where he uſed to taſte of the fat things of Gods houſe, and where he uſed to ſee him in his beauty, and in his glorie.

So this is ſpirituall mourning, when a man mournes, becauſe God in his love, and in his comforts leaves him, and his countenance ſhines not upon him; becauſe the Word of God, and the grace of God ſpreads not, that it ſtirres not ſenſibly within him, as formerly it hath done. And ſo likewiſe for *Ills*. A man that mournes ſpiritually, hee mournes for ſpirituall ills, to finde ſo much corruption, ſo much Pride, ſo much Hypocriſie, ſo much Selfe-love, ſo much Worldlineſſe, ſo much naughtineſſe in his owne heart; This is his griefe, as it was *Pauls*, he cryes, oh tyred, oh wretched man that I am, who ſhall deliver mee from this body of death? Hee weepes, and takes on more for the corruption of his nature, for the ſinnes in himſelfe, and in the people of God, then for perſecution & diſgrace, then for loſſes, and croſſes, that befall him. So when a man mournes for ſinne, that he takes to heart the ſinnes of his Family; the ſinnes of the State, and of the Church, that hee lives in, this is ſpirituall mourning: And ſo alſo when a man mournes for outward things ſpiritually, ſay he be poore; ſay he be afflicted; ſay he be famiſhed; ſay he bee perſecuted; he turnes all his griefes to godly griefe; he apprehends Gods diſpleaſure. In theſe he apprehends and ſees ſinne: in theſe hee conſiders his croſſes, in the cauſe, and in the roote of them in ſinne; and ſo he mournes for ſinne, and the cauſe. This is ſpirituall mourning. Now when a man thus mourneth for the abſence of ſpirituall good things; and for the preſence of ſpirituall ills that lie upon him and others: then he is ſaid to mourne ſpiritually, and ſo he is a bleſſed man. This is all wee can ſtay to ſay for the Point.

Queſt. Now in the next place: How ſhall a man doe to get this ſpirituall mourning?

Anſw. How to attaine this ſpirituall mourning.

1. Firſt, he muſt labour to have an heart capable of griefe, and ſorrow that is ſpirituall. A tender and ſoft heart, he muſt ſee that he have a diſpoſition to holy mourning, able and inclinable ſo to doe, when juſt opportunity, and occaſion is offered. Now how ſhall a man get this tender heart? Why ſurely he muſt goe to God in his meanes and ordinances; who hath promiſed, (as you heard in the Covenant) to take the ſtone out of our hearts, and to give us ſoft and fleſhie hearts: this a man muſt doe for it. Withall he muſt be ready in the next place, (when God hath given him a tender heart,) to ſtirre up the Graces of the Spirit, that are in him, to raiſe up his affections, and his ſorrow, and to provoke himſelfe to mourne, and to lament upon due occaſion: Thus that he may doe, he muſt,

2

1. *Firſt, Conſider of a method, that he muſt uſe,*
And then,
2. *Of motives to ſtirre him up thereunto.*

1. For *Method*. Firſt, hee muſt have reſpect to the Time, that hee doe not let his heart lye fallow too long. *Ierem.* 4. It is ſaid, *Plow up your fallow ground:* ground if it lye long unplowed, it will require much paines to teare it, and fetch it up, but if it be oft done, it will be the eaſier. So it is with the heart of man, hee muſt not let his heart be fallow too long, but take it into taske ever and anon, and labour to keepe the fleſh tender, and raw, and freſh (as we may ſay:) and then upon every occaſion, it will be ready to bleed, and to poure forth it ſelfe. To this end, a man ſhould every day be exerciſed in the duty of a godly mourning, every night reckon for the paſſage of that day, and ſay with thy ſelfe: what ſinne have I committed? what have I done? what have I ſaid? what have I ſeene this day? what have I heard this day, that might be matter of humiliation, and griefe to me? and ſo worke this upon the heart, that it may bee turned to teares of godly ſorrow.

Secondly,

Secondly, for the time, a man muſt bee ſure to take Gods time, when God calls on him, when God gives him the heart, and is ready to cloſe and to joyne with him; Then take the advantage, ſet upon godly mourning, when the Lord hath ranſackt thy heart, when the Lord hath dealt with thee in the Miniſtry of his Word, when he hath applyed himſelfe to thy ſoule, and conſcience, and detected thy corruption, and ſhewed thee thy ſin, & hath wounded thy heart in publike, with afflictions: in private with terrours, and feares: ſo when the nature of griefe is ſtirred by the occaſion of the Word; then take the advantage of this, ſeize upon this for the Kings uſe; ſet upon ſorrow whileſt it is there, turne it into the right ſtreame, into the right channell: turne it for ſinne, weepe for ſin, and not for outward loſſes, and croſſes. Thus much for the time.

Secondly, there is another thing to bee done for the order, and that is this, That a man muſt bee ſure to give over carnall mirth, and carnall mourning, if hee will mourne ſpiritually: his carnall laughter muſt bee turned into mourning, as *Iames* ſpeakes; and his carnall mirth muſt be turned into ſpirituall mourning too, or elſe, he will never come to ſpirituall mourning. But we cannot ſtand upon that. Wee will onely touch the motives, becauſe the time is runne out, and ſo conclude for this time. Conſider well what are the motives to ſet us to worke to mourne, and to mourne ſpiritually.

2. *The order.*

The Motives are many, he that will mourne, muſt looke to theſe: There is one rule generally for mourning, and that is this: He that will mourne ſpiritually, hee muſt apply himſelfe to Gods meanes and motives onely. There bee that tell us of a courſe of getting of ſackcloath, and haircloath, and I know not what, to worke godly mourning: This makes men ſuperſtitious, and not humble: he that is an holy mourner, he will follow Gods directions, hee will worke upon his motives and reaſons, and no other; and therefore he mournes, becauſe God bids him ſo mourne, for the Scripture bids us looke upon Chriſt, not as hee is in Pictures, but in the Word, preſented upon the Croſſe, and to weepe, and to mourne, and to bleed out our ſoules there for our ſinnes committed againſt him, and ſo to looke upon him whom wee have pierced, and to weepe for him, as it is *Zach.* 12. That is in generall.

Now in particular, Conſider theſe Motives.

The motives to ſpirituall mourning.

1. *It is needfull for us to mourne.*
2. *It is ſeaſonable for us to mourne.*
3. *It is profitable:*
   And,
4. *It is comfortable.*

Of theſe we ſhould have ſaid ſomething more largely, if the time, and ſtrength had given leave; but ſeeing both faile, wee will onely touch them now, and leave them till we can further proſecute them.

1. *Needfull.*

Firſt, it is needfull to mourne in a ſpirituall manner. Whoſoever hath ſinne, muſt mourne: let him take his time, and place, whether hee will doe it in this life, or in that which is to come. Sinne muſt have ſorrow; (that is a ruled caſe:) and he that will not willingly mourne, ſhall, will he, or nill he, in another place: And therefore (my brethren) we ſee there is a neceſſity layed upon us in regard of our ſinnes. It is needfull alſo in regard of others, to draw them to it by our example and practice. I know not how it comes to paſſe, but we are falne into a wonderous ſleepy age, A time of ſecuritie, men bleſſe themſelves in their courſes; they ſecure themſelves in a formall ordinary kinde of Religion, and Profeſſion, with an ordinarie ſtint of holy duties, when, there is no powerfull hearty ſanctifying actions done in ſecret for our owne ſinnes, and the ſinnes of the times. Why ſith that all men ſleepe, let us bee wakefull, and ſince others have need of provoking to this duty, let Chriſtian men leade

leade them the way: Let their faces, and apparell, and entertainment, and all their cariage, and behaviour speake mourning, and lamentation to other men.

Secondly, as it is needfull in regard of others: so also, It is needfull in regard of our selves too; for who doth not finde in himselfe, a wonderous proneneſſe to sinne, and aptneſſe to take infection from others? Who findes not in himselfe a readineſſe to close with others in their sinnes? the way to preserve us, is to mourne: that will preserve us from the infection now, and from judgement hereafter. How was *Lot* preserved in *Sodome*? by hearing and seeing they vexed his righteous soule, &c. While *Lot* mourned for their sinne, he was free from sinne: While he mourned for their impiety, he was free from the judgement: because hee did not partake of their wickedneſſe: therefore hee was not plagued with the wicked. If then wee would not be infected by sinne, if we would not be wrapped up in the common calamities, and judgements; this course we had need to take, we must fall to mourning for our owne sinnes, and for their sinnes.

2 *Seasonable.*

Secondly, as it is needfull, so also it is very *seasonable*; the very time tends that way, as it were: the season, is the time of weeping: the Church of God weepes abroad; It is the time, as I told you, of *Iacobs* trouble. Oh the sighes, oh the teares, oh the griefes and sorrowes, that cover, and overwhelme the people of God in other Nations, and other places. The Prophet *David* could say, his right hand should forget to play, rather then he would forget *Ieruſalem*: but I know not how, what for play, and for sport, and for ease, and feasting, and one thing or other, wee forget *Ieruſalem*, wee forget the misery of the Church in other places. Well, now they pray, and call upon us, as farre as *Prague*, as farre as *Heidelberg*, as farre as *France*, that we would take notice of their afflictions, and of their miseries: at the least, that we would comfort them so farre, as to mourne for them. As it is seasonable in regard of the afflictions of the Church: so in respect of provoking of others of this Nation. For sinne is now growne to a fulneſſe, to a ripeneſſe. Oh the oathes that are sworne in one day, in one Citie, and in one Towne! Oh the lyes, that are uttered in one Faire, in one Market daily! Oh the sinnes that are commited by high and low of all degrees within the compaſſe of twenty foure houres! Who is able to reckon them? and the sinnes that are committed with an high hand against the knowledge, and against the light of the Gospell; and against the expreſſe Letter of the *Law*, the Word of God. Should not these things cause us to mourne? They would cause a *David* to weepe *Rivers* of teares, and shall not wee weepe at all?

3. *Profitable.*

Thirdly, as it is seasonable, so, it is profitable: for godly mourning it never hurts, it alway helpes. Carnall sorrow leaves a man worse then it findes him; It makes him more sicke, and more weake, then it finds him. Spirituall sorrow leaves him better: He that can poure forth his heart before God, he that can goe charged and loaden to heaven with his heart full of feare, and full of griefe, and full of sorrow, as ever it can hold, that man shall returne backe againe loaden with joy, and peace, and comfort. Thou shalt never in thy life goe before the Lord in sorrow, and griefe, and there spend but one quarter of an houre in teares, and prayer, and lamenting before the Lord, but thou shalt finde thy heart somewhat lightned, somewhat eased and refreshed in so doing. Well then, since it is profitable for us, let us doe it. As it is profitable for the Soule, so it is for the Body. This is the onely meanes that is left to save our selves; in *Ezekiel* 9. you know one was sent with a Penne and Inckhorne, to marke out the Mourners, that they might be saved in the Common Plague and Iudgement: and that God might be gracious and mercifull to them: It is the only thing that is now left us. We must betake our selves to prayer, & teares, & to lamentation, if we would not have Iudgments to fall upon us. This is profitable for the whole state, if there be some righteous men. If there had beene but ten of these Mourners in five Cities of the plague, they had beene upheld all for their sakes. The righteous man upholds the Land, and Nation; they doe

beate

beate backe the Iudgements, and therfore for the common good let us mourne.

Laſtly, it is very comfortable. It doth wonderouſly refreſh a man: It is that, that kills a Chriſtian man, when hee remembers many times the comforts he hath had heretofore when his heart was enlarged: and if hee could poure forth himſelfe, and weepe as once he could have done before the Lord, he would part with all the world for an heart ſo tender, and ſo ſoft, and ſo enlarged. There is no comfort to this in a Chriſtian, he priſeth it above all other comforts in this world: Then hee thinkes himſelfe in a ſafe eſtate, in the beſt caſe, in a comfortable eſtate, and condition; when he can mourne beſt, when he can weepe and ſorrow for his ſinnes, and weepe over Chriſt. 4. Comfortable.

Well (my brethren) let us conſider theſe things, and now apply them to our ſelves, and ſay, Oh my heart, thou haſt *need* to mourne, it is *time* for thee to mourne: oh my ſoule, it is *profitable* for thee to mourne; oh my ſoule, it is *comfortable* for thee to mourne. If thou deſire thine owne profit, thine owne eaſe, thine owne comfort and ſafety; if thou deſire life and ſalvation; betake thy ſelfe to this courſe: gather thy ſelfe apart from company; goe alone, and ſet before thee thy ſinnes thou haſt committed, how bad thou haſt beene to God; how good hee hath beene to thee: what a kinde Father he hath beene, and what a froward childe thou haſt beene. Lay theſe together, till thou haſt provoked thy ſelfe to ſome ſorrow, & teares: Thus if we could doe, we ſhould finde comfort more then worldlings finde in laughter, and in their merriment, and ſports: we ſhould finde more comfort this way, then we ſhall in cold and comfortleſſe weeping for croſſes, and lamenting for afflictions: but for that and other Vſes of the Point, I am enforced whether I will or no, to deferre till next time.

FINIS.

SPIRITVALL MOVRNING.

The second Sermon.

SERM. XV.

MATTH. 5. 4.

Bleſſed are they that mourne, for they ſhall be comforted.

THe Leſſon here is thus much: They that mourne in an holy manner, they are in an happy caſe. The prooſe of this Doctrine is this; They ſhall bee comforted. We heard the laſt day, Hee is an happy man that can mourne in an holy manner: hee is happy in his judgement; a holy affection argues an holy underſtanding: He is happy in his heart, and inward temper; for holy mourning comes from a kinde of ſpirituall ſoftneſſe, and tenderneſſe: He is happy in the effect of his mourning; holy mourning will keepe out carnall and worldly ſorrow: It is a ſorrow, that a man needes never to ſorrow for againe; it is ſuch a ſorrow, that tends to life and ſalvation; worldly ſorrow tends to death. Hee is happy in the iſſue of his mourning, for mourning makes way for rejoycing: Hee that now weepes ſhall one day laugh. Nay for the preſent, the more he mournes in an holy manner, the more ſolid, and ſubſtantiall is his preſent comfort.

It is our folly, and miſery both, therefore, that wee ſo utterly miſtake the matter, we give way to a ſorrow that will hurt us, and keepe poſſeſſion againſt that which will doe us good. We ſee reaſon, as we imagine, why wee ſhould grieve in a paſſionate manner: we can ſee no reaſon why we ſhould mourne in a ſpirituall man? It is our unhappineſſe wee can finde time, and leyſure for the taking in of poiſon, that tends to death; We can finde no place fit, no time, no opportunity for the receiving of a Preſervative, that will bound, and keepe the heart againſt all poiſon. Of this point we have already ſaid ſomething too. What remaines to bee ſpoken of it in

further Vſes, we will gather in anon, and touch upon it in the proſecution of a new Point, if we can.

We paſſe therefore from the Doctrine here delivered, *Bleſſed are the mourners*, and come to the reaſon of it, *For they ſhall be comforted.* Let us joyne theſe together, and ſee how they doe depend: The Point will be thus much; That ſpirituall mourning, it ends in ſpirituall mirth. He that can mourne ſpiritually, and holily, hee ſhall undoubtedly and certainly be comforted. Holy teares, they are the ſeeds of holy joy: you ſee our ground in the Text for this point. For the clearing of it further, let us know that we have good ſecuritie for it.

Doct. 1.

1. *The Promiſe of God,*
And then,
2. *The experience of Gods people.*

The beſt proofes that may bee; Firſt, the Lord undertakes in his Promiſe two things touching our comforts.

1. *That all our godly ſorrow ſhall end in true comfort:*
2. *The next is, that all our godly mournings are attended, and accompanied with comfort for the preſent.*

1 That all godly ſorrow ſhall end in comfort.

For the firſt of theſe, you know the *Promiſe*, ſorrow and weeping ſhall fly away, and joy and gladneſſe ſhall come in place, *Iſay* 35. *laſt verſe*; which place will referre you to many more. God hath made a ſucceſſion of theſe things, as of day, and night. His childrens day begins in the night, and in darkneſſe, and ends in the day. After ſorrow, comes comfort: after they have mourned in an holy manner, their ſorrow ſhall be taken from them, and gladneſſe ſhall come in the ſtead, *Iſay* 61. 3. The Lord Ieſus is appointed of his Father to give beauty for aſhes: the garment of gladneſſe for the garment of ſackcloth, and mourning. God hath promiſed it ſhall be ſo; God hath appointed Chriſt, and fitted him, and enabled him to this worke, that ſo it may be. (Not to inſiſt on this) our mourning ſhall not only end in comfort, but it caries comfort along with it for the preſent. God hath undertaken it ſhal be ſo, *Iſay* 65. 13. ſpeaking of the afflictions that ſhould come upon the State; And my ſervants ſhall be full; but he (the wicked, and Hypocrite) ſhall bee hungry: My ſervants ſhall rejoyce, but he ſhall mourne: My ſervants ſhall ſing for gladneſſe of heart, and you ſhall howle for heavineſſe of heart. Loe, when afflictions come upon a State, ſuch afflictions, as make the wicked cry and howle, then God in judgement remembers mercy for his. They ſhall have matter of joy, & triumph even then: ſo in *Iſay* 60. *the beginning*; he tells them, calling on his Church, Ariſe (ſaith he) and ſhine, put on brightneſſe, and glory, the Lord ſhall bee a light unto thee in darkneſſe. When the Church is incloſed with darkneſſe, nothing but miſery, and affliction round about her, then the Lord ſhall ſhine light, that is, he ſhall give comfort to his Church. All their mourning and ſorrow (their outward afflictions) ſhall cauſe them inwardly to mourne in ſpirit; God will take off the garment of mourning, and put on the garment of gladneſſe in his due time: In the meane time, hee will be a light to them in the middeſt of darkneſſe. Thus God undertakes, this is the promiſe: Now God promiſeth nothing, but what he purpoſeth, and God purpoſeth and promiſeth no more, then he will performe. Hath he ſaid it, and ſhall hee not doe it? It ſhall certainly come to paſſe. All the Counſells of God ſhall ſtand: every word of God is pure. All the promiſes of God are *Yea*, and *Amen*; they are certainly made good to the hearts and conſciences of all Gods people through Chriſt. Since therefore, God hath ſaid it; it ſhall be thus; ſith Chriſt hath ſaid, Mourne, and you ſhall be comforted; we may build upon it, that ſo it ſhall be.

To

To this promiſe of God, let us adde the experience of Gods people: wee will ſpeake of the Church in the bulke, and the particular members of the Church they have all found this true, they have reported it by their owne experience, and paſſed their word for God, that it ſhall bee thus with Gods people: thus the Church is brought ſpeaking in *Micah* 7.8. *Rejoyce not againſt me, O mine enemie: though I be falne, yet ſhall I riſe*; comfort will come at the laſt; Nay, while I ſit in darkneſſe, the Lord for the preſent will be a light, and comfort to me. Thus you know againe what the Church ſpeakes, *Pſal.* 126. from their owne experience; *They that ſow in teares, ſhall reape in joy*: there is a ſeed, that doth faile ſometimes, and diſappoint our hopes; but this ſeed, it never failes, it falls upon good ground, it will take root: if the ſeed time bee wet, the Harveſt will be dry: *They that ſow in teares, ſhall reape in joy*; and in another *Pſalme* 95. *the latter end*, light is ſowne to the righteous, and hee expounds what he meanes by light, joy to the upright in heart: So that though this ſeed lye covered for a time; yet notwithſtanding there is light ſowne for the righteous, and they ſhall be ſure to have it. Thus the Church ſpeakes, and gives her word for God: So likewiſe you may ſee it in particular Chriſtians: *David* alwayes found this, *Pſal.* 94. ſaith he, *In the multitude of the thoughts of my heart, thy comforts did glad my ſoule: when I was perplexed in my thoughts, my thoughts were toſſed and tumbled up and downe in mine owne meditations, ſeeking here and there for comfort*: even then in this diſtreſſe and diſtraction, thy comforts (thy double comforts as the word implies) theſe comforts did refreſh, and glad his ſoule. So likewiſe Saint *Paul* in 2 *Cor.* 1. he tells us, that God did comfort him in all his tribulations, and as his ſorrowes did abound, ſo his conſolations did overtoppe and ſuperabound. And hence wee may ſay (as it were) of the Saints of God, that which they extracted from their owne experience, and particular caſe; That God comforts the abject, thoſe that are caſt downe as *Paul* ſaith, 7. *Cor.* 7. 6. and that of *David*, *Pſal.* 30. *Heavineſſe may continue for a night, but joy comes to the righteous in the morning*. We ſee then, that if wee looke to the experience of Gods people: they from their owne experience give teſtimony to this truth, and give us to underſtand, that true ſpirituall mourning ſhall end in true ſpirituall joy and comfort: if all this ſuffice not, let us conſider of theſe reaſons, and then we ſhall ſee that it is but reaſon, that we ſhould doe ſo.

2 That all Godly mourning is attéded for the preſent with comfort.

The firſt reaſon is drawne from the nature of ſorrow and mourning. Sorrow is a kinde of an imperfect thing (as it were) it is not made for it ſelfe; but for an higher, and for a further end to doe ſervice to ſomething elſe, as it fares with all thoſe, that we call the declining affections. *Hatred* is ſervant to *Love*; *Feare* doth ſervice to *Confidence*: ſo likewiſe doth *ſorrow* to *joy*. For God hath not appointed ſorrow for ſorrowes ſake, but to make way for *joy* and true comfort. The *Phyſitian* doth not make a man ſicke for ſickneſſe ſakē, but for healths ſake.

I. *Reaſon.*

Many mens lives have beene hazzarded by carnall joy, as well as by worldly ſorrow. And they that know any thing in Stories, they know, many a man hath beene taken away: his life hath leaped out of his mouth (as it were) by reaſon of extraordinary laughter, and carnall joy. But now, the joy of a Chriſtian man, a ſpirituall joy, *It is a ſafe joy*, it hurts no man, but doth a man good, it ſettles a mans minde, it ſtrengthens his thoughts, it perfects his wits and underſtanding: It makes him to have a ſound judgement, it makes for the health of his body, it makes for the preſervation of his life, it doth a man good every way; There is no provocation in it, there is no danger in it

1. A ſafe joy.

2. Solid.

Thirdly, as a Chriſtians joy is beſt in that reſpect, that it is the *ſafeſt*, ſo in this, *That it is the ſureſt joy*: For this joy is an everlaſting joy. The rejoyeing of the wicked, it is for a ſeaſon, it laſts not long: but the joy of the righteous, it is a conſtant joy in the Root, and in the Cauſe, and in the matter of it, it ſhall never be taken from him: indeed Everlaſtingneſſe ſtands at the end of both kinds of joy.

3. Sure.

The wicked hath a joy, and there comes ſomething after it that is everlaſting: but that is everlaſting ſhame, everlaſting paine, and anguiſh. The righteous hee hath

ſome joy here, and there is ſomething, that is everlaſting, that followes at the end of that, but that is everlaſting glorie, everlaſting joy, it is ſwallowed up of Eternity. Further, the joy of the righteous is a more Rationall joy, then the joy of the wicked, that is but brutiſh (as it were:) A righteous man rejoyceth in matters, that are worthy of his joy, thoſe things, that hee hath reaſon to be glad of: he rejoyceth, that his name is written in Heaven: hee rejoyceth that Chriſt hath taken upon him his Nature: That the Spirit of God the Comforter dwells in him in the Graces of the Spirit, &c. But now the wicked man his is an unreaſonable joy; he rejoyceth where he hath no matter nor cauſe of joy: You ſee many times mad men ſing, and daunce, and leape, and ſhout, and take on; Will you terme this joy? Alas this proceeds from diſtemper, not that they have cauſe to be merrie, but it is from diſtemper, that they ſo rejoyce: if you terme it mirth, that which *Solomon* ſaith, you may ſay of the laughter of the wicked, it is madneſſe, he laughes, and he can give no reaſon for it, he rejoyceth for that which he hath no reaſon to rejoyce in: he rejoyceth in the creature, hee rejoyceth in himſelfe, in his owne wit, in his owne worth; in his owne ſtrength, he rejoyceth many times in his ſhame, in his torment, in thoſe things that tend to his utter ruine and deſtruction. The righteous then hath the ſtart of the wicked for matter of comfort, and joy; he hath a more ſolide, a more ſafe, and ſure joy, a more ſweet joy; a more reaſonable joy a great deale, then the other hath: As he is beyond him in his joy,

4. *Rationall.*

So in the next place, hee is beyond him in his ſorrow too. Our life muſt have comfort and ſorrow, it is compounded of ſweet and ſowre, as the yeare is compounded of Winter, and Summer, and the Day, of Day and night. So every mans life is made up of theſe two, he hath ſome faire, and ſome foule daies, ſome joy, and ſome ſorrow. Now as the righteous is beyond the wicked in his joy, and comfort: ſo he is beyond him in his ſorrow. Firſt, his ſorrow is farre better, it is a more gainfull, a more comfortable ſorrow then others is. They are beyond the ſorrowes of the wicked in all the cauſes, and in all the circumſtances of them. Firſt the ſorrow of the righteous it proceeds from a better ſpring, and fountaine, then the ſorrow of the wicked. The ſorrow of the godly, it comes from a ſound minde, from a pure heart, from an inſide that is purified from hypocriſie, from ſelfe-love, from private reſpects: Whereas (on the other ſide) the ſorrow of the wicked, comes from diſtemper of braine, from an utter miſtake, he takes that to be matter of ſorrow, which is no matter of griefe; he takes that to be matter of great griefe, that deſerveth but a few teares, &c. Again, his ſorrow comes from diſtemper of heart, from pride, from paſſion, from curſedneſſe of heart, and ſpirit, that he cannot ſtoope; It proceeds not from Love to God, or to mankind, but out of ſelfe-love, and from the myry puddle, and filthy ſpring of pride, and paſſion, and errour, &c.

1. From a better ſpring.

Secondly, the ſorrow of the righteous, as it hath a better ſpring: ſo it is buſied, and taken up about better objects, about better matters: A wicked man howles, and cries, and takes on many times for a trifle, for a bable: yea many times, becauſe hee he is diſappointed, and croſſed in his luſts, in his baſe ſinnes: The childe of God finds himſelfe ſomewhat elſe to do, then to weepe, and to cry and take on for trifles, and vanities: he lookes up to God, and is ſory, he hath diſpleaſed him, he turnes his teares into the right channell, and ſets them upon his ſinne; he weepes for ſpirituall loſſes, and croſſes, for publique miſeries, and calamities, and he takes to heart ſuch things, as are worthy of a mans ſorrow, and ſuch as will perfect the affections: As every affection is perfected from the goodneſſe of the object, about which hee workes.

2. It hath better

Thirdly, the ſorrow of the righteous is better then the ſorrow of the wicked in regard of the manner of their mourning. For the mourning of the righteous is a compoſed kinde of ſorrow, he mournes in ſilence; he weepes to the Lord, he caries it with judgement and diſcretion: his ſorrow is a moderated ſorrow, hee holds it within bankes, and bounds, whereas the ſorrow of the wicked is a tempeſtuous, a boyſterous

3 It hath a better manner of mourning.

boysterous, a furious kinde of mourning and lamenting he knowes no meane; It is without hope, he obserues no *decorum*, he forgets himselfe what he is, what he saith, what hee doth almost; his mourning is little better then Phrensie or madnesse.

3. In their end. 1.

Last of all, They differ much in the end and upshot of their mourning. Godly sorrow, it doth a man good; it humbles him (as wee said) it drives him from all purpose, from all practice of sinne, it makes him resolute against sin: On the other side, it drawes him into the presence of God, it brings him before the Lord in the ordinance of Prayer, in the ordinance of Fasting, and Humiliation: This is his sorrow, and therefore it shall end well; Whereas, on the other side, The sorrow of the wicked, it is a kinde of vexing, tormenting sorrow, a painfull sorrow, a despairing sorrow, a sorrow that drives a man from God, and is mingled many times with much murmuring, sometimes with cursing: sometimes with oaths and blasphemies. This sorrow of the wicked, it hath not so good an issue. There is great difference, when a woman breedes a disease, and when she breedes a childe. When a woman breedes a disease, there is no good comes of that; there is much paine, and no ease followes; there is much sicknesse, and no comfort in the close: but when shee breedes childe, though there be much paine, yet it quits the cost when the childe is borne; shee forgets her paine, because a childe is borne into the world. So it is in the state of the godly and the wicked; the wicked are ever in travell, as wee reade in *Iob*, hee is alwayes travelling with feare, and with griefe, with passion, discontent, & horror, &c. but then hee never brings forth any fruit: and this travell, it never ends in comfortable birth: but it is contrary with the godly; he travels with paine, and with sorrow, and with feares; and some teares, and sighes, and groanes he hath for the present: but in the end there is a deliverance; hee is delivered of his feares, and of his paine, and his sorrowes: and then comes joy, and peace, and all his teares are wiped away; and then his sorrowes are forgotten, and joy comes, and takes possession. So that the joy of the godly it is farre better, then the wickeds joy; and the sorrow that falls upon the good and the bad, is farre different: both must needs sorrow in this vale of miserie; but the sorrow of the godly, it is an hopefull sorrow, it is an healing sorrow, it is a comfortable sorrow, it is a fruitfull sorrow: whereas the sorrow of the wicked is full of despaire, and vexation; and the further he wades in, the more danger hee is in of drowning. Still the righteous begins in the night, but ends in the day; saith *David*, *Heavinesse may continue for a night, but joy commeth in the morning*. The wicked sets forth in the morning, but then there comes darkenesse at night: he begins merily, and happily, but then the issue is most miserable.

The godly doe travel and bring forth.

Well then to shut up this first Reason for Information; upon which wee have stood the longer, because carnall Iudgement will not credit this point; It is cleare, the righteous man in prosperitie is better then the wicked, and in adversitie better. Whence he hath occasion to rejoyce.

A Surgeon doth not launce, and seare men, because hee would put them to paine, but because he would give them ease. The Lord of heaven delights not in wounding and grieving of his children; but, therefore hee calls them to sorrow, that so they might come to comfort. Sorrow then never comes to its full end, that it was made for, it obtaines not its perfection, till such time as it conuey a man to joy. And therfore since it is appointed and ordained to this end by God, it is certaine it shall arive at joy, and obtaine it in the end; for God doth nothing in vaine, hee will bring all to perfection.

2. *Reason.*

The second Reason may be drawne, from the nature of this Spirituall Comfort and Ioy, that we speake of: For spirituall joy is very strong, the joy of the Lord is your strength, as he saith *Nehem.* 8. a strong thing is spirituall joy, and therefore it will overmatch, and overcome; and drinke up (as it were) all our sorrowes, and feares in due time, as the Sunne overcomes the darkenesse of the night, and the fogginesse of the mist in the morning: indeed naturall joy may be overmatcht with naturall griefe, at the least with some griefe, because we are more sensible of griefe, then we

we are of those comforts, they more infect the sense. And because naturall griefe weakens nature, therefore it is not able to make resistance; and therefore wee say many times, naturall griefe overmatcheth naturall comforts; much more will carnall griefe, and other griefe overcome carnall joy, because these are weaker then naturall, having lesse root in nature, and lesse subsistence in that way. But it is not so with spirituall joy, and comfort; for these now have their root in God, and come from his strength, and therefore these will beare downe before them all sorrow, all heart-breaking, all grievance whatsoever in due time. This is a joy, that cannot be taken from us: it is a joy invincible, it is a joy impregnable, no sorrow, no affliction on the outside, no griefe on the inside can strip a man of spirituall joy and comfort, if it be in any strength. So then there be two reasons why we should thinke, that all our spirituall mourning will end in joy, and comfort, for joy will swallow it up at the last, it will bee too hard for it: and because (againe) mourning is made but for joy: therefore when joy comes in place, that must give place.

3. *Reason.* A third Reason may be drawne from the cause of our spirituall mourning, and spirituall joy; for these are fruits, that grow both from the same root: spirituall joy, and spirituall mourning they come from the same Fountaine, from the same Spirit, the same spirit it causeth us to weepe over him whom we have peirced; and it causeth us also to rejoyce in the Lord whom we have peirced. *The fruit of the Spirit is joy*, saith the Apostle, *Galath.* 3. the same spirit manageth, and guideth both the one and the other. Carnall Passions, and affections, they oppose one another, they fight one with another, because they are caried on headlong without any guide or order at all. But spirituall affections they are subordinate, and subservient one to another, the one labours to further, and to advance another. Thus the more a man joyes, the more he grieves, and the more he grieves, the more he joyes. Joy melts the heart, and gives it a kindly thaw: griefe on the other side, it easeth the heart, and makes it cheerfull, and lightsome.

4 Lastly, A reason may be drawne from the Effects of godly mourning, if they be considered, it will be cleared, that he that mournes spiritually shall end in comfort at the last; for this spirituall mourning, what will it doe? 1 First, it takes off the power, and strength of corruption, it weakens sinne, it prickes the bladder of pride, and lets out our corruption. Spirituall mourning, it takes downe a man, it humbles him; and an humble heart is alwaies a cheerefull heart, so farre as it is humbled: 2 Spirituall mourning againe makes way for prayer. For spirituall mourning sends a man to God; it causeth him to utter himselfe in petition, in confession and complaints to his Father: to powre out himselfe to the bosome of his God in speeches, in sighes, and teares, in lamenting one way or other. All this tends to comfort, the more a man prayes, the more he hath comfort. *Pray* (saith Christ) *that your joy may be full:* If a man will have fulnesse of joy, he must be frequent in prayer. Now the more a man mournes spiritually, the more he prayes, and therefore the more hee is filled with true joy.

3 Againe this spirituall mourning, it is a wondrous helpe of Faith, it is an hopefull mourning, it helps a mans Faith in the Promises touching remission of sinnes: hee weepes for it, he sues out his pardon in Christs name; it helps his Faith in the promises of our Saviour, *Blessed are they that mourne, for they shall bee comforted:* if they *sow in teares, they shall reape in joy, &c.* Now the more a mans Faith, and Hope is furthered, the more his joy is furthered; still the Apostle speakes, that they should rejoyce in beleeving: the more a man beleeves and reposeth himselfe upon the Promises (the precious promises of the Word) the more his heart is joyed, and comforted still. Now the more he mournes, the more reason he hath to beleeve, that, that furthers his Faith, and therefore it advanceth his joy, and comfort.

Let us looke then upon the Reasons that have beene given, and the case is cleare enough; whosoever he be that mournes in an holy manner, that man shall certainly first or last be comforted: this mourning tends to comfort, it is made to draw it on:

his

his joy will overtop his ſorrow, and overcome all at laſt: joy and mourning goe together, they are branches of the ſame roote, and therefore the more we doe the one, the more we have the other. This godly Mourning it makes way for prayer, it makes way for faith, and therefore it makes way for comfort, and conſolation. This point then being thus cleared, let us a little make ſome uſe of it to our ſelves. The uſe is threefold.

I. Vſe of Information.

First, here is one uſe of Information touching others. Since thoſe men are certaine to have comfort in the end, that mourne holily; here we may learne to determine now that grand queſtion, that hath beene ſo long controverted, namely, who is the happieſt man in the world? And for the deciding of this queſtion, we muſt not goe with it to *Solon*, to *Plato*, or to the *Philoſophers*, but come to a Iudge, the Lord Ieſus, and what ſaith hee to the point? Bleſſed and happie (ſaith hee) are they that mourne: his reaſon is; For they ſhall be comforted: ſo that here then is the triall of a mans ſtate that is bleſſed: The ſignes of a bleſſed eſtate, are theſe two in this verſe. The firſt is, if ſo be he mourne well: The ſecond, if hee ſpeed well for his comfort: ſo that that man then that hath the beſt ſorrow, and the beſt joy; that man then is the happieſt man. Now the Chriſtian man is this man, hee hath the advantage of all other men, in his joy, and in his ſorrow, and therefore hee is the onely happie man in this world. First, for his joy, happy is he (ſaith Chriſt) he ſhall be comforted, with thoſe comforts that a man cannot buy too deare, though he ſhed many teares for them, though he ſpend many daies and nights in ſighing, and mourning, and lamenting: though it coſt him much, hee cannot over-rate it, hee cannot over-prize it: this comfort cannot bee bought at too high a rate: Now what is this comfort? What is the Chriſtians joy better then another mans joy? in many reſpects.

1.

First, this joy is a more ſolid joy, then the joy of the wicked: the wicked man rejoyceth in face, but not in heart: the wickeds joy is but a blaze, it is but a flaſh, his rejoycing is like the crackling of thornes under a Pot, that the holy Ghoſt tells us makes a blaze, and is gone in an inſtant. This joy is rather in ſhew, then in ſubſtance, his joy is not rooted in himſelfe, it is not bottomed vpon any ſure foundation, but it is rooted out of himſelfe in the Creature. A wicked man hath no matter of comfort within himſelfe; but his comforts they hang upon outward things: his comfort ſometimes lyes in the bottome of a pot: ſometimes it lyes in the bottome of a diſh: ſometimes in the heeles of an Horſe: ſometimes in the wings of a Bird: ſometimes in ſome baſe luſt, or in ſome ſuch filthy ſinne: here lies the comfort of a wicked man: but now the comfort of the godly is not ſo: the joy of the righteous, it is a maſſie, and a ſubſtantiall joy, his afflictions indeed are light and momentanie, but then his joy is everlaſting, as I ſhall ſhew anon, it is a joy, that hath ſubſtance in it: the joy of the wicked (at the beſt) it is but a little glazed, it is but guilt over, but it is naught within: but the joy of the Righteous it is a golden joy, it is beaten gold, it is maſſie and ſubſtantiall, and pretious, (as we ſaid before,) the roote of his joy, hee hath it in himſelfe, he hath matter of comfort in himſelfe; there is Faith, and Grace, there is Truth. Nay it is not rooted in himſelfe onely, but the roote of it is in Heaven in his Head, in Chriſt; he pitcheth his joy upon God, and therefore his joy is ſuch a joy, as will hold out in the wetting, and will beare him through all preſſures, all burdens, and all diſcouragements whatſoever.

2.

Secondly, the joy of the Righteous as it is a more ſolid, ſo it is a more ſafe joy, then the joy of the wicked: A carnall joy, is many times prejudiciall to a man in his ſafety, therefore wee may ſafely conclude, The godlieſt man is the happieſt man: hee is in the beſt eſtate, and condition, that gives moſt way to godly ſorrow, and that gives leaſt way to carnall ſorrow, that is one uſe.

2. Vſe for Conſolation and Exhortation.

Now the next Vſe is to the godly. First a word of Exhortation, and then a word of Conſolation. A word of Exhortation to Gods People, That ſince all their ſorrow ſhall end in comfort, and is attended with comfort, that therefore

fore Gods people ſhould lay open themſelves, and give way to godly ſorrow as much as poſſibly they can: ſtop up (my brethren) all the paſſages (damme them up if you can) that make way for worldly ſorrow, and for carnall griefe; (for this will come but too faſt upon you) but (on the other ſide) plucke up the floodgates, and open all the paſſages, and give all the way to ſpirituall mourning, and to godly teares, doe this even for your owne ſakes: conceive, that it is your happineſſe to mourne in an holy manner, ſith your Saviour tels you, that they are happy, and bleſſed, that doe ſo mourne; Conceive, that your comfort lyes in your godly ſorrow, (as our Saviour ſaith) bleſſed are they in this, namely in this reſpect, becauſe they ſhall be comforted for their mourning: (beleev it brethren) one day, one houre ſpent in godly mourning, a few teares ſhed over Ieſus Chriſt, and over a mans ſinne when he is in health, when he is in peace, when he hath no outward cauſe to moove him to teares, and ſorrow: It will more ſatisfie the ſoule, and more quiet the conſcience, and more releeve, and refreſh the heart, then all the mirth, and all the delights, and all the treaſures, and all the comforts of this world will doe. Why then if you would be comforted, mourne; if you would laugh, weepe: if you would have cheerfull hearts, and lightſome ſpirits, if you would live comfortably, and die comfortably, give way to this mourning (ſo it be ſpirituall mourning) as much as you can.

What it is to mourne ſpiritually.

I, but what is ſpirituall mourning? We ſpake ſomewhat of it the laſt day, thus in ſhort, becauſe I ſee the time will much prevent us. Firſt, labour to mourne after ſpirituall things, and ſpirituall perſons: that is ſpirituall mourning, when it hath ſpirituall objects. Firſt, for *perſons*; Is it ſo, that the Lord withdrawes himſelfe from thee in his comforts, that thy ſoule doth not feele them, doth not finde them, as ſometimes thou had done? lament after the Lord, weepe and cry after him, and ſay, Oh unhappy man, where have I loſt my peace? How have I behaved my ſelfe, that my Father will not ſpeake to me? that he will not looke to me? And as you ſee a little childe that hath loſt the mother, it followes crying, my mother is gone, I know not what to doe: ſo let Gods children doe in this caſe, weepe and take to heart, this loſſe of loſſes, when thy rude and unkinde, and unholy behaviour hath alienated, and eſtranged thy Father from thee, that he will not looke on thee.

Triall of it: Inſtances.

I. To have ſpirituall objects.

2 Againe is it ſo, that the Lord withdrawes himſelfe in his ordinances, that wee heare not the voyce of his word; that we ſee not our ſignes: there is not a Prophet among us to tell us how long? let us then ſet our ſelves to mourne, as the Church in that Pſalme; Lord wee ſee not our ſignes: loe how a man may be free from this miſery, whatſoever befals.

3 Is it ſo, (againe) that in our mourning, we ſee the Church of God, thoſe ſorrowfull ſpirited men, that they are diſtreſſed, and afflicted? Let us weepe for theſe too. Is the Church of God caried into Captivity? let us cry out with the Prophet of the Lord, *My belly, my belly, I cannot be quiet, give me way to weepe; Oh that I could ſhed rivers of teares: Oh that my head were a Fountaine of waters, that I could weepe day and night for the daughter of my people, &c.* everywhere, as in *Ieremiah*.

4 Is it ſo, that the Church of God is foyled at any time by the Adverſaries? let us take on (as *Ioſhua* did) *rend your garments, and caſt downe our ſelves before the Lord, and ſay, What ſhall we ſay, when Iſrael ſhall turne their backes, and flie before their Enemies.* Is it ſo, that the Hoſt of the living God is reproached, and railed on by the *Rabſhekas* of this world? take the matter to heart, as *Ezekias* did, hee goes before the Lord, and rends his clothes, and ſpreads the blaſphemies before him: *Lord*, (ſaith he) *it is a day of darkneſſe, and blackneſſe, the children are come to the birth, and there is no ſtrength to bring forth.*

5 In ſhort, Is the Church of God in heavineſſe and lamentation? Are the Armies of God in the field, in danger and diſtreſſe? let every man, that takes himſelfe to bee a member of the Church, and a member of Chriſt: take the buſineſſe to heart, and weepe with them that weepe, and lament with them that mourne: Let your mirth, and your peace, (which is carnall in theſe daies) be turned into mourning,

ning, and lamenting, beare a part with the Church of God, with that *Vriah* say, *Shall I eate and drinke, and solace, when the Arke of God, and the campe, and the Captaine of the Hoast lies in distresse, and misery, in the Campe?* so for spirituall matters: Is it so, that wee heare that sinne raignes every where: that wee heare blasphemies; that wee see pride and oppression: that we are eye-witnesses, or others report to us, the horrible injustice, the monstrous filthinesse, the unsufferable ills, that cry mightily to Heaven against our dwelling and against our Nation? Let us here give way to mourning, and say with the Prophet, Oh that I could weepe, *Oh that my head were a Fountaine of teares:* and with *David*, *I shed rivers of teares, because men kept not thy Law.* Thus (my brethren) let us labour to bee much in spirituall mourning, to mourne for the losse, and for the absence of holy things, and to mourne for the presence, and confluence of sinfull persons, and sinfull things: to mourne for the sins of our Land: for the sinnes of the Church abroad, for the sinnes of our neighbours: mourne for the sinnes of our Townes: mourne for the sinnes of our owne Families, mourne for the sinnes of our yoake-fellowes: mourne for the sinnes of our children, mourne for our owne sinnes. Oh happy is that man, that can powre forth himselfe in godly teares, the more he mournes thus, the more he shall be comforted.

2. Spirituall mourning is drawne from a good fountaine

Secondly, Your mourning will bee spirituall mourning, in case you draw your teares from a good Fountaine: that they come from a good Rise, a good Spring: when a mans zeale, is for the zeale of Gods glory, out of love, and mercy, and compassion to mens soules; out of a desire of mens salvation, of his owne, and others: and when he mournes out of hatred of ill, and of sinne, and mourns for the love of grace and goodnesse, this is a spirituall mourning: Mourne now, and worke upon these motives; and not upon private motives and respects, but let our sorrow come out of hatred of sin, and out of love to goodnesse: out of zeale to Gods name, out of love, mercy, & compassion to mens soules; And this is holy and spirituall mourning.

3 Spirituall mourning must have spirituall effects.

Thirdly, your mourning will be spirituall, in case it have spirituall Effects: Let us looke to those; Holy mourning, it sets a man further from sinne: holy mourning, it drawes a man neerer to God: it makes him pray, as it is said of them, *Iudg.* 2. they wept; and the place bare the name of Weepers, *Bochim*, they wept, and offered sacrifice; Prayer and teares goe together: sacrifice and sorrow goe together. Now when our mourning is such mourning, that it makes us not sit in a corner, in a sullen manner: but makes us bestirre our selves in praying and running to the Lord, it makes us wrestle with God (as *Iacob* did) in teares and sorrow: this is holy and Spirituall mourning: This is the mourning, that wee describe to you, from the objects, from the causes of it, and from the effects of it: This mourning is an healing mourning: it is a sweetning mourning: it is a comfortable mourning: it is a hopefull mourning, it will doe a man much good. Therefore give way to this, to the utmost of your power (as I sayd before;) Let every man say to himselfe, I must mourne, I may mourne, and I will mourne. First, I must, because God bids me, because the time calls for it: therefore I must, because my owne need requires it, therefore I must weepe: I finde I am dead, and drowsie, and sluggish; and carelessenesse, and sleepinesse will creepe upon me, except I stirre up my selfe to mourne: And then as I must, so I may: *David*, and *Paul*, and *Ieremiah* could weepe upon spirituall occasions: so may we in case we will goe to the same meanes, to the same God; our nature is capable of godly sorrow: Wee see in them, who was their Father: Even God who gave them a tender heart; He that can give it us. You know the Spirit of God is a spirit of weeping, it is a spirit of supplication, it will make us to looke to him whom we have pierced, and to weepe, &c. as it is *Zach.* 12. Now Christ hath promised, that he that askes for this spirit shall have it.

1. Necessity of it.

2. We may mourne.

Let us goe to the Lord, and say; it is possible that we should have so fit, and tender hearts to shed teares for our owne sinnes, and the sinnes of others, as *David*, and others before us have done? It is possible for me so to doe if I goe to God, and aske such an heart, God hath promised, that he will give his Spirit if wee call for it: and

and therefore let us call and desire the Lord to smite our rocky hearts, as *Moses* smote the Rocke; that hee would cause water to gush out of thee, as hee did out of the Rocke.

3 Resolve to doe it.

Thirdly, As we may: so let us resolve, that wee will doe it. Let us come to resolve; well I see the time calls for it: I see my brethren and my selfe have need of it, I will doe it, I will set upon it; I will take a time, when I will cast up all my reckonings betweene God, and my selfe: I will take a time to unweepe my former carnall sorrow: I will take some time from my carnall laughter for this: Take the time now, deferre it not; now it is a fit time. You use to cast up your shops at this time of the yeare: then come and reckon how your estate stands (my brethren) cast up your shoppe with God, rifle your soules, and see how matters stand betweene God, and you: see whether you goe backwards or forwards; Mourne there, and bewaile your sins that you have committed against God, and the sinnes of the time; and one day spent in this manner, betweene God and thy soule, will doe thee more good, then all the feastings and merriments, and al the sports, that you meet withall this time: that is for the second use.

3. *Vse.*

Now there followeth a third; Here is a word of comfort to those that mourne: comfort in regard of the whole Church, and comfort in regard of the particular members of the Church: for the whole Church, here is comfort for the people of God in affliction: it is the time of *Iacobs* trouble (saith *Ieremiah*) but hee shall come out, *Ierem.* 30.7. he hath a time of trouble, but he shall be delivered, he shall have a time of comfort: he is weake, but then his Redeemer is strong: *Iacob* hath strong friends, & strong meanes; All that is in Heaven is for *Iacob*, for the Church (I meane) all the Saints in earth pray, and these prayers are not in vaine; there will come comfort out of them at the last. Feare not then oh worme *Iacob* (saith the Prophet) feare not, though thou be as a worme, be not afraid.

Objection.

Oh, but Iacobs griefe is more then his feares.

Answer.

Why should the people of God grieve? doe they grieve, because the Enemies insult? Let them answer the enemies in the words of the Church; *Rejoyce not against me, O mine enemies, for though I be falne, yet shall I rise againe, and while I sit in darknesse God shall be a light to me.* Doe they grieve, because they are in darkenesse, and are incompassed with many sorrowes and distresses? Heare what the Lord saith, *Isay* 60.1. *Arise and shine, put on glory: I will cause light to shine in darknesse.* And saith another place; *Oh thou tossed, and afflicted with tempest, I will make thee Walls of Carbuncles:* they were before, of ordinary stone, now they shall be made of pretious stones: the Lord will make the Conclusion of his children, an happy Conclusion. Marke the righteous, the end of his life, is peace: and so the end of every particular temptation, of every particular affliction, is peace; all shall end well with him, it shall be well on his side.

Here then is comfort for the Church: the Church of God is afflicted, but shee shall be comforted; she is despised, but she shall be honourable, and magnified, and her enemies shall licke the dust of her feet. The Church of God is opposed, and put hard to it; but her Redeemer is mightie, and her hoofes are made of brasse, and her feet of Iron to trample to dust, and powder, all the enemies, that rise up a-

Deut. 33.27. gainst her; she is in the Everlasting Armes (as *Moses* speakes of the Almighty God there) she findes rest there, she findes peace and comfort: In the greatest miseries, this is comfort for the Church; The Lord will comfort her, and her mourners too. *Isay* 57.18. *He will comfort Sion, and her mourners*; all *Sion*, the Church of God shall be comforted; all the friends of the Church, that mourne in her mourning, and that take to heart her sorrowes and desolation, they shall be comforted too. All that mourne with her shall be comforted. This is comfort for the Church in generall. Now for every Christian, for every member in particular, here is comfort.

Are wee (my brethren) such as doe mourne, and mourne spiritually? doe wee mourne for the breach of Gods Sabbath? for the contempt of his Word? for the

the abuse of his Sacraments? for the contempt of his Name? Doe we mourne for the Church, that is under captivity, under the sword? doe we mourn that Christians be under temptations? under misery, under afflictions? Do we mourne, because the worl of grace goes on no better in the hearts of Gods people, and in our owne hearts? Do we mourne for our sinnes, and for the sinnes of our brethren (especially those that professe Religion) is this the matter of our sorrow (my brethren?) Here is comfort, you shall be comforted, the Lord hath passed his word that it shall be so. All these teares are registred and put into the bottle of God; hee keepes them as a precious water, and there is not a teare shall be forgotten. All this is seed sowne: If we sow in teares, wee shall reape in joy; harvest follows seed-time, so joy follows teares. It shall be so: There is light sowne for the righteous; it may bee under the clods, it may be buried for a time, it may seeme lost, but it will sprout at the last, and there will come a crop out of it. Well, here is comfort; all the sorrowes of the godly, all his griefs, all his sighs, all his wants, all his hart-breaks (if all these turn to spirituall mourning) they shal all turn to his advantage & comfort in the end: Nay, his sorrow for the present hath comfort along with it, and the more hee sorrowes, the more hee rejoyceth, and the more true comfort hee hath still. The more a man can weepe over Christ, the more bitterly he can weep, the more sweet Christ will relish to him: the more griefe and sorrow he brings to the word, and to the ordinances of God; the more true sweetnesse he findes in the Word, and caries from the Word. And the more he can bewaile himselfe before the Lord in his wants, in his bankruptnesse in Grace, the more he is advanced, and enlarged to comfort, and joy by the Lord. But for the wicked, woe to him, for *in laughter his heart is sad*; (saith the Text;) he laughs in the face, but his heart mournes. On the other side, happy is the spirituall mourner, in his mourning his heart laughes (as it were,) he hath matter of joy in sorrow, as the wicked hath matter of mourning in mirth. Woe bee to the wicked, for all his joy shall end in sorrow: the end of that mirth, is sadnesse in spirit, (saith *Salomon*) but happy is the holy mourner; all his teares shall be wiped away, all his sorrowes, all his griefes, all his feares shall end in comfort and consolation at the last.

Object. How to know that our mourning is spirituall mourning.

Oh, but how shall I know that my mourning is spirituall mourning? I suspect it much this way. And why? First of all, my sorrow beginnes in the flesh; I never mourned, I never went to God in prayer and fasting, or any exercise of Religion, till God tamed me, and took me downe with crosses and afflictions: then when he layd load on me, I went to it, and not before.

Sol.

Well (my brethren) thus it may be: Thy sorrow may beginne in the flesh; but if it end in the spirit, all is well. It may be a Christians sorrow was first occasioned by crosses, by worldly sorrow, and worldly respects; but if he improve his sorrow, and turne it to holy sorrow, if he turne the streame into the right channell, if he set his griefe, his indignations, his teares upon sinne; all shall end well at the last, though the beginning were not so good.

Object.

I, but (will some say) my sorrow is more for outward things, than for spirituall matters: I grieve when I am sicke, but it is for paine, more than for sinne. I mourne when I am poore, but it is because I am poore in purse, because I am poore in state, rather than in regard of my spirituall wants; and so for other matters too.

Answ.

My brethren, this is easily granted; there is no floore here, but there is chaffe as well as wheat with it. There is no precious Myne here so rich, but there is some dross as well as good gold, as well as good metall. So it is with a Christian. There is a mixture of flesh and spirit: they runne both in the same channell, and they runne within the veynes of the same soule and spirit, (as it were:) the question is not therefore, whether there bee any fleshy sorrow, any carnall sorrow, griefe, and mourning; but whether there be any holy and spirituall sorrow. How much there is of the one, is not the point; but whether there be any of the other. And if it bee so, it is spirituall sorrow, that thou canst shed some teares, vent some sighes and grones to God in spirituall respects, for spirituall losses, for spirituall evills; here is

matter of comfort, there is so much spirituall comfort, so much spirituall joy belongs to thee.

Objection. But how shall I know that my mourning is spirituall mourning, when I cannot mourne for sin? I have abundance of teares for losses, and for crosses, and unkindnesses; but I am dry, and barren, and tearlesse, when it comes to matter of sinne and offence, and trespasse against God: Is this well, that a man should have teares at command for outward losses, and crosses, and not shed a teare in prayer, and in repentance for sinne?

Answ. No (my brethren) it is not well, but how shall we doe to amend this? Surely, even goe to God, and confesse how it is: complaine of thy selfe, and desire him to amend it: and if we condemne our selves, God is ready to receive us.

Objection. I, but the children of God are more plentifull in teares for sinne, than for outward things.

Answer. I, in what sense? Not in regard of the bulke, but in regard of the worth, in regard of the value of their teares. One teare spent for sinne, is worth Rivers of teares for outward matters. In the regard of the price and excellency, it is more, because God accepts of a mans endeavour, and desire in this kinde; and he lookes what his desire, and intention, and endeavour is. They are more also in regard of our esteem, that we would gladly weepe more for sinne, than for other matters. Otherwise the children of God are more plentifull many times in teares for the losse of children, as *David* was for *Absolom*; or for some crosse that befalls them, (as at Ziglag he wept so much that he could weepe no more) than for sinne against God: and yet they would weepe most for that. They thinke that a matter of greatest sorrow, and they desire to be more plentifull in teares for it; and then God accepts it, according to that a man would doe, and not according to that which hee cannot doe, and which hee hath not.

Object. Further, it will be said, How shall I know my sorrow to be spirituall sorrow?

Ans. I answer in a word: First looke to the object, that it be universall. So in spirituall things, he that is spiritually sorie, he mournes for the want of goodnesse wheresoever he seeth it, be it in himselfe, or in other men; nay be it in his enemies; *David* saith, *Psal.* 119. sorrow seized on him, because his adversaries kept not the Law of God. Spirituall mourning, it makes a man sorie for painfull evills that fall upon his brethren, as well as himselfe; and on himselfe, as well as them. Doe we mourne for other mens faults as well as for our owne? Doe we mourne, that our enemies doe overshoot themselves, and that they disgrace themselves? As well, though not so much, as if our friends had done it? If our sorrow be universall, then it is spirituall.

Trialls of spirituall sorrow. 1.

2. Secondly, our sorrow will be spirituall and holy, if it be accompanied with praier: for holy mourning makes way for prayer. Sometimes a man is so surprized, and overwhelmed, (as *David* saith) that he is not able to speake a word, notwithstanding there may be a mentall reall prayer: his eyes may be towards heaven; he may sigh, and grone, and lament, and bemone his owne estate, that he cannot speake, and poure forth himselfe in prayer to God, as he would doe, and as he should doe. Now if our sorrow be such sorrow, that it sends us to God, that it brings us on our knees, that it makes us either speake or chatter, as *Hezekias* did, it makes a man mourne, grone, as the Dove doth, (as he saith of himselfe;) if it be such sorrow as this, it is spirituall sorrow. You know that it is said of *Iacob*, *Hos.* 12. 4. that he wrestled with the Angell with teares, and sued to him with supplication: teares and supplication went together: he begd apace, and cryed apace; hee hanged on him, and would not let him goe without a blessing.

3. Againe, it is spirituall sorrow, when it is accompanied with thankfulnesse. A carnall man when he is pinched, and twinged, and knowes not which way to turne himselfe, he will be glad to cry, when he sees there is no other refuge in the world, but either he must cry or sinke. But a man that is a spirituall mourner, hee will bee thankfull, as well as prayerfull. This is a comfortable kinde of mourning, there is

hope in it, there is ſweetneſſe and comfort in it: and that man that can ſo mourne, he bleſſeth God that he can mourne, that God hath given him time and leiſure, that he may ſet himſelfe apart to provoke himſelfe to mourne. Hee bleſſeth God, that God hath given him a word, that can worke upon him; that God hath given him friends to deale faithfully; that God hath applyed this word to his heart; that it hath wounded him, and made him bleed: he is thankfull for the mercy, and thinkes it a great promotion, when he can ſhed teares: When his heart yeelds under the ſtroke of the word of God, and of the hand of God that is upon him. Nay he is thankfull whatſoever it coſts him. The childe of God, when he ſees his heart is enlarged to weepe over Chriſt for his ſinnes, he cares not how deare hee payes for this ſorrow, for this mourning, though he loſe ſome of his eſtate, ſome of his credit with men: though he loſe ſome of his wealth, ſome of his comforts, ſome of his friends; yet notwithſtanding if he can weepe, and mourne, hee thinkes he hath a good bargaine, a good purchaſe, though God afflict him, though hee paine him, though hee croſſe him, and caſt him downe: yet if he ſee that his heart can weepe for his ſinne, that he can lament after the Lord, and can take to heart his corruptions: this man can rejoyce in this eſtate, he can bleſſe Gods name, that hath given him an heart to mourn ſpiritually, though he pay deare for it in regard of outward loſſes, and outward ſmart.

Now then, if you have ſuch a mourning as this, that you doe mourne for ſpirituall things; and you ſo mourne, that your mourning fit you for prayer, that it make way for prayſe and thankſgiving: then take comfort in your mourning, and know that it will end well; after night will come a day; after darkneſſe there will come light; after ſeed-time there ſhall be an harveſt, you ſhall have a crop. The more you mourne, the more you ſhall rejoyce. Bleſſed are they that mourne for themſelves, and for others: Bleſſed are they, they ſhall be comforted, they are comforted, and they will be more comforted afterwards: ſo ſaith the mouth that cannot lye: it is the ſpeech of Chriſt himſelfe. Thus we have done with the point, and can no further proceed at this time.

FINIS.

THE KNOT OF PRAYER LOOSED.

In One SERMON.

Wherein is shewed,

The Conditions, Limitations, Qualities, Companions, and Attendants of Prayer; The causes of the Difficulties therein; How to pray as we may be heard, nourishing and quickning our Faith, &c.

VPRIGHTNES HATH BOLDNES.

IAMES 1.5.

If any of you lacke wisedome, let him aske of God, who giveth to all men liberally, and upbraideth not, and it shall be given him.

LONDON,
Printed in the yeare 1629.

THE KNOT OF

PRAYER LOOSED.

IN ONE SERMON.

By the late Reverend

WILLIAM GURNALL,

Author of the Christian Armour.

LONDON:

Printed in the Year 1725.

THE KNOT OF PRAYER LOOSED

SERM. XVI.

MATTH. 7. 7, 8, 9, 10.

Aske and it shall be given you, seeke and ye shall finde, knocke and it shall bee opened unto you.

For every one that asketh, receiveth, and he that seeketh findeth; and to him that knocketh, it shall be opened.

Or what man is there of you, who, if his sonne aske bread, will give him a stone, or if he aske fish, will give him a Serpent.

If ye then being evill, know how to give good gifts unto your children; how much more shall your Father, which is in heaven, give good things to them that aske them.

Hope, it will not be offensive to any here present, (it may be profitable to some,) briefly to repeat, what I have spoken in another place of this Text: the whole containes, *An exhortation to Prayer; Christs exhortation to Christs hearers.* The parts are two.

1. *The Exhortation strictly taken, pointing out the duty.*
2. *The Motives and arguments enforcing the same.* In briefe, The *Naile*, and the *Hammer*.

The duty is layd downe in these words, *Aske, Seeke, Knocke*, all of them whetting on our dulnesse, by which we may see, the pressing of these things in this manner imports diligence, that we should set on the same eagerly, yea with an earnest desire of obtaining our suite, as we do, with those we have occasion to speake with, whom by all meanes we importune for a dispatch: Our Lord here would have us so to make haste, using all meanes and diligence for obtaining of our suite.

The

The Motives are,

1. *Ordinate, directly urging the duty.*
2. *Subordinate, ſtanding as helps and ſupporters thereunto.*

The motives ordinate, are theſe, *Aske and receive, ſeeke and finde, knocke and it ſhall be opened unto you.* The argument is taken from a threefold promiſe, according to the threefold urging of the duty. In ſumme, the ſucceſſe they ſhould have, that they ſhall ſpeed.

The ſubordinate arguments follow the former, and they are of two ſorts, *Simple* or by *Compariſon*. The ſimple in theſe words; *For every one that asketh receiveth, and he that ſeeketh findeth, and to him that knocketh it ſhall be opened:* And this ſimple argument is drawne as it were from the common experience of others, as if our Lord ſhould have ſaid; ſince it is found by ſure and certaine experience, that every one that asketh receiveth, why ſhould not ye alſo (if yee aske) thinke to ſpeed as well as others?

Laſtly, there is ſet downe an argument of compariſon, from the leſſer to the greater, from fathers on earth endowed with a little of that pity, and mercy, the greater Fountaine and Ocean whereof is in God, from which the inference is, that if earthly and evill parents will bee ready to heare their children, and give good things unto them, how much more will our good and heavenly Father bee ready to heare and grant our requeſts, that is, give good things to ſuch as aske in faith. This is the ſumme.

From the Exhortation note, The duty of Prayer is a common taske, ſo that every Chriſtian, who would be in deed and not in name ſo called onely; hee muſt be a man of Prayer. Then in the next place from the Exhortation and Reaſon laid together, note, The potent meanes by which we ſhall be beſt enabled to receive from God, what we would, & what we have need of, is Prayer. There might be, but needs not, many proofes of this, whereof there was delivered many uſes then: the laſt and maine whereof was, that we ſhould learne to make more reckoning of our prayers, then formerly we have done, that as we reckon our ſtates in bonds and bills, and that we have beyond ſeas in ſtocke, as well as that we have in poſſeſſion by us: ſo wee ſhould reckon in our ſpirituall wealth, not onely what we have and feele, but alſo that ſtocke of Prayer wee have long ſince adventured to a farre Countrey, as Merchants doe of that they have adventured to *Eaſt India*: ſo much the rather, becauſe theſe may faile in whole or in part, and ſo that ſtocke may periſh: but the adventure and returne of this ſtocke of Prayer is moſt certaine to encreaſe more; which if we doe, we ſhall be ſure of a more quicke and ſpeedy returne. Hence we came to a knotty and great Objection.

Objection. *Whether all men in prayer have this aſſurance to be heard, ſeeing Chriſts promiſe is ſo ſure and firme?*

Anſwer. There are indeed a great many Chriſtians full of complaints, and diſcouragements this way: Oh ſay ſome, I have prayed thus, and thus long, and am worſe and worſe, I have prayed, and am not heard, better leave all, ſeeing I am not the better for it. I anſwer, Though our Lord doe ſpeake ſo confidently: yet Gods Charter muſt be interpreted to Gods meaning, with ſuch conditions and limitations as he hath revealed unto us out of his word; which though not named here, yet muſt bee underſtood: we are undone every mothers ſonne, if we loſe any part of that Charter Chriſt hath made, to thinke we can make no certaine returne of our praiers ſent to our heavenly Country: for it remaines alwaies ſure; *Aske and ye ſhall receive, ſeeke and ye ſhall finde: knocke and it ſhall be opened unto you.* For the better anſwering of the objection, here come two things to be conſidered,

1. *Conditions on our part.*
2. *Limitations on Gods part.*

The

The firſt thing in the conditions on our part is concerning the party that muſt pray, he muſt be a free Denizon in the ſtate of faith and repentance. An out-lawed man can put up no petitions with aſſurance to ſpeed: Saint *Iohn* ſaith, *This is the confidence we have in him, that if we aske any thing according to his will, hee heareth us:* The will of GOD is, that hee who prayes be a man qualified: ſo all the promiſes of God are made (at leaſt) to ſuch, who hunger and thirſt and deſire to be in Chriſt. Faithleſſe, godleſſe, careleſſe men are out-lawed; as we ſee *Pſal.* 50. the Promiſe is, *Call upon me in the day of trouble, I will deliver thee, and thou ſhalt glorifie me:* and then preſently he makes a ſtop: *But unto the wicked God ſaith, what haſt thou to doe to declare my ſtatutes, or that thou ſhouldeſt take my Covenant in thy mouth, ſeeing thou hateſt inſtruction, and caſteth my word behinde thee?*

Answ. 1. *Condition.*

Here ſome may object, That even many Heathens have beene heard in their prayers who were not thus qualified?

Objection.

To which I anſwer: Tis not out of the priviledge of this great Charter here, that ſuch are heard, but out of his common goodneſſe unto all, whereby he would draw even the moſt rebellious to admiration of his Divine abundant mercies, yea and teach us: If ſuch prevaile thus: much more ſhall we being within the Covenant.

Anſ.

2. *The ſecond is, our prayers muſt be made to God alone.* 2.

3. *Thirdly, they muſt paſſe under the ſeale of the Mediator.* 3.

For though all Chriſtians may claime a part in the charter, yet, the Title muſt be pleaded in the Mediators name onely: no Mediator to thee, no hearing.

Fourthly, concerning the things prayed for, they muſt be lawfull in kind alſo: not fore excepted, nor under any generall nor particular limitations forbidden. Not every thing we deſire is rightly asked, ſome of which may croſſe his nature and will; ſome things alſo are ill for us, by generall and ſpeciall decree forbidden, as exemption from afflictions, and ſufferings with him; If God heare us not in this, Chriſt forfeits not his word, but we our prayers. 4

Fiftly, That we have a right end in prayer: as *Iames* 4. The Apoſtle ſpeakes, *You aske and receive not, becauſe you aske amiſſe, that you may conſume it upon your luſts:* If the end be nought, the prayer is confiſcate. 5.

Sixtly, the time: there be certaine ſeaſons and times, wherein the Lord will bee found, as *Dan.* 9. 2. when he knew the time of the Captivity to bee neere expired, then he prayes for the returne of the people; If wee waite and ſeeke in ſeaſon, wee may obtaine, but otherwiſe we may have a nap, and the doore be knockt againſt our heads. Since then there is a time, that the Lord will be found (as the Prophet ſpeaks) I would not have us omit our time, but now when there is a ſtirring of the ſpirit, let us take the opportunity, leſt we miſſe it, when we ſhall have moſt need of it. 6

Seaventhly, there is the manner, under which I comprehend, the order of the things asked and deſired: If we would ſpeed in temporall things, we muſt firſt ſeeke ſpirituall, ſaith our Saviour; *But ſeeke ye firſt the Kingdome of heaven, and his righteouſneſſe, and all theſe things ſhall be added unto you.* If we miſſe of this we may knocke long ere we have entrance. To come to God, and ſeeke oyle, and wine, & the like things, and in the meane time to neglect the oyle of Grace, what a diſorder is here? If in this caſe thou be croſſed, it is not becauſe hee would put thee off without hearing, but becauſe he wold teach thee a better way to ſpeed. For as when we eate our meat diſorderly, we want digeſtion, and for the moſt part buy experience at a deare rate: ſo many times God doth beate his deareſt children, and put off their prayers for a long time, that he may teach them in due order, what is firſt and principally to bee deſired: all theſe the party praying muſt carefully looke unto for ſpeeding in his ſuite. 7.

Further we have to obſerve in Prayer:

1. *The Qualities.*
2. *The Companions.*
3. *The Attendants of Prayer.*

1. *The*

The Motives are,

1. *Ordinate, directly urging the duty.*
2. *Subordinate, ſtanding as helps and ſupporters thereunto.*

The motives ordinate, are theſe, *Aske and receive, ſeeke and finde, knocke and it ſhall be opened unto you.* The argument is taken from a threefold promiſe, according to the threefold urging of the duty. In ſumme, the ſucceſſe they ſhould have; that they ſhall ſpeed.

The ſubordinate arguments follow the former, and they are of two ſorts; *Simple* or by *Compariſon*; The ſimple in theſe words; *For every one that asketh receiveth, and he that ſeeketh findeth, and to him that knocketh it ſhall be opened:* And this ſimple argument is drawne as it were from the common experience of others, as if our Lord ſhould have ſaid; ſince it is found by ſure and certaine experience, that every one that asketh receiveth, why ſhould not ye alſo (if yee aske) thinke to ſpeed as well as others?

Laſtly, there is ſet downe an argument of compariſon, from the leſſer to the greater, from fathers on earth endowed with a little of that pity, and mercy, the greater Fountaine and Ocean whereof is in God, from which the inference is, that if earthly and evill parents will bee ready to heare their children, and give good things unto them, how much more will our good and heavenly Father bee ready to heare and grant our requeſts, that is, give good things to ſuch as aske in faith. This is the ſumme.

From the Exhortation note, The duty of Prayer is a common taske, ſo that every Chriſtian, who would be in deed and not in name ſo called onely; hee muſt be a man of Prayer. Then in the next place from the Exhortation and Reaſon laid together, note, The potent meanes by which we ſhall be beſt enabled to receive from God, what we would, & what we have need of, is Prayer. There might be, but needs not, many proofes of this, whereof there was delivered many uſes then: the laſt and maine whereof was, that we ſhould learne to make more reckoning of our prayers, then formerly we have done, that as we reckon our ſtates in bonds and bills, and that we have beyond ſeas in ſtocke, as well as that we have in poſſeſſion by us: ſo wee ſhould reckon in our ſpirituall wealth, not onely what we have and feele, but alſo that ſtocke of Prayer wee have long ſince adventured to a farre Countrey, as Merchants doe of that they have adventured to *Eaſt India:* ſo much the rather, becauſe theſe may faile in whole or in part, and ſo that ſtocke may periſh: but the adventure and returne of this ſtocke of Prayer is moſt certaine to encreaſe more; which if we doe, we ſhall be ſure of a more quicke and ſpeedy returne: Hence we came to a knotty and great Objection.

Objection. *Whether all men in prayer have this aſſurance to be heard, ſeeing Chriſts promiſe is ſo ſure and firme?*

Anſwer. There are indeed a great many Chriſtians full of complaints, and diſcouragements this way: Oh ſay ſome, I have prayed thus, and thus long, and am worſe and worſe, I have prayed, and am not heard, better leave all, ſeeing I am not the better for it. I anſwer, Though our Lord doe ſpeake ſo confidently: yet Gods Charter muſt be interpreted to Gods meaning, with ſuch conditions and limitations as he hath revealed unto us out of his word; which though not named here, yet muſt bee underſtood: we are undone every mothers ſonne, if we loſe any part of that Charter Chriſt hath made, to thinke we can make no certaine returne of our praiers ſent to our heavenly Country: for it remaines alwaies ſure; *Aske and ye ſhall receive, ſeeke and ye ſhall finde: knocke and it ſhall be opened unto you.* For the better anſwering of the objection, here come two things to be conſidered,

1. *Conditions on our part.*
2. *Limitations on Gods part.*

The

The firſt thing in the conditions on our part is concerning the party that muſt pray, he muſt be a free Denizon in the ſtate of faith and repentance. An out-lawed man can put up no petitions with aſſurance to ſpeed: Saint *Iohn* ſaith, *This is the confidence we have in him, that if we aske any thing according to his will, hee heareth us:* The will of GOD is, that hee who prayes be a man qualified: ſo all the promiſes of God are made (at leaſt) to ſuch, who hunger and thirſt and deſire to be in Chriſt. Faithleſſe, godleſſe, careleſſe men are out-lawed; as we ſee *Pſal.* 50. the Promiſe is, *Call upon me in the day of trouble, I will deliver thee, and thou ſhalt glorifie me:* and then preſently he makes a ſtop: *But unto the wicked God ſaith, what haſt thou to doe to declare my ſtatutes, or that thou ſhouldeſt take my Covenant in thy mouth, ſeeing thou hateſt inſtruction, and caſteth my word behinde thee?* *Answ.* 1. *Condition.*

Here ſome may object, That even many Heathens have beene heard in their prayers who were not thus qualified? *Objection.*

To which I anſwer: Tis not out of the priviledge of this great Charter here, that ſuch are heard, but out of his common goodneſſe unto all, whereby he would draw even the moſt rebellious to admiration of his Divine abundant mercies, yea and teach us: If ſuch prevaile thus: much more ſhall we being within the Covenant. *Anſ.*

2. *The ſecond is, our prayers muſt be made to God alone.* 2.

3. *Thirdly, they muſt paſſe under the ſeale of the Mediator.* 3.

For though all Chriſtians may claime a part in the charter, yet, the Title muſt be pleaded in the Mediators name onely: no Mediator to thee; no hearing.

Fourthly, concerning the things prayed for, they muſt be lawfull in kind alſo: not fore excepted, nor under any generall nor particular limitations forbidden. Not every thing we deſire is rightly asked, ſome of which may croſſe his nature and will; ſome things alſo are ill for us, by generall and ſpeciall decree forbidden, as exemption from afflictions, and ſufferings with him; If God heare us not in this, Chriſt forfeits not his word, but we our prayers. 4

Fiftly, That we have a right end in prayer: as *Iames* 4. The Apoſtle ſpeakes, *You aske and receive not, becauſe you aske amiſſe, that you may conſume it upon your luſts:* If the end be nought, the prayer is confiſcate. 5.

Sixtly, the time: there be certaine ſeaſons and times, wherein the Lord will bee found, as *Dan.* 9. 2. when he knew the time of the Captivity to bee neere expired, then he prayes for the returne of the people; If wee waite and ſeeke in ſeaſon, wee may obtaine, but otherwiſe we may have a nap, and the doore be knockt againſt our heads. Since then there is a time, that the Lord will be found (as the Prophet ſpeaks) I would not have us omit our time, but now when there is a ſtirring of the ſpirit, let us take the opportunity, leſt we miſſe it, when we ſhall have moſt need of it. 6

Seaventhly, there is the manner, under which I comprehend, the order of the things asked and deſired: If we would ſpeed in temporall things, we muſt firſt ſeeke ſpirituall, ſaith our Saviour; *But ſeeke ye firſt the Kingdome of heaven, and his righteouſneſſe, and all theſe things ſhall be added unto you.* If we miſſe of this we may knocke long ere we have entrance. To come to God, and ſeeke oyle, and wine, & the like things, and in the meane time to neglect the oyle of Grace, what a diſorder is here? If in this caſe thou be croſſed, it is not becauſe hee would put thee off without hearing, but becauſe he wold teach thee a better way to ſpeed. For as when we eate our meat diſorderly, we want digeſtion, and for the moſt part buy experience at a deare rate: ſo many times God doth beate his deareſt children, and put off their prayers for a long time, that he may teach them in due order, what is firſt and principally to bee deſired: all theſe the party praying muſt carefully looke unto for ſpeeding in his ſuite. 7.

Further we have to obſerve in Prayer:

1. *The Qualities.*
2. *The Companions.*
3. *The Attendants of Prayer.*

1. *The*

The Motives are,

1. *Ordinate, directly urging the duty.*
2. *Subordinate, ſtanding as helps and ſupporters thereunto.*

The motives ordinate, are theſe, *Aske and receive, ſeeke and finde, knocke and it ſhall be opened unto you.* The argument is taken from a threefold promiſe, according to the threefold urging of the duty. In ſumme, the ſucceſſe they ſhould have, that they ſhall ſpeed.

The ſubordinate arguments follow the former, and they are of two ſorts, *Simple* or by *Compariſon*. The ſimple in theſe words; *For every one that asketh receiveth, and he that ſeeketh findeth, and to him that knocketh it ſhall be opened:* And this ſimple argument is drawne as it were from the common experience of others, as if our Lord ſhould have ſaid; ſince it is found by ſure and certaine experience, that every one that asketh receiveth, why ſhould not ye alſo (if yee aske) thinke to ſpeed as well as others?

Laſtly, there is ſet downe an argument of compariſon, from the leſſer to the greater, from fathers on earth endowed with a little of that pity, and mercy, the greater Fountaine and Ocean whereof is in God, from which the inference is, that if earthly and evill parents will bee ready to heare their children, and give good things unto them, how much more will our good and heavenly Father bee ready to heare and grant our requeſts, that is, give good things to ſuch as aske in faith. This is the ſumme.

From the Exhortation note, The duty of Prayer is a common taske, ſo that every Chriſtian, who would be in deed and not in name ſo called onely; hee muſt be a man of Prayer. Then in the next place from the Exhortation and Reaſon laid together, note, The potent meanes by which we ſhall be beſt enabled to receive from God, what we would, & what we have need of, is Prayer. There might be, but needs not, many prooſes of this, whereof there was delivered many uſes then: the laſt and maine whereof was, that we ſhould learne to make more reckoning of our prayers, then formerly we have done, that as we reckon our ſtates in bonds and bills, and that we have beyond ſeas in ſtocke, as well as that we have in poſſeſſion by us: ſo wee ſhould reckon in our ſpirituall wealth, not onely what we have and feele, but alſo that ſtocke of Prayer wee have long ſince adventured to a farre Countrey, as Merchants doe of that they have adventured to *Eaſt India*: ſo much the rather, becauſe theſe may faile in whole or in part, and ſo that ſtocke may periſh: but the adventure and returne of this ſtocke of Prayer is moſt certaine to encreaſe more; which if we doe, we ſhall be ſure of a more quicke and ſpeedy returne. Hence we came to a knotty and great Objection.

Objection. *Whether all men in prayer have this aſſurance to be heard, ſeeing Chriſts promiſe is ſo ſure and firme?*

Anſwer. There are indeed a great many Chriſtians full of complaints, and diſcouragements this way: Oh ſay ſome, I have prayed thus, and thus long, and am worſe and worſe, I have prayed, and am not heard, better leave all, ſeeing I am not the better for it. I anſwer, Though our Lord doe ſpeake ſo confidently: yet Gods Charter muſt be interpreted to Gods meaning, with ſuch conditions and limitations as he hath revealed unto us out of his word; which though not named here, yet muſt bee underſtood: we are undone every mothers ſonne, if we loſe any part of that Charter Chriſt hath made, to thinke we can make no certaine returne of our praiers ſent to our heavenly Country: for it remaines alwaies ſure; *Aske and ye ſhall receive, ſeeke and ye ſhall finde: knocke and it ſhall be opened unto you.* For the better anſwering of the objection, here come two things to be conſidered,

1. *Conditions on our part.*
2. *Limitations on Gods part.*

The

The firſt thing in the conditions on our part is concerning the party that muſt pray, he muſt be a free Denizon in the ſtate of faith and repentance. An out-lawed man can put up no petitions with aſſurance to ſpeed: Saint *Iohn* ſaith, *This is the confidence we have in him, that if we aske any thing according to his will, hee heareth us:* The will of GOD is, that hee who prayes be a man qualified: ſo all the promiſes of God are made (at leaſt) to ſuch, who hunger and thirſt and deſire to be in Chriſt. Faithleſſe, godleſſe, careleſſe men are out-lawed; as we ſee *Pſal.* 50. the Promiſe is, *Call upon me in the day of trouble, I will deliver thee, and thou ſhalt glorifie me:* and then preſently he makes a ſtop: *But unto the wicked God ſaith, what haſt thou to doe to declare my ſtatutes, or that thou ſhouldeſt take my Covenant in thy mouth, ſeeing thou hateſt inſtruction, and caſteth my word behinde thee?*

Anſw. 1. *Condition.*

Here ſome may object, That even many Heathens have beene heard in their prayers who were not thus qualified?

Objection.

To which I anſwer: Tis not out of the priviledge of this great Charter here, that ſuch are heard, but out of his common goodneſſe unto all, whereby he would draw even the moſt rebellious to admiration of his Divine abundant mercies, yea and teach us: If ſuch prevaile thus: much more ſhall we being within the Covenant.

Anſ.

2. *The ſecond is, our prayers muſt be made to God alone.* 2.

3. *Thirdly, they muſt paſſe under the ſeale of the Mediator.* 3.

For though all Chriſtians may claime a part in the charter, yet, the Title muſt be pleaded in the Mediators name onely: no Mediator to thee, no hearing.

Fourthly, concerning the things prayed for, they muſt be lawfull in kind alſo: not fore excepted, nor under any generall nor particular limitations forbidden. Not every thing we deſire is rightly asked, ſome of which may croſſe his nature and will; ſome things alſo are ill for us, by generall and ſpeciall decree forbidden, as exemption from afflictions, and ſufferings with him; If God heare us not in this, Chriſt forfeits not his word, but we our prayers. 4

Fiftly, That we have a right end in prayer: as *Iames* 4. The Apoſtle ſpeakes, *You aske and receive not, becauſe you aske amiſſe, that you may conſume it upon your luſts:* If the end be nought, the prayer is confiſcate. 5.

Sixtly, the time: there be certaine ſeaſons and times, wherein the Lord will bee found, as *Dan.* 9. 2. when he knew the time of the Captivity to bee neere expired, then he prayes for the returne of the people; If wee waite and ſeeke in ſeaſon, wee may obtaine, but otherwiſe we may have a nap, and the doore be knockt againſt our heads. Since then there is a time, that the Lord will be found (as the Prophet ſpeaks) I would not have us omit our time, but now when there is a ſtirring of the ſpirit, let us take the opportunity, leſt we miſſe it, when we ſhall have moſt need of it. 6

Seaventhly, there is the manner, under which I comprehend, the order of the things asked and deſired: If we would ſpeed in temporall things, we muſt firſt ſeeke ſpirituall, ſaith our Saviour; *But ſeeke ye firſt the Kingdome of heaven, and his righteouſneſſe, and all theſe things ſhall be added unto you.* If we miſſe of this we may knocke long ere we have entrance. To come to God, and ſeeke oyle, and wine, & the like things, and in the meane time to neglect the oyle of Grace, what a diſorder is here? If in this caſe thou be croſſed, it is not becauſe hee would put thee off without hearing, but becauſe he wold teach thee a better way to ſpeed. For as when we eate our meat diſorderly, we want digeſtion, and for the moſt part buy experience at a deare rate: ſo many times God doth beate his deareſt children, and put off their prayers for a long time, that he may teach them in due order, what is firſt and principally to bee deſired: all theſe the party praying muſt carefully looke unto for ſpeeding in his ſuite. 7.

Further we have to obſerve in Prayer:

1. *The Qualities.*
2. *The Companions.*
3. *The Attendants of Prayer.*

1. *The*

1. *The qualities of Prayer.*

1. Quality. That it be the Prayer of Faith, not generally and confuſedly of the Godhead onely, but diſtinctly of the perſons, and of the redemption purchaſed, and of the hearing of thy petitions, having intereſt in him, *Beleeve and it ſhall be given thee.*

2 *Humility*, that a man goe to God with a knowledge, and a ſenſe of his owne inſufficiency to ſuccour himſelfe. No man may come to God, but upon his knees. I ſpeake not of the bowing of the knee, but of the heart. It is written, God will heare the deſires of the humble. In miſery, affliction, ſenſe of our neceſſity, and the like, we ſhould aſſure our ſelves to be heard.

3 The heate and fervency of Prayer: Our God, which is a conſuming fire, doth not endure a cold prayer; the heart muſt be elevated, as *Hanna*, her heart ſpake unto the Lord; and Saint *Iames* ſaith, the effectuall *fervent prayer of a righteous man availeth much:* by the contrary, a cold prayer hath but a cold anſwer; that man is but a mocker of prayer, that would have God to heare him, when he heares not himſelfe.

2. *The Companions of Prayer.*

1 Companion. Firſt, *Charity* which extends it ſelfe toward all men, and a brotherly Love toward the Saints, joyned with graciouſneſſe in our ſelves: and it hath two things in it, giving and forgiving: He that would have mercy, muſt ſhew mercy; rich men may doe the one, and all men may doe the other, but the other is harder, to forgive; hee that is able to give, and releeve others as their need ſhall require, and yet will not, let him not wonder, if God deny his ſuite; and ſo hee, that will not forgive others, let him not looke to be forgiven. *Bleſſed is he* (ſaith the Scripture) *that judgeth wiſely of the poore, the Lord ſhall deliver him in the day of trouble.* If thou aske, and ſpeed not, in this caſe marvell not, thou haſt denyed him in his owne members asking of thee, and therefore it is juſt with him to deny thee.

2 The ſecond is *Thankfulneſſe* for benefits and bleſſings received and enjoyed, with forgiveneſſe of the old debts; thankſgiving ere we beg more mercies. For this cauſe we ſpeed not in our ſuites, becauſe we forget him, he forgets us.

3. *The Attendants of Prayer.*

1 Attendant of Prayer, Perſeverance. Firſt, *Perſeverance*, called *watching with Prayer*; as wee ſee our Lord teacheth us by the example of the importunate widow, and the unjuſt Iudge; thereby intimating for our comfort, how much more certainly (in the like caſe) wee may aſſure our ſelves to ſpeed with him, who is the moſt juſt Iudge of the world, and Goodneſſe it ſelfe. So that he that will be ſure to have this promiſe; *Aske and ye ſhall have, ſeeke and ye ſhall finde*, made good unto him; he muſt make a trade of Prayer, not for two or three times, and ſo have done; but hee muſt ſtill aske, and ſo obtaine; as hee deſires conſtancy in holding out in our ſuits, ſo hee would have us aske conſtantly without fainting: and as he will give conveniently in the beſt time, ſo hee ſhewes, wee ſhall ſtill be ſet on worke in begging, as his mercy ſhall be in giving.

2 The ſecond is, *diligence in the meanes*, wee tempt him to aske for that, wee labour not for; as we pray, ſo our endeavors muſt ſecond our devotion: for to aske maintenance, and not put our hands to the worke, it is as to knocke at the doore, and yet to pull the doore unto us that it open not. In this caſe, if we pray for grace: and neglect the ſpring from whence it comes, how can wee then ſpeed: It was a Rule in the ancient time, *Lay thy hand on the Plough, and then pray:* No man in old time might pray without plowing, nor plow without praying.

3 The third is, *Expectation, waiting, perſeverance in hope, untill God heare us:* the reaſon is, becauſe the Lord, who hath promiſed the thing, hath not limited the time; In this we may ſee what patience brings forth, as the Prophets experience is, *Pſalme 40. 1. I waited patiently for the Lord, and he inclined to me, and heard my cry.* And in another place he ſaith, *It is good for man both to waite, and truſt in the Lord.* So *Revel. 3. 10.* he ſaith, *becauſe thou haſt kept the word of my patience, I will alſo keepe thee from the houre of*

of temptation, &c. This waiting doth interest us in him, when we are so earnest, that we will not away, till we speake with him: as when a man knowes a party, he desires to speake with, to be in such an house, and that he will come forth, hee waites at the doore, and will not away, till hee speake with him: so if wee were earnest, and had faith and assurance, that God would come, we would stand still at the doore, till he came, and not be gone, and faint upon every light occasion. All of us faile in this, that we waite not constantly at the doore of grace, untill we obtaine: Grosse sinnes indeed, these cause a man to faint, that he dare not looke GOD in the face, but with much adoe: but if wee strive and labour to hold out, God accepts of the truth, though the measure be small; when we cannot doe as wee would. But if there bee grosse failings in this kinde, that we fall into the old bias of our sinnes, and so leave knocking, or are quickly weary, we obtaine not by and by (as though we might limit him the time,) If I say in this case (like the Raven sent out of the Arke) our prayers returne no more, and we faint and sinck comfortlesse in desolation, anguish, and sorrow of minde: let us not blame our Saviour, whose promise is firme and inviolable without change: If we would learne to mend our prayers, and waite, we should heare more from him. All these are limitations on our part.

Secondly, the Limitations on Gods part.

2. Limitation on Gods part.

In generall, We must be wary that our mis-understanding of Providence make us not to faile: first, all such things are excepted, as God cannot give unto our prayers without crossing some part of his revealed will, or a secret government and providence of his, which we would not willingly crosse, if we knew it, but rather submit our selves unto the same, as Christ did in his agony, *Nevertheless not as I will, but as thou wilt*, I say then, God will so give, as may not crosse himselfe in any thing. There are some things God cannot grant, (I speake with reverence) unlesse he forfeit his word. A man prayes and sayes *Lord forgive me my sinnes*, without a desire to leave them, or resolution of a new course of life, but goes on, sweares, and sinnes againe: God cannot in this case heare such a one, because it is against his word to heare sinners, so long as with delight, and without remorse they love the sinne. The Prophet saith, *If I regard wickednesse in my hart, the Lord will not heare me.* Therfore seeing God cannot lye, repent, nor deny himselfe: such a one cannot be heard.

1 *Instance.*

Againe, an idle man in his calling, though hee pray much, and often to prosper therein, God (if hee make his word good,) will not grant his suit, as he hath said, *the hand of the diligent maketh rich*; so on the contrary, hee hath said in other places; *That the sluggard shall be clothed with ragges, that his soule shall desire, and have nothing, that because he will not plow in the cold, therefore he shall begge in harvest, Prov.* 20.4. and thou O sluggard, dost thou thinke then to obtaine any thing without paines taking? so in another kinde the Iewes bad Christ to come downe from the Crosse, and save himselfe, if hee were the Sonne of God; when in the meane time for the very same thing, because he was the Sonne of God, and had undertaken and promised to finish then the worke of our Redemption, he might not come downe from the Crosse and save himselfe from that houre. And further, when a man blesseth himselfe in sinne, as it is *Deut.* 29. saying in his heart, *that he shall have peace, walking in the imagination of his heart; adding drunkennesse to thirst, &c.* God hath passed his word, that he will not spare such a man, but his wrath shall smoake against him, and all the curses that are written in the booke of God shall lye upon him. In this case continuing and delighting in sinne, God cannot heare such a prayer, unlesse he forget his word; understand thou man; God could never be held by such prayers, that crosse his will, and the manner of his government, yea such, against which he hath so often protested in his word.

Secondly; In the things asked, hee understands, that such should be good for us in lawfulnesse of circumstances, as,

1. *The*

1. *The qualitie of the same good things.*
2. *The time.*
3. *The meanes.*
4. *The manner.*
5. *The measure.*

1. *Circumstance.* For the first, we know the maine promise, made to the faithfull, *Rom.* 8.28. is, *That all things worke together for good unto them that love God:* Therefore that, which cannot be unto thee for good, it is not intended, nor ever shall be given, if God do love thee. See also in my Text, the last part of Christs last argument is the same in effect: *how much more shall your Father which is in heaven, give good things to them, that aske them?* The Physitian knowes better then the Patient, what is good for him, so that I say, for this cause many things are profitably denyed us, which could not conveniently without hurt be granted, as wee see fathers will keepe from their children knives, burning stickes, and all such sharpe and dangerous things, not because they love them not, but because they love them so much, therefore they will keepe from them all things hurtfull.

2. Secondly, *for the Time,* God gives us his bill, but he will pay at his pleasure; there is a time; but when, that is concealed, not that it is uncertaine unto God, but it is hid from thee, as in *Psal.* 86. 7. *He will heare,* but it is *in the time of trouble:* yea of great trouble, and sorrow: betwixt the cup and the lip (as the Proverbe is;) It was *Abrahams* experience, *Gen.* 22. *In the Mount of the Lord it shall be seene,* all things were there ready for a sacrifice, the wood was layd, the fire was ready, *Isaac* was bound, the hand and knife lifted up to kill and cut asunder the onely sonne, and sonne of the Promise: but at an instant came a stop unlookt for; which mercy being so great, it was then made unto us an instance for ever, that even in the most desperate cases we should not despaire, but hope against hope, as he did. Now, why the Lord thus delayes to helpe and heare us, there be divers reasons.

Quest.

Answ.

1 First, That our faith and dependance on him might be the better tryed, which experience though it be sore, yet wee must bee couragious, since the issue is joyfull; though it be bitter, yet the victory obtained is great, as wee may see in the woman of *Canaan*, a good suter having a good suit, yet how doth our Lord put her off a long time, that to others hee might open the faith of this woman, and make her unto us a president for ever.

2 Secondly, Sometimes it is done to humble men, as *Iudges* 20. In a good quarrell having a good cause, we know what befell them: see what need wee have of prayer to doe all things aright; they consult with God what to doe; they receive incouragement from him to goe on, and yet are overthrowne: the second time they weepe, and mourne, and are beaten againe: in such a case it seemeth strange to bee overcome: well; the third time they weepe and fast, are humbled before God, for their owne sinnes, ere they seeke revenge for other mens, then they prevaile: *thus God resists the proud, and gives grace to the humble.* Till we be nothing in our owne eyes, hee never comes with comfortable deliverance, till we come to that pinch wherein we cry, up Lord: how long, &c. as *Paul* saith of himselfe, *We had the sentence of death in our selves, that we might not trust in our selves, but in God which quickneth the dead:* The Lord brought him out of hope of life, that hee might bee humbled, and learne to know where onely life, helpe, and comfort in all extremities is to be found.

3 Thirdly, To quicken our appetite, God puts us off the longer, we are unwise and thinke he doth it, to put us off for ever: In which manner of working, the Lord in a manner fisheth for us. The fisher we know doth draw backe the hooke, when he findes the fish is like to bite, that the fish may follow. So God gives back from our suites sometimes, not to make us give over; but that we may presse him so much the more. The experience hereof once found is very sweet, though smarting in the beginning,

ginning, as we may ſee in the Spouſe, *Cant.* 5. 2. *She ſlept, and loſt Chriſt by her ſlug-giſhneſſe:* ſhe made ſome idle excuſes not to open unto him; well: what came of it? when ſhe would have opened to her beſt beloved; her hands dropped mirrhe; all affection was not gone, for hee had left ſo much with her as made her in love with him; but her beloved had withdrawne himſelfe: well yet more; *In ſearch of him the watchmen beat her, wounded her, tooke away her vaile*; here ſhee payes worthily for her ſloth; ſhe had all ſweet words given her to open unto Chriſt: *Open to mee my Siſter, my Love, my Dove, my undefiled:* but putting him off (as I have ſhewed) he departs and leaves her in the purſuit of him: and why goes he away? partly to chaſtiſe her neglect of him, to whom ſhe ſhould have gone out, and opened with all cheerfulnes and diligence: and partly it was to quicken on her deſires, as we ſee it fell out *verſe* 8. wherein ſhe chargeth the Daughters of *Ieruſalem*, that if they finde her beloved, to tell him that ſhe was ſicke of love.

Fourthly, he delayes and puts off our ſuits, to enhaunce the price of thoſe things he gives: for what lightly comes, for the moſt part (as the Proverbe is) lightly goes; but what we come hardly by, that we highly priſe, and have in eſtimation, as we ſee in the chiefe Captaine, *Acts* 22. 28. when *Paul* had pleaded, he was a Romane, hee replyed, with a great ſumme obtained I this freedome: he bought it at a deare rate, and therefore he valued it highly: So if the things of God did not coſt us ſighes, teares, weepings, lamentations, watchings, ſtrivings, earneſt longings, and many prayers, we would thinke them eaſie to be got at our pleaſure, and ſo deſpiſe, contemne, or let them lightly paſſe as they came. God therefore to enhance the price, doth keepe them off, till the bell ring, that we may know the rich value of theſe his commodities: All this is for the Time. 4

The third circumſtance is, *The meanes, and way:* Here is all the ſtrife, God would have it his way, and we would have it our way. *O* ſaith *Naaman*, 2 *Kings* 3. *Behold I thought he would ſurely come out to me, and ſtand and call upon the Name of the Lord his God, and ſtrike his hand over the place, and recover the Leprie:* but the Lord will not be tyed to the meanes: when we ſee God, and fit meanes for effecting of ſuch and ſuch a thing, if then we grow ſecure therein, and thinke, this is good, this is ſurely the way, and this will doe it; herein we faile, becauſe we ſee that alone, and doe not principally, and firſt of all ſee, and ſeeke unto God; and therefore in this caſe, becauſe of our idolatrous conceit in lifting up the meanes beyond their places; God is forced many times to daſh the meanes in peices, and helpe us by ſome other way, of all others leaſt expected, as we may ſee, how God ordered the matter in *Pauls* ſhipwrack, *Acts* 27. 22. God did give unto him his owne life, and the lives of all, that were in in the ſhip with him: but withall, the ſhip muſt periſh: A ſtrange manner of deliverance, how ſhould they then be ſaved, this being in all appearance the only meanes of ſafety? By the wrecke of the ſhip, God did performe his promiſe, ſome by ſwimming, the reſt on bords, and ſome on broken peeces of the ſhip, all get on Land: and even ſo (I ſay) we many times eſcape on bords, and broken peeces of a ſhip; I meane thoſe meanes, we leaſt thought of, or leaſt truſted unto, becauſe we ſhould not ſet up unto our ſelves ſo many gods before us. Againe, we may remember, *Gen.* 39. when *Ioſeph* was advanced into *Potiphars* houſe, a great man, and a Prince of the State, then he might have thought he was likely now to riſe, and that the accompliſhments of his dreames were in faire way to ſpeed: but this proved not the meanes: he becommeth his enemy, and cauſeth him to be caſt in a Dungeon: well, next a Butler is made his friend by expounding of his dreame, and now *Ioſeph* had good hope the Butler would be a meanes of his enlargement, and no queſtion he prayed alſo for good ſucceſſe, but God would not bleſſe the ſame, becauſe he will not have our meanes, and that we reſt upon to ſpeed; but at laſt Gods meanes brings him out, *Pharoah* dreams, is vexed, the Butler then remembers: thus came his honour. 3 *Circumſtance.*

In *France* the time was when their perſecution was great, and their feares many: then they did truſt on the King of *Navarre*, O what great matters hee would doe:

but he failed them at their need, God indeed payed him home for diſappointing the prayers, and hopes of his people: Why did God ſuffer this? we may imagine this as a maine cauſe, leſt they ſhould too much exalt the meanes, and ſay, the King of *Navarre*, the King of *Navar*, the Prince of *Conde* hath done this. God did caſheire them, and ſet up another meanes of his praiſe. *Iud.7.Gedeons* army likewiſe is broght from 32000, to 1000, and yet the Lord ſayes they are too many, he will ſave *Iſrael* by 300 onely: why? leſt *Iſrael* vaunt themſelves againſt me, ſaying, *My owne hand hath ſaved me.* He knowes how ready we are to attribute, and ſacrifice the fat of the offring unto man, and ſet up the meanes, forgetting him, the Author and fountaine of all the good things we injoy: In all which, and the like, is verified, that which Saint *Paul* ſpeakes, 1 *Cor.*10.17. *God hath choſen the fooliſh things of the world, to confound the wiſe, and God hath choſen the weake things of the world to confound the mightie*; and baſe things of naught, and things that are deſpiſed, hath God choſen; yea & things which are not, to bring to nought things that are, that no fleſh ſhould glory in his preſence; but all the praiſe be of him, and to him.

Theſe are the cauſes why God doth anſwer our prayers ſo often by thoſe means we doe not truſt unto; if we ſend in a meſſage at one doore, what if wee goe about to another for an anſwer, let him appoint the meanes, and thy deliverance ſhall bee ſo much the more ſpeedy and comfortable. Many want comfort long for this cauſe, that they appoint unto themſelves ſuch and ſuch meanes thereof. In afflictions you ſhall have ſome ſay, oh if I might ſpeake with ſuch and ſuch a man, I ſhould be ſatisfied, hee would eaſe my minde; when in the meane time with this there is a ſinfull neglect of other mens miniſtry neerer, whoſe helpe we are bound to require. In this too much doting on the meanes, if we profit not, and our prayers remaine unanſwered, in this caſe, let us blame our ſelves, who have preſcribed him how to doe his owne worke.

The fourth Circumſtance is, the Limitation of the manner of granting.

4 *Circumſtance.*

We muſt diſtinguiſh of this, firſt, God will not be tyed to the manner: ſometimes when we aske, God doth give juſt the ſame we aske for, as 1 *Sam.*1.11. *Hannah* praied for a man-childe unto the Lord, and ſhe was heard, obtaining *Samuel*; If not ſo, yet then the Lord may anſwer us in value, though not in kinde; giving us as good as we have deſired. This is al one, if one pay us a ſum in ſilver, do we aske him, why it is not in gold. *Moſes* he deſired to ſee the Land of *Canaan*, God brought him not in thither, but yet he ſhewes him it, *Deut.*32. from the top of mount *Nebo*; whence he ſaw more of it by probability, then he could have ſeen in any place of the Land: he had his deſire in value, though not in kinde. So 2 *Cor.*12. alluding to *Iudges* 2.3. where it is ſaid, the *Canaanites* ſhould be as thornes in their ſides. A thorne in the fleſh was ſent to buffet Saint *Paul*, called the meſſenger of Sathan, againſt which he prayed, and prayed againe (for nothing doth more grieve the childe of God, then to bee humbled and buffeted with baſe temptations) but it was not remooved; Gods anſwer was; *My Grace is ſufficient for thee.* For my ſtrength is made perfect in weakneſſe. *Paul* had it in value though not in kinde: ſo, many times our prayers are heard, when wee leaſt thinke and perceive the ſame: and the good we deſire done us, as it were againſt our will; as Apothecaries and Surgeons uſe to deale with us, ſo many times God deales with men, when the plaiſter ſmarts, men cry to take it off, when in the meane time by holding it on, the cure is done; and ſo it is with us, wee cry out unto God to take away this paine, that he would pull away ſuch a plaiſter, ſuch a corraſive from us; why? oh ſay they, that wee may ſerve him better, and yeeld him more obedience; when indeed with holding thee to it, and by binding, as it were, this croſſe faſt upon thee, the very ſame thing God worketh in thee.

Againe, in prayer, you ſhall have many complaints of ſome, Oh that I had more life;

life; oh that I had more ſenſe and feeling; Oh that this lumpiſh heavineſſe were removed: when indeed the holding them off, and delaying them in this ſuite, is the high way to helpe them to their ſuite.

Finally, when God heares us not in any of the foreſaid waies; yet in effect hee ſhewes we have ſometimes far better things, then we deſired, as we ſee his promiſe is, *Iſaiah* 60.17. *For braſſe I will bring gold, and for Iron I will bring ſilver, &c.* Thus many times when we pray for braſſe, iron, wood and ſtones, we have gold, ſilver, braſſe, and Iron in place of them: for when men labour in prayer, and have not the ſame things they have willed and asked for, God makes it up better another way. A man perhaps ſuffers poverty, loſſe, or wrecke at ſea, and is now driven neerer unto God by prayer, hath a more plentifull meaſure of the Spirit poured upon him, learnes now to depend upon God, and know what true riches is; this man if hee could value grace, is a hundred times richer then before, having his eyes open to ſee a far off into things inviſible: in this caſe a man may come to complaine, I have prayed thus and thus long, yet my prayers are not heard, yet this and this croſſe lies heavy upon me. But looke if thou haſt gotten patience and canſt ſee that God hath ſent this upon thee; look if God have thereby driven thee off, and weaned thee from the world, and hath let in the oyle of grace into thy heart, ſo as now thou art a new man, having thy converſation more in heaven then ever, remember in this, thy prayers are not loſt, but double payed, and I hope there is no cauſe to complaine, when the payment is ſo good. Thus all Gods promiſes like rivers perpetuated, ending in the ſea, do end in heaven, and to this tend all the comforts, promiſes, threatnings & croſſes to bring us thither: unto all theſe I might alſo adde this; that ſometimes our praiers are not heard for others, when yet the reflex of that good we wiſh thē comes upō our ſelves: ſo that they are not loſt; as we may ſee in the miſſion of the Apoſtles, *Mat.* 10.13. they are willed *in whatſoever houſe they come, to ſalute it; and if the houſe be worthy, that their peace be upon it*; if there be a ſonne of peace there, that peace be upon him: otherwiſe our Lord ſaith, *Let your peace returne to you.*

The laſt circumſtance is, the meaſure of proportion, hee hath ſet forth to no man any proportion, of the things promiſed, to one he gives five talents, to another but one, muſt every one have as much faith, hope, love, humility, honor, riches, and other qualities, as others? where then is that order, which God hath appointed? to give the greateſt and moſt eminent graces unto thoſe, he hath fitted for the greateſt workes and places: he gives thee not ſo much grace as another, becauſe he hath not ſo much worke for thee to do, as for him unto others; or there is not ſo great trialls & temptations appointed for thee to buckle with, as is for ſuch a one. It is a wonder to ſee how reſtleſſe a great many are, when they ſee others out-ſtrip them in grace, they thinke nothing of that they have, unleſſe they could pray as well as ſuch a one, and ſuch a one, then all were well; but I ſay unto thee, content thy ſelfe, if thou have any portion of grace, and be thankfull for it: If God will open his hand in the uſe of the meanes, and give thee an increaſe, receive it joyfully; but fret not with thy ſelfe, or quarrell with him, if he keep thee of thy ſmall meaſure, it ſhall ſerve thy turne to ſalvation, as well as the greateſt, if he will give thee no more. Even as it was in the gathering of *Manna, Ex.* 16. he that gathered much had nothing over, & he that gathered little (at the meeting) had no lacke: ſo he that hath moſt grace, it ſhall bring him but to heaven, and thy ſmall meaſure ſhall lead thee thither alſo. Say not, oh I ſhall never come thither, unleſſe I have ſuch and ſuch a meaſure of grace, and can doe as ſuch & ſuch a one; what if thy God will have thee contented with a little, his allowance ſhall ſuffice, the leaſt meaſure ſhall bring us home: if in this caſe thou pray long and he heare thee not: blame thy ſelfe, ſtriving thus to bee thine owne carver, not contented with allowance.

5 *Circumſtance.*

So there is a meaſure of the diſpenſation of things (as I touched before) he heares us going on in a courſe and a trade of prayer, his grant includes a continuall trading; as raine comes not all at once, but by degrees, that wee might ſtill have dependance

for more: ſo God will give grace, but by little and little, ſo as we ſhall ſtill through the courſe of our life, have cauſe to depend upon him, and pray for increaſe: thus and many other wayes, our Lords promiſe is moſt ſure, it ſtands alwaies good; *Aske and you ſhall receive, ſeeke and yee ſhall finde, knocke and it ſhall be opened unto you.* If the fault be not in our ſelves, prayer ſhall bring downe a bleſſing at one time or other, and we ſhall finde the effect and fruit of it.

Now I come to the reaſons, which are two; Firſt, every one that asketh receiveth, as if hee ſhould ſay, for the Lord exempts no man, that doth not diſable himſelfe: this promiſe wee muſt underſtand, is not a thing chained to ſome function, as moſt promiſes are; but this is as the Lords Common, all muſt and may pray, and are heard, alwaies reſerved the former exceptions.

The ſecond is taken from fatherly compaſſion; ſo raiſing us up unto God, in and from whence theſe ſmall ſtreames we have, flow; being much more abundantly mercifull then any bowels of compaſſion, which may be in us.

But chiefly I would have you conſider, how here in this place our Lord doth preſſe this matter againe and againe; aſſuring us, we ſhall be heard in our prayer, of purpoſe, as it were, to hold up our heads above water, which in this our weary journey are ſo ready to ſincke: one would have thought this a very large Charter: *Aske and yee ſhall receive, ſeeke and yee ſhall finde, knocke and it ſhall be opened unto you:* and yet becauſe he knew the difficulty of the ſame, as well as the neceſſity, that it is a hard and a great taske to pray in faith aright, and yet a thing abſolutely needfull, he followes it therefore and preſſeth it home with ſeverall ſupporting Arguments, which God willing we ſhall come to in their places.

Firſt we muſt conſider of the neceſſity of faith in prayer. For hee that comes to God, muſt beleeve that he is a rewarder of them that diligently ſeeke him, and Saint *Iames* ſhewes us, that he who askes muſt aske in faith, or elſe we ſpeed not. Thus *Iehoſophat* encourageth his fearfull army to beleeve in God, but firſt he was incouraged himſelfe: It was told him (and he told it them) that they ſhould not need to feare; God was on their ſide, he would fight for them, and yet after this, *Iehoſophat* ſhewes, how they muſt come by this deliverance. *Beleeve in the Lord your God, ſo ſhall ye be eſtabliſhed; Beleeve his Prophets, ſo ſhall ye proſper.*

Brethren it is true, the glory of God is put into our hands, as it were, to extend the ſame in obedience to every precept we are injoyned to obſerve; that ſo others ſeeing our good workes, may glorifie our Heavenly Father; but moſt of all in beleeving we glorifie him, and ſet forth his prayſes; becauſe hereby wee ſeale unto the truth of all the reſt: where by the contrary, if wee beleeve him not, it is the greateſt diſhonour and diſgrace that may be; yea *Iohn* ſaith, *Such a one hath made God a Lyar.* Will you ſee an inſtance, how hainous this ſinne was in one of the beſt Saints, in whom frailty no queſtion for our comfort was ſuffered; *Moſes, Numbers* 20. 12. was bidden to ſpeake to the Rocke, that water might come forth to that murmuring multitude; but in anger hee ſmites twice on the ſame, uttering theſe words, *Heare now ye Rebells, muſt we fetch ye water out of this Rocke,* as though if it came not, he was excuſed; and if it came, ſo, there it was. But for this we know, he was not ſuffered to enter into the Land of *Canaan:* we muſt trade in faith in all our actions, or we ſhall ſuffer loſſe in all; when by the contrary, if we goe on in this, wee ſhall have mercy unto mercy.

We read *Act.* 14. 9. that *Paul* as he preached at *Liſtra,* ſeeing an impotent Criple looke on him ſtedfaſtly in whom he ſaw faith to be healed, that by and by hee made him ſtand up and cured him: this was bred no queſtion in him by the Spirit of God, but the ſpeciall meanes thereof was his attending on the word preached. This attention prizing and valuing of the Word, is a neere way unto it, when by the contrary, the infidelity of men doth (as it were) bar up the way againſt themſelves, that the power of the Spirit is not ſo lively in working amongſt them; as wee ſee Chriſt ſayes of thoſe, hee converſed amongſt, that becauſe of their unbeleefe, he

he could not doe any great workes amongſt them, the infidelity of theſe as it were hindering him, bound his hands in a manner; they being uncapable thereof. Loe, what a neceſſity there is of faith in prayer, and how loathſome that ſtaine of Infidelity is; If our faith fall, all doth fall to the ground; if this abide, all goes well: wherefore as in warre, men take others bonds and promiſes without further ſpecialties: ſo doe thou with thy God, take his bond, and goe boldly unto him, beleeve his promiſe; there is a neceſſity thereof, it ſtands thee on thy life ſo to doe.

Secondly, for the difficulty of prayer with faith, our Lord ſaw that there was no worke more difficult to be done, and therefore he ſo preſſeth it with arguments.

The cauſes of the difficulty of prayer, I take to be theſe:

1 *Cauſe.* First, becauſe our prophaneneſſe and naturall corruptions doe moſt ſhew themſelves in this action. Hence herein are thoſe many and often complaints of our deadneſſe, dulneſſe, and hardneſſe of heart in prayer, and of thoſe world of things, which violently, we know not whence, and ſuddenly thruſt themſelves into our mindes, the devill helpes alſo, and thruſts on, incenſing our corruptions.

2. 2. Beſides, this puts us downe and out of heart from praying with aſſurance to be heard: The conſcience of guiltineſſe gives ſtabs to our prayers. In this combat, the Ægyptian or Iſraelite muſt dye. If a man let looſe himſelfe to ſome groſſe ſinne, he ſhall be ſure to finde it in his prayer: ſometimes to terrifie him; ſometimes to deaden his ſpirits, to weaken his faith; yea at the beſt he ſhall be found not to pray with any life: as Mr. *Perkins* tells us of a man who had ſtollen a ſheepe, who for all this though he went on in his devotions, found no reſt untill he had confeſſed the ſame; till then the beaſt was ever in his way. Yea more, what checkes and reproches are there in the heart, ſent cloſe home by the accuſing conſcience! As: What, wilt thou goe unto God, and thinke to be heard? thou, ſo wretched and prophane a creature? thou, that haſt ſo often broken thy vowes and promiſes? thou, that knoweſt ſo much of thy maſters will, and doeſt ſo little? thou, that haſt ſinned againſt conſcience and knowledge? that art ſo ſoyled and defiled with wallowing in the myre of ſinne?

Thus though a man have prayed earneſtly and often, it is not an eaſie matter to waſh off the ſtayne of ſinne, and quiet the conſcience. As after a ſtorme on the Sea, though the tempeſt be gone, yet there is not by and by a calme; there will be a rowling and toſſing of the waves up and downe a long while after: So, to beleeve that God will heare our prayers, and that he hath done away all our ſinnes out of his ſight, it is not by and by done; there is a rowling and a ſtaine of ſinne, that will toſſe up and downe a long time after our prayers are done. Will you ſee the proofe of this in one of the beſt Saints, who was toſſed thus for our comfort. The Prophet *David* after his great ſinne, and that he had confeſſed the ſame, 2 *Sam.* 12.13. he had an abſolution pronounced unto him by the Prophet *Nathan: The Lord alſo hath put away thy ſinne, thou ſhalt not dye:* what could be more, and what now may hinder his joy? *Bleſſed is he whoſe tranſgreſſion is forgiven, and whoſe ſinne is covered.* But yet you ſee how the waves rowle, and are troubled, though the ſtorme be over: as *Pſal.* 51. how is he vexed? how earneſtly doth he pray for mercy? that *his iniquities might bee blotted out*; that his ſinne might *be cleanſed*, that he might *heare the voice of joy and gladneſſe*; that *the bones which hee had broken might rejoyce*; that God would not *caſt him from his preſence, nor take his Spirit from him*; that he would *reſtore unto him the joy of his ſalvation? &c.*

Queſt. What was the cauſe of all this ſtirre?

Anſw. The filthineſſe of ſinne diſcovered, the Majeſty offended, the puniſhment due, the ſcandall, which came to others, to the diſhonour of God by the party offending; together with the odious ſtaine and filth which that ſinne left behinde upon the ſoule, was ſuch, that the greenneſſe and yet ſmarting of the wound did not ſuffer him throughly to apprehend and fetch home the conſolation. As we ſee, if a wound bee raw, though ſuppling oyle be brought unto it, and though it be applyed with a light hand

hand, (which is commendable in that Art) yet being touched, becauſe of that rawneſſe, it ſmarts ſtill: So the conſcience being wounded, and the ſore raw ſtill, ſinne appearing like a monſter in his colours, the puniſhment due apprehended, and the bitter belches thereof yet ariſing, though the comforts of God be like ſuppling oyle applyed by the hand of the skilfull Surgeon, to allay and cure the ſame; yet the comforts not being digeſted, nor able ſo ſoone to expell the former impreſſions, the ſpirit being but raw in them, and the conſcience of their owne unworthineſſe being great, no comfort can faſten, but many feares remaine in them for a long time.

3. Thirdly, becauſe there is a marvellous ignorance in us of the nature and dealing of God: not that we can bee altogether ignorant of him, who is ſo glorious in all his creatures, filling heaven and earth with the majeſty of his glory, yea and is ſo good unto us. But as it is one thing to give rules of warre, and another to practiſe the rules themſelves, ſo it is one thing to ſpeake of God bravely, and another thing to practiſe thoſe things we know and ſpeake of. For when wee have need to aske and begge of God thoſe great and rich mercies to ſalvation, which ſhould ſupport and helpe us in all ſtormes, diving into the uſe and depth of his attributes; in place thereof we draw unto our ſelves a narrow ſcantling, and falſe image of God, judging of him not as he is, but as we conceive him to be, like one of us. Which we ſee the Lord reproves, *Iſaiah* 33.7. there God ſaith, *Let the wicked forſake his way, and the unrighteous man his thoughts, and let him returne unto the Lord, and hee will have mercy on him; and to our God, for he will abundantly pardon.* And then it followes; *For my thoughts are not your thoughts, neither are my wayes your wayes, ſaith the Lord. For as the heavens are higher than the earth, ſo are my wayes higher than your wayes, and my thoughts than your thoughts.* Is there ſenſe in this? Doſt thou aske what the ſenſe is? As if he ſhould ſay, alluding to thy ſenſeleſſe ignorant objections: What man could paſſe by theſe and theſe things! what father could paſſe by theſe offences in his childe! how then ſhall I looke for pardon of God? Vnto this hee anſwers: Meaſure not my working, by ſcantling the ſame after the proportion of any creature, or any thing in his imagination, (unleſſe (I ſay) he have had his light from God) for my mercy outſtrips all your conceits. Hence our prayers are weake and cold, becauſe we make falſe images of God. But this point I ſhall meet with anon, therefore I let it paſſe.

4 Fourthly, becauſe we take a delay for a denyall, and ſo are diſcouraged; that if we be not heard by and by, wee throw downe our armour and runne away, or ſit ſtill aſtoniſhed, ſo diſabling our ſelves.

5. Fiftly, the hardneſſe and difficulty of the things we pray for, hinders our prayers: as *Iohn* 11.38. when Chriſt came to *Lazarus* grave, and called to take away the ſtone that he might raiſe him up, *Martha* cryes out, *Lord, by this time he ſtinketh, for hee hath beene dead foure dayes.* This hinders our prayers, when we cry out, It is too late: or, the thing is ſo great, how can it be done? ſhee was reproved you know, and ſo muſt we be in this caſe. Another inſtance we have, 2 *King.*7. where after *Eliſha* had propheſied of that ſudden plenty ſhould be in the gate of Samaria after ſo great a famine, a Lord on whoſe hand the King leaned, anſwered the Prophet; *Behold, if the Lord would make windowes in heaven, could this thing be?* He had an anſwer ſuiting his unbeleefe, and lived to ſee his infidelity puniſhed, being trodden under foot by the people in the gate, as they went forth into the forſaken campe of the Aſſyrians. So I ſay, theſe and the like things ſtand in our way, becauſe they ſeeme hard to be done. As in the Eaſt India adventures, a time was when men were quicke and ready to buy other mens ſhares, becauſe the returnes were good: but when the buſineſſe went in ſhew backwards, many have beene as buſie in ſelling their parts againe. So we ſeeme rather to goe backe than forward in our prayers, becauſe of the difficulty of the things we pray for, we are ready to leave all, and ſell our adventure.

6 Laſtly, the ſixt impediment is Satans oppoſition to our prayers, which he labours by all meanes to interrupt. For it ſtands him on it to beſtirre himſelfe to quench our faith, if he can, becauſe it gives vigour, force, and life to prayer: It troubles not

the

the Devill the ſaying of a thouſand *Pater noſters*, and *Ave Maria's* without faith: If a man know not what he ſayes, or cares not whether he pray or no, all is one to him, if there be no faith in prayer, Satan knowes, if faith lay not hold on God, God does not lay hold on us; and therefore his policy is to deale with us, as *Scanderbeg* is reported to have uſed his enemies in fight, ſtill to ayme at the Generall: or rather like that ſtratagem of the King of Syria, 2 *Chron.* 18.30. neither to fight againſt great or ſmall, but againſt *the King of Iſrael:* ſo Satans ſpeciall charge is to fight againſt faith, and prayer the ſpeciall man. The which his ſubtile and cruell dealing towards us, is much like unto that tyranny *Pharaoh* uſed toward the children of Iſrael in Ægypt, *Exod.* 3. 18. he put them into extreame toyling ſervitude to make bricke, ſo he commanded to ſlay the children; but when none of theſe ſucceeded to his mind, he then determined to kill all. So, many times before prayer the Devill puts men to make bricke, by filling their hearts with many cares or temptations, or by their own ſinnes, deadneſſe, dulneſſe, hardneſſe of heart, (or other things to be done) with a world of diſcouraging, and confuſed thoughts of God, his mercy, juſtice, and the like; and all this to keepe a man from prayer: But if the mercy of God helpe a man through theſe difficulties, that becauſe of the command of God, that knowledge hee hath of his will, and his owne neceſſities, he will yet breake through all, and goe to prayer, notwithſtanding all impediments: Then in the next place hee labours to make us kill the children in the birth; that is, when as our weakneſſes, and many wants and imperfections that way, ſhould bee as fewell to our prayers, and inducements to make us hold on, and in reverence containe our ſelves, ſtill begging and waiting at the throne of Grace for what we want or deſire, He turnes the ſame into horrors, feares, and flying away from God. Yet if this will not ſerve the turne, but that our God doth allure and draw us unto his preſence againe, and that we reſolve to pray, though with many tremblings, feares and weakneſſes, becauſe we know not whither to flye from his preſence: then when our prayers are done, and we have ſtriven as we are able, he perſwades us to deſpayre, that our prayers are not heard, are nought, that our perſons are abominable, that God loves us not, and that ſince Chriſt ſo turnes us off ſtill without comfort, we ſhall never therefore have any, &c.

The Devills brick making.

The Vſes are:

Firſt, againſt the prophaneneſſe of ſuch perſons, who make a mocke of prayer. But ſome may object: There are none ſuch. I wiſh there were not. But wee know there are too many of this ſtraine. I ſpeake not of prayer eſtabliſhed by Law: none will, none dare meddle with that: it is dangerous. But for praying in houſes, it is ſtrange to ſee the prophaneneſſe in this kinde. You ſhall have ſome ſay, Loe now theſe hypocrites, ſee what a ſtirre they make: and hee that doth keepe ſome forme of prayer in his owne houſe conſtantly, though it may be but coldly done, yet hee cannot eſcape, but is branded with the name of Puritane: when it may be (of all others) he leaſt deſerves it. But I will paſſe by this. *Vſe* 1.

The ſecond uſe is, for reproofe to ſuch as thinke it an eaſie matter to pray. Aske a beggar wandring through the country, how he thinkes to come to heaven: and hee will anſwer, By my good prayers. So the diſſolute and prophane man, aske him how he thinkes to come to heaven: he will ſay, By my good prayers. I confeſſe, if you meane ſaying of a prayer, it is eaſie: but to pray aright, to poure out thy heart and ſoule before God, to beleeve he heares, and will come to helpe thee, to pray in faith, to rend thy heart before him, to lay hold of thoſe things in him which are for thy humiliation and conſolation, to wraſtle with him, and ſtrive for a bleſſing, to hope above hope, and being delayed to wait for him till he come; this is exceeding hard to be done. What then prophane man, haſt thou not heard what is written? *Zach.* 12.10. *And I will poure upon the houſe of David, and upon the inhabitants of Ieruſalem, the ſpirit of grace and ſupplication, &c.* ſo, haſt thou not read what is written? *Pſal.* 10.17. *Lord thou haſt heard the deſire of the humble, thou wilt prepare their hearts, &c.* 2. *Vſe.*

haſt thou not read what is written, *Rom.* 8. 16. *Likewiſe the Spirit helpeth our infirmities: for we know not what we ſhould pray for, as we ought: but the Spirit it ſelfe maketh interceſsion for us, with groaning which cannot be uttered.* And doſt thou a lumpe of fleſh wallowing in thy ſinne, thinke to prevaile by and by in prayer? Thoſe who are moſt forward thus in little eſteeming, and talking of prayer, many times are moſt to ſeeke in ſore and hard trialls: as you ſhall have Fencers, who make braveſt flouriſhes, when they play at blunt, are put moſt to their ſhifts when they come to the ſharpe: ſo, if ſuch a one (as I ſpeake of) fall into diſtreſſe, hee cannot draw out his ſword, it ruſts in the ſcabberd. It is a wonder to ſee grave and wiſe men to come ſo far ſhort of this, that in the ſorrowes & diſcomforts of thēſelves, or others, they cannot pray; a Miniſter muſt be ſent for to ſay ſomewhat unto them, they cannot themſelves pray: I deny not, but that Gods deare Children may bee driven to this need upon divers occaſions of ſickneſſe, ſorrowes, and temptations to crave the helpe of others, that they may be humbled. Neither deny I, but that booke-prayers may bee good and profitable, and that there is a good and holy uſe of them, in which all our neceſſities may be included, if they be well and rightly penned, but yet for all this, it is a ſhame for men to bee ſo ignorant that they cannot tell their minde to God in prayer; and plead for themſelves and others in neceſſity, being more unfit to pray then *David* was to march in *Sauls* Armour.

3 *Vſe.* The third Vſe is for comfort, to whom? to ſuch as are good in prayer, and yet are out of heart with their prayers.: I would have ſuch ſee, how *Iacob* wraſtled, wept, and prevailed with God in prayer; In ſome ſort, we muſt be contented to goe away halting, there will bee defects and imperfections in our beſt prayers, doe what wee can. That which is borne of the fleſh is fleſh, and will be ſo; and that which is borne of the ſpirit is ſpirit: you ſhall have thoſe who are fulleſt of Grace moſt complaine: like rich men whining moſt, when their bagges are fulleſt; you ſhall have them complaine, Lord helpe me, I cannot pray; what ſhall I doe? It is all to no purpoſe, better leave then goe on in ſuch a formall courſe; I am worſe and worſe; ſurely if I could pray aright I ſhould ſpeed better: but I aske thee, how? doſt thou not pray at all? yes will they ſay; I pray, but I pray not as I ſhould with faith, fervency, conſtancie, and feeling; I faint and am diſcouraged in my journey: Heare me; thou ſeeſt a man goe under a great burthen, and perhaps ſo ſinking under the ſame, that hee muſt ſtoope and reſt him often, and yet thou pitieſt him, and thinkeſt for all this, that he carieth this burden, though he reſt himſelfe: ſo may it be with thee in prayer, ſeeing it is one of the hardeſt taskes of the world to pray with faith and feeling: If in this thou finde ſtoppes and failings, bee not diſcouraged; thou ſeeſt what a hard thing it is to goe upright under ſo great a burthen; yet be not out of heart, though thou muſt ſit downe by the way; but know thy ſtriving and endeavor ſhall bring thee through at the laſt. The bringing forth of a right prayer through ſo many oppoſitions, it is in a manner like the bringing forth of a childe, in which there is much paine, anguiſh and ſorrow; ſo that we had rather doe any thing elſe; but when the childe is borne, then there is joy: though with the remembrance of the throwes of prayer thou art aſtoniſhed, be comforted in this, the worke is done, and thou haſt made thy prayers knowne, the iſſue at one time or other ſhall be comfortable.

Note.

4. *Vſe.* The fourth Vſe is, for advice; If the Lord have given us liberty at any time this way, that our hearts have beene opened and enlarged, our faith ſtrengthned, our eyes cleared, our conſciences eaſed; ſo that our Confeſſions have beene large, bleſſe God for this, and reckon it a moſt ſingular mercy; wee faile all herein for want of thankſgiving, wee can complaine in wants, ſtrivings, deadneſſe and ſenſleſſe hardneſſe; O my wants, O my ignorance, O my blockiſhneſſe, O my hardneſſe of heart, O my infidelity: But when our ſuite is granted, where is our thankſgiving? If thou bring forth a right prayer, let God have a ſacrifice; It is a great matter.

5. *Vſe.* A fift Vſe is, for exhortation, to ſet on prayer as a worke of great difficulty: we muſt learne to whet and ſharpen our tooles firſt; As the Prophet *David* out of Meditations,

ditations made prayers; thus muſt wee prepare matter ere we pray. As the blood runnes to the veines from the livor, made of the beſt and pureſt food concocted and digeſted: ſo we ſhould prepare and digeſt fit matter, and not ſet on the ſame raſhly and unpreparedly, as ſome thinke they may. Heare me: what will not men doe in great important matters, to compaſſe them? So doth it much behoove thee to conſider what may humble thee, what may raiſe thee, what may encourage thee, and draw thee on before thy God, that thou maiſt in thy diſtreſſe make a right and proper uſe of the nature of God, and all theſe excellent things conſiderable in him. When we ſet on it ſleightly, it is no marvell though our returne of conſolation bee of the ſame ſtampe: So in our generall prayers we ſhould have a fellow feeling to ſet on edge our deſires: but ſpecially if we would bee men of prayer, Chriſt would have us ſet our faith on worke, that this might flye to heaven, to fetch from thence whatſoever is good for us: now in this caſe it is a marvellous cunning to doung our faith; as men doung the root of a tree to make it fruitfull; though I confeſſe ſomewhat elſe is to be done to the body; as the pruning, and lopping of the branches, ſuch as the increaſing and ſcowring of our hope, and love, with other graces, by the Spirit: which as it hath an office in the branches, ſo doth it alſo deſcend into the root and helpe us there: ſo that the root of all prayer is the Spirit; but the root to thee is faith.

Now by what meane ſhould this be done, to doung our faith?

As in warre they uſe a double helpe for their further ſecurity and ſtrength. *Object.*

1. *The maine:*
2. *The auxiliary helpes.*

ſo is it with our faith: The helpes are divers.

Firſt, to labour to know, and make cleare our title to God, as a father: which is here implyed: *How much more ſhall your Father which is in heaven give good things to them that aske them?* To this, two maine things belong: Firſt, to conſider the right how we come to this title, onely by faith in the Sonne of God: as it is *Iohn* 1. 12. *But as many as received him, to them gave he power to become the Sonnes of God, even to them that beleeve on his name.* Nothing can make them become the Sonnes of God, but by faith in the Sonne of God. To cleare this, it muſt be by the ſigne, as well as by the cauſe: The Apoſtle tells us, *Gal.* 4. 6. *And becauſe yee are ſonnes, God hath ſent forth the Spirit of his Sonne into your hearts, crying, Abba Father.* Doſt thou thinke thy ſelfe now in a bleſſed eſtate? art thou one of the Sonnes of God? (for all his children are ſonnes and daughters by adoption,) doſt thou ſay thou art one of his ſons, and daughters? and doſt thou ſay thou beleeveſt, being one with Chriſt, and ſo art juſtified by him? take this alſo with thee; then *he hath ſent forth the Spirit of his Sonne into thy heart, to cleanſe and ſanctifie thee: and hereby* (ſaith the Apoſtle, 1 *Iohn* 3. 24.) *we know that he abideth in us, by the Spirit which he hath given us.* If we make claime to juſtification, and omit ſanctification: if no ſpirit, we have no title of ſonnes: for we know the ſame Apoſtle ſaith, *Whoſoever is borne of God, doth not commit ſinne, for his ſeed remaineth in him; neither can he ſinne, becauſe he is borne of God.* 1. *Helpe.*

Next, to be carefull to keepe the evidences of our adoption alwayes in repayre: I meane that we keepe thoſe graces which build us up hereunto, as freſh and flouriſhing as may be, that we reade them faire in the time of tryall. A man that in the Country layes up his deeds and writings in the ſmoake, may finde them ſo eaten and darkned, that when he ſhould uſe them they cannot bee read: So I doubt many of our evidences are ſmoaky and ſo blotted, that in our need wee cannot reade them: our care hath not beene to lay them up ſafe, and keepe them in repaire; by which it comes to paſſe that now we are to ſeeke in thoſe things which belong to our peace. 2. *Helpe.*

Laſtly, as it is *Coloſſ.* 3. 17. *Whatſoever we doe in word or in deed, we do all in the name of the Lord Ieſus: giving thankes to God, and the Father by him.* Wee doe no honour to God, but through Chriſt; and ſo in the particular of our prayers, wee have the leſſe joy, living in diſcouragements, not giving the beginning of all unto him, and the 3. *Helpe.*

riches

riches of his grace. When becauſe we have nothing of our owne to put in, whereupon we may build and rely; we goe away heartleſſe, and diſcouraged, as though we ſhould not be ſo bad, but ſomewhat ſhould be in us to procure his mercy, never all this while having ſufficiently ſeene our nakedneſſe, that there is nothing in us, and that we muſt be covered altogether, and wholly in his preſence, that no filthineſſe be diſcovered. We reade *Exod.* 28.42. that the High Prieſt going about his ſacrifice muſt have on his linnen breeches, from the loynes even unto his thighes, that he might not beare iniquity, and dye diſcovering his nakedneſſe. What, ſuch a High Prieſt? ſo holy, ſo gloriouſly attyred, ſo covered with rich robes? yet he ſhall dye for all this, if he want his linnen breeches. I feare many of us come thus to God, not having ſoundly ſeene our owne nakedneſſe, and where onely all our comfort is to be found. The Apoſtle, 1 *Cor.* 3. 21. ſayes, *Therefore let no man glory in men, for all things are yours* (to wit, with the former limitations) *to doe us good.* All things are yours, whether *Paul*, or *Apollo*, or *Cephas*, or the world, or life, or death; things preſent, or things to come, all are yours; but a mans title muſt bee in Chriſt: For it followes, *And you are Chriſts, and Chriſt is Gods.* So *Rom.* 8. the Apoſtles argument is, *He that ſpared not his owne Sonne, but gave him up for us all, how ſhall he not with him freely give us all things?* If Chriſt be once given thee, Chriſt is more than heaven, and earth, and all; if he be given, God will deny thee nothing.

2. The auxiliary helpes.

The auxiliary helpes, are as foraine ſoile to barren grounds, Marle, Lime, and the like, which make fruitfull: and herein conſider theſe things:

I. The generall graciouſneſſe of God to all his creatures. This is a great helpe that he feeds the young Ravens: yea, as it is *Matth.* 6. 26. that he feedeth all the fowles of the ayre. Whence from his generall goodneſſe the inference is, *Wherefore if God ſo cloath the graſſe of the field, which to day is, and to morrow is caſt into the oven; ſhall hee not much more cloath you, O ye of little faith?* The conſideration of his graciouſneſſe unto all the ſonnes of men, (and ſpecially to many evill men,) when they have called upon him (of which God hath ſhewed us many inſtances that they have been heard,) ſhould make us not keepe off, but hope to ſpeed well: yea and in this alſo to conſider the graciouſneſſe of God, in receiving great ſinners unto mercy: which the Prophet admiring, thus ſpeakes of, *Micah* 6. 18. *Who is a God like unto thee? that pardoneth iniquity, and paſſeth by the tranſgreſſions of the remnant of his inheritance: he retaineth not his anger for ever, becauſe he delighteth in mercy, &c.* I doubt many wrong themſelves in this, becauſe they erect before them a falſe image of God. If one ſhould ſee a picture of God before him, as the Papiſts doe make him, like an old man with a cloake and a ſtaffe, and a great many about falling downe before him, frowning on ſome, beating of others, kicking of others away; what an abſurd thing would wee thinke this? What difference is there betwixt a falſe picture, and a falſe image of God in thy heart? when thou canſt not conceive of him but as terrible and incenſed againſt thee? aſſure thy ſelfe, thou doſt not proſtrate thy ſelfe with right thoughts before him, if being a ſinner thou thinkeſt he will ſmite thee downe.

Secondly, his all-ſufficiency and omnipotency, being in heaven above, and overruling all; who is excellent in knowledge, wonderfull in working, all-ſufficient to ſave, and powerfull to put downe the mighty from their ſeats, and to exalt the humble. He is beyond all fathers, they ſee but a little, they are not alwayes preſent, they are not alwaies able to helpe when they would; but he doth ſee thee at all times, is ever preſent, and able to help thee in all diſtreſſes: he is greater than all, in bredth, in depth, in height, in length, in mercy, in power, as being in heaven above all; fathers are not ſo. Theſe be two ſpeciall helpes.

Thirdly, the promiſes, the faithfulneſſe of God: The preſidents of them in former times to thy ſelfe, or others. As *Pſal.* 77. 5. *David* was in great and ſore diſtreſs, yet ſaith he, *I have conſidered the dayes of old, the yeares of ancient times, &c.* And in another place the Church pleads, *Our fathers truſted in thee, and were delivered:* And ſo from thence raiſeth a ground of confidence. Thus the Prophet *David* he reaſons

the

the matter with *Saul*, when hee was to goe forth and fight with that great and terrible Philistine, 1 *Sam.*17.34. *Thy servant kept his fathers sheepe, and there came a Lion and a Beare, and tooke a Lambe out of the flocke, and I went out after him, and delivered it out of his mouth; and when he arose against me, I caught him by the beard, and smote him, and slew him: thy servant slew both the Lyon and the Beare: and this uncircumcised Philistine shall be as one of them.* The danger was now the same, wherefore having the like faith and protection, he lookes for the like deliverance: So, looke what experience thou hast had of that which God hath done for thee, and make thy advantage thereof: Withall remember, how even good men, where they have beene bountifull, delight to give more and more still: though it be not so alwayes with men, yet it is so alwaies with God: If once he have heard thee in mercy, he will heare thee alwaies.

The last and principall one for this purpose, is that which lyeth in the text, the first maine reason which now fitly profers it selfe, *The universality of the grant*, which is as a common: Every commoner having interest therein, some more, and some lesse, yet all have interest, lesse or more. As Princes have Masters of Requests, who as grand officers have accesse unto them at all times, and are familiars: yet every man may deliver a petition to the King. *Abraham* wee know was a holy man, and the friend of God: others there be inferiour. Saint *Iames* wills those who are sicke to send for the Elders of the Church, that they may pray over them, &c. Thus though all be not Officers, yet all men have an universality of the grant, *Every one that asketh, receiveth.* 4

Some may here object, What is that to me? I am not in the covenant. I answer: If thou be an outlaw, get thee in as soone as thou canst; but if thou art such an one that art not outlawed, then thou hast a title in the common, doe as thou canst in carying thy selfe as a commoner: let us remember, in the common cause we have need to be ready with our helpe, as we would be glad of helpe in the like case. In this let us aske our selves, What have we done for others with our prayers? what for the Church at home, and abroad? It shall lye heavie upon us, if wee shall omit to helpe them now with our prayers at their need. In the City, when men have entred freemen, they use to pay scot and lot; so in Christianity, if wee bee entred as freemen, where is our scot and lot? where are our prayers offered up for King, our Country, for Religion, against Masses, the sinnes of the time, the judgements threatned, and the like? *Objection.* *Answ.*

Here some may object, and say; Alas, I am a poore servant, I cannot pray, let others pray that can, I am a poore ignorant man, with such like. *Objection.*

I answer: What if thou be? thou art a Citizen in Christianity; thou must pay scot and lot: How doe men strive with their Landlords for their commons? they will raise a mutinie, doe any thing, keep somewhat on it for possessions sake, rather than lose it; if it were but to keepe one poore cow upon it: so, what ever thou be, maintaine thy title in this common, doe somewhat for it. *Answer.*

The last argument is taken from the lesser to the greater, from fathers on earth; declaring, that if so much mercy, pity, affection, may be, and is in them to their children; how much more pity, love, mercy, and the like, may we expect from our heavenly Father. I will goe over but a few of these things, and so make an end: wherein I will not dispute all things, how fathers doe, and should doe to their children, but limit my selfe within the compasse of two examples onely.

1. *Of a good father to an ill sonne.*
2. *Of a good father to a good sonne.*

That of 2 *Sam.*18. shall be the first, where when *Absolom* had rebelled against his father, cast him out of the Kingdome, abused his concubines, and was in pursuit of him for his life; yet when that battell was lost, wherein his sonne dyed, and the victory now on his side, how doth the King mourne, as though all had beene lost? and though

1. To an ill sonne.

though he was a magnanimous King, yet this made way to his paſſion, ſo that he went up and downe weeping and crying, *O Abſolom my ſonne, my ſonne Abſolom, would God I had dyed for thee: O Abſolom my ſonne!* O the love of a father to his ſonne!

2. To a good ſon.

The ſecond is that of *Iacob*, who when he had thought *Ioſeph* had been dead, it is ſaid he rent his clothes, put on ſackcloth, mourned for his death many dayes, which ſorrow was ſo great, that when all his ſonnes and daughters roſe up to comfort him, he refuſed to be comforted, but ſaid, *I will goe downe into the grave unto my ſonne mourning*. So *Gen.* 44. 30. when *Benjamin* was like to have beene ſtayed priſoner by *Ioſeph* behinde the reſt, with what earneſt affection doth *Iudah* plead for his enlargement many wayes? amongſt which this was the chiefe, that *Iacobs* life was bound up in the life of the childe.

Now, it is to bee conſidered, that though fathers be thus good, yet ſome may faile: but the thing is, they know how to be good, and are ſo ordinarily; unleſſe it be when ſome like monſters prove unnaturall in diſtemper of temptation, neceſſity, or ſome other ſiniſter way. This deare affection the Lord excellently ſhewes us, *Iſaiah* 49. 15. *Can a woman forget her ſucking childe, that ſhee ſhould not have compaſſion on the ſonne of her wombe?* Yea they may forget, but I will never forget thee. A father may prove unnaturall to a ſonne in a fit of temptation and diſtemperature; as *Saul* who threw a javelin at his ſon *Ionathan*: ſometimes neceſſity will cauſe unnaturalnes, as 2 *Kin.* 6. 28. in thoſe women who conſented to ſeeth their ſons, one of them complaining to the King, that ſhe had done ſo, but the other would not. A miſerable complaint & moſt woful miſery, to heare of a woman who had buried her ſon in her own bowels. But this is rare & not uſuall. So a father may forget himſelfe, and paſſe all affection in jealouſie; as that Turk who made one ſtrangle his own ſon, out of a conceit he was too well beloved of his ſubjects. Thus with many the like occaſions, parents may become churliſh and unnaturall to their children; but ſtill this ſtands firme, they know at leaſt how to be kinde unto them. Our Lord would have us learn from hence, that he can doe much more, and far ſurpaſſeth them all in whatſoever kindneſſe can or may be in them.

See this laſt helpe to ſtay up our hands, to wit, that little picture of the great God in the dearneſſe of affection, which he hath placed in parents. If thou be a father, or a mother, thou knoweſt it; but no man can know it but a father or a mother. Alſo haſt thou not ſeene what affection may be in a ſonne to the father? As wee reade of the ſonne of *Cræſus*, who though he were dumbe, yet when hee ſaw the murtherers to come in, who were ready to kill his father, violence of affection ſuddenly burſt forth into theſe words, (as the ſtory ſhewes) *O ſpare my father*. If ſo much may be in a ſonne unto thee, how much more may be in thy God for thee?

Now, for all this thou art afraid of thy imperfections, weakneſſes, and manifold infirmities, that theſe ſhall ſtay good things from thee; and therefore thou cryeſt out, O my prayers are loſt, they are to no purpoſe: O my ſinnes, weakneſſes, and infirmities, theſe ſtop the way to my prayers. What man? haſt thou a ſonne, and perhaps he marries without thy permiſſion, or doth ſome other ſhrewd turne, which grieves and vexeth thy ſpirit; and this childe perhaps comes home wounded unto thee, with blood about his eares, and ſo falls downe before thee, freely confeſſing his wandring and miſdemeanours, and prayes for thy favour and forgiveneſſe: tell me, wouldeſt thou not imbrace him, and cry out, *O my ſonne, my ſonne:* all the reſt ſhould be forgotten and forgiven? What then, O man, thinkeſt thou of thy God, when thou ſaiſt thou canſt have no comfort in prayer? Thou beaſt, what wilt thou make of thy God? what, is he a God of cruelty, anger, and revenge onely? No; no: in this caſe thou faineſt unto thy ſelfe falſe and abominable conceits of God; and thence the returnes of thy comforts are anſwerable unto thy wretched fancies. But if ever he hath turned thy heart unto him, and dealt graciouſly with thee, or hath allured thee unto him by his graciouſneſſe and kinde dealing with others; Or if thou findeſt in thy ſelfe how much thou canſt paſſe by in thy childe, (though there be many great faults and

omiſſions)

omiſſions) make thy advantage of this, and goe unto thy God; whatſoever thy caſe be, thou ſhalt finde him more exceeding mercifull, as the Church doth, *Micah* 7.9. and therefore ſhe comes to triumph, verſe 18. *Who is a God like unto thee? that pardoneth iniquity, and paſſeth by the tranſgreſſions of the remnant of his inheritance: he retaineth not his anger for ever, becauſe he delighteth in mercy, he will turne againe, &c.*

We are all much to blame in this, (even thoſe who have the greateſt meaſures of grace,) that we doe not aright make uſe of the nature of God. Sometimes melancholy, temptation, and want of judgement, are cauſes of our errour, wherein our underſtanding, fancy, and other powers of the ſoule are diſordered; untill light come in to diſpell theſe clouds. It is ſtrange to thinke, that when wee were enemies to God, with our backes to him in our naturall blindneſſe, and in ſinne running from him, then to thinke he ſhould receive us, and now to ſtab us with our faces towards him, in the ſtate of reconciliation.

To conclude: If it be ſuch a hard thing to pray ſo as to obtaine: If we have need of ſuch and ſo many helpes to lift and hold up our very hands, which are ready to fall downe: the Lord teach us to know our faults, and tell us what is yet further to bee done, that we may learne to wraſtle with God, and prevaile in prayer. If wee have beene faulty in times paſt, let us mend: and among other things, now when the Ark is like to bee in danger, let us not prove injurious unto God, in forſaking his cauſe. Heare me; hath God brought the Church in divers places now into ſuch dangers, yea and ſome great ones alſo, invironed with feares and croſſes; and ſhall wee now prove ſo injurious to God as to retire from them, (at leaſt not to have the benefit of our helpe and prayers?) Was it accounted ſuch a foule offence to cauſe *Vriah* to be left in danger in the formoſt ranke, and then command that the troopes ſhould retire; and ſhall we not now be much more faulty to leave them in this danger. Let us ayde them then with our prayers, untill God, who is wonderfull in working, and excellent in power, bring light from this darkneſſe: we know not what the iſſue may be: But in the meane time, if we pray, this remaineth alwayes ſure, that *If we aske, we ſhall receive*: Our Lord hath ſaid it; it is ſo, it muſt be ſo.

FINIS.

THE CHVRCHES BLACKNES.

In One SERMON.

SHEWING,

That the beſt of Gods Saints, whileſt they are here, are in imperfect eſtate.

That though our eſtate be here unperfect, yet we muſt not be diſcouraged.

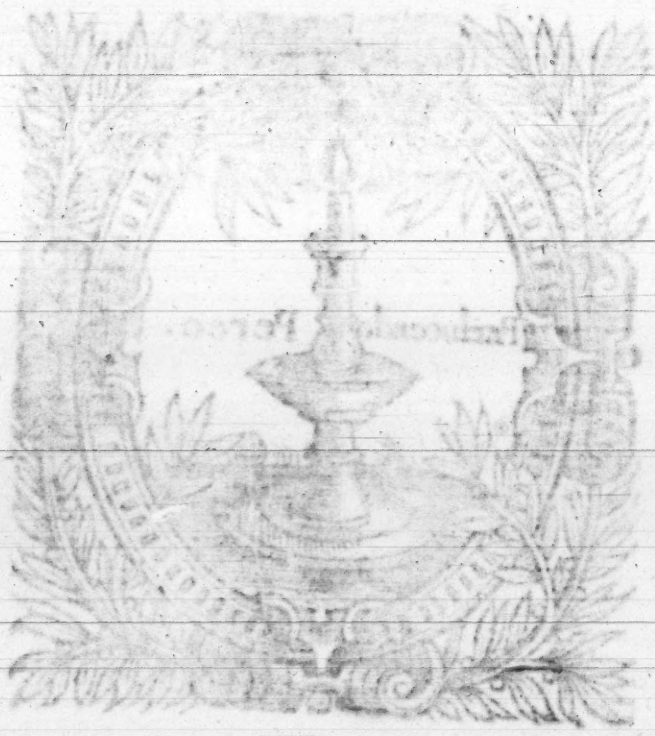
As alſo, that Chriſtians have beauty as well as blackneſſe.

And that there is a glory and excellency in the Saints of God, in the midſt of all their deformities and debaſements.

VPRIGHTNES HATH BOLDNES.

LONDON,
Printed in the yeare 1629.

THE
CHARACTERS
OF
BLACKNESS.



LONDON:
Printed in the year 1629.

THE CHVRCHES BLACKNES.

SERM. XVII.

CANT. 1. 5, 6.

I am blacke, but comely, O ye Daughters of Ierusalem: as the Tents of Kedar, and as the Curtaines of Salomon.

Looke not upon me because I am blacke, because the Sunne hath looked upon me, my mothers children were angry with me, they made me the keeper of the vineyards: but mine owne vineyard have I not kept.

IN the former verses of this Chapter, the Church having shewed her fervent love and deare affection unto Christ, and longing for a nearer communion with him; having also confessed and professed her owne weakenesse and inability to come towards him; for which cause she sayes, *Draw me, we will runne after thee*; in the words which I have read, and in the verse following, shee comes to remove certaine objections and impediments, which might either discredit her, or discourage her daughters; which she doth by turning her speeches unto them, who are answered as though they had expressed their objection in direct words: for the Spirit knowes how to meet with our secret thoughts, either present or to come. Now these daughters who here make the objection, are supposed to be such as have no sanctifying grace as yet in them, at least very little, (as it appeareth by their contemning of the Church, verse 6. and disacquaintance with Christ, Chap. 5. 9.) yet daughters of Ierusalem. Now the first objection the Church hath to meet with, is by reason of such as live in the Church, are bred and borne there, partake of the ordinances, are in the Church, though not all of it, and these the Church hath to doe withall. As for the daughters of Babylon,

Irregular
Pagination.

THE CHVRCHES BLACKNES.

SERM. XVII.

CANT. 1. 5, 6.

I am blacke, but comely, O ye Daughters of Ierusalem: as the Tents of Kedar, and as the Curtaines of Salomon.

Looke not upon me because I am blacke, because the Sunne hath looked upon me, my mothers children were angry with me, they made me the keeper of the vineyards: but mine owne vineyard have I not kept.

IN the former verses of this Chapter, the Church having shewed her fervent love and deare affection unto Christ, and longing for a nearer communion with him; having also confessed and professed her owne weakenesse and inability to come towards him; for which cause she sayes, *Draw me, we will runne after thee*: in the words which I have read, and in the verse following, shee comes to remoove certaine objections and impediments, which might either discredit her, or discourage her daughters; which she doth by turning her speeches unto them, who are answered as though they had expressed their objection in direct words: for the Spirit knowes how to meet with our secret thoughts, either present or to come. Now these daughters who here make the objection, are supposed to be such as have no sanctifying grace as yet in them, at least very little, (as it appeareth by their contemning of the Church, verse 6. and disacquaintance with Christ, Chap. 5. 9.) yet daughters of Ierusalem. Now the first objection the Church hath to meet with, is by reason of such as live in the Church, are bred and borne there, partake of the ordinances, are in the Church, though not all of it, and these the Church hath to doe withall. As for the daughters of Babylon,

and thoſe out of the Church, they doe not heed what ſhe ſaith, nor underſtand in any meaſure her language, they are neither for her nor her love. Well, with theſe daughters ſhe deales, and taking up their objection, firſt, ſhe anſwers it, verſ. 5. ſecondly, ſhe inlarges her anſwer, verſe 6. The objection is, *Thou art blacke*: and this is aggravated from a compariſon; the manner, with her affected love, thus: And is Chriſt indeed as thou reporteſt him, the beſt lover, full of ſweetneſſe, and holineſſe, a King; what an unwiſe woman art thou to entertaine any hopes of marying him, ſith you have nothing, be poore, afflicted, filthy; in a word, blacke, yea very blacke? This is the objection: which ſhe anſwers nimbly, two wayes.

1. *By yeelding what was ſaid: I am blacke; that is, my eſtate here is imperfect, ſubject to ſinne, to affliction, not beautifull, therefore in carnall eyes and judgements but deformed.*

2. *By denying the argument, that therefore ſhe muſt bee deſpiſed of men, rejected of Chriſt, as one that had nothing in her: nay blacke folkes may be handſome, and deſirable: and ſo ſaith ſhe, I am to the eye contemptible, yet inwardly rich, deſirable, and lovely: which ſhe ſheweth by two compariſons.*

Firſt thus: It is with me as with the Tents of Kedar: the Kedarens dwelt in Arabia, they dwelt in tents covered with hayre, (as *Solymus* and *Pliny* ſpeakes,) which tents were very coorſe to looke to, tanned, expoſed to all weather, rough with the Sunne, and hard; and yet in thoſe tents they had much treaſure, they were full of wealth, in cattell, in ſpices, in gold, in pretious ſtones: So is it with the Church, though outwardly baſe, yet there are treaſures within, and much glory; as further ſhe ſhewes, ſaying, ſhe was like *Salomons* curtaines: his bed is after mentioned; and out of queſtion all his doings were admirable.

This is her ſecond compariſon. You reade what a glorious houſe hee built, how long it was a building: If the Church therefore be like his curtaines, ſhe is very glorious, amiable, and rich. But how is ſhe like them? Thus: as the curtaines of *Salomons* bed were moſt glorious, and yet did not lye open to every eye, it being for thoſe eſpecially favoured to be admitted into ſuch a Kings bedchamber, and inmoſt rooms, which be for the King and his Spouſe: So it is with the Church: ſhe is rich, though her riches be inward, and not diſcernable by every eye: as *Pſal.* 45. *The Kings daughter is all glorious within: like Salomons curtaines, and Kedars tents.* As if ſhe ſhould ſay, I am blacke, ſo are the tents of Kedar, and yet have treaſures in them: And not to ſend you ſo farre; ye daughters of Ieruſalem, know that there is much treaſure and glory in *Salomons* Pallace, which every one ſees not, and ſo in me. Thus ſhe anſwers the objection, and next, verſe 6. ſhe dwelleth upon it, and inlargeth it. But firſt of this. For the meaning thereof, you ſee what we conceive of it: we will not be prejudiciall to any mans opinion. The very matter is, ſhe contends that it is poſſible for her to be rich, glorious, and lovely inwardly, though not in ſhew, (becauſe her outward blackneſſe did expoſe her to cenſure in the eyes of moſt men) and this ſhee proves by two inſtances, well knowne unto theſe daughters: 1. of the Arabians, who brought treaſure yearly to *Salomon*, 2 *Chron.* 9. 14. which argued their riches, though they lived in Sunne-burnt tents: and 2. of *Salomon*, who was as rich within doores as without, though all ſaw it not. Thus you have the Churches confeſſion, and her defence; blacke outwardly, and inwardly for ſome corruption, as after this is objected. Thus much is yeelded. Hence then learne we:

1. *Point.* The Church of God, and Chriſtians whilſt they are here, are in an unperfect eſtate. No Chriſtian in this life attaines to full happineſſe and brightneſſe, but is attended on by thoſe ſins and ſorrows that argue an unperfect eſtate. The Church of God, and every converted Chriſtian, muſt needs confeſſe that they be blacke outwardly and inwardly; This we heare not onely from her owne mouth, in her firſt converſion, but after: for howſoever we conceive of theſe things in the firſt Chapter and part of

the second, to agree with the first age of a Christian, especially, yet not onely: for what is here said of her, is ever true whilest here on earth, though the degree bee somewhat varied. The Holy Ghost useth a faire compasison, he makes the Church to be borne in the night, and to travell toward the day: she is going towards perfection, as one that sets out before day; yea she is gone so farre, that it draweth towards the dawning; there is a mixture of some light and darknesse together: and so it will be till we come to heaven, both for sinne and sorrow, for sinnes and defects in soule. So 1 *Pet.* 2. 20. the Saints have faults in this life, and are buffeted for them: there must be addition of grace to grace, 2 *Pet.* 1. 5. so *Ephes.* 1. 18. the eye of our understanding is shut, untill it be opened; and we have wonderfull things to looke after, beyond the power of our present condition, for outward estate: see *Pro.* 4. 18. The Churches path is like the shining light, which shineth more and more unto the perfect day; for both she is duskish betweene night and day, and so will be till that full morning come. So *Psal.* 49. what is the whole tenour thereof, save onely a large commentary of our frailties and imperfections whilest we live here? So we finde by *Pauls* description of the Church, *Ephes.* 4. 12. she is a house not yet fully furnished, nor beautified, but exposed to stormes, and imperfect; she is a body not yet growne, like the Tabernacle, an imperfect thing. This wee see, *Revel.* 2. 3. Every Church there is noted for sinnes, or afflictions, or both. If wee conceive these Churches to be types, the proofe is most pregnant: if not, (for I am perswaded God hath done teaching his Church by types: for, as *Hebr.* 1. In these last and latter dayes he speaks unto us by his Sonne, whom he hath made heyre of all things:) yet since no Church was more famous than those who yet had blemishes and frailties a many, it warrants here, and strengthens the point we have in hand. Hence comes the Churches confession here both of sinne and sorrow. Hence *Paul* saith, 1 *Cor.* 13. 9. speaking of the Churches estate, *We know in part, and prophesie in part, but when that which is perfect is come, then that which is in part shall be done away.* Hence 1 *Iohn* 1. 8. it is said, *If wee say we have no sinne, we deceive our selves, and the truth is not in us.* The causes why God will have it so, are,

First, in regard of outward infirmities, that we might bee made conformable to his Sonne, *Rom.* 8. 17. and so reigne with him, being first made sutable to the bodie: Christ was to be like us in all things, sinne excepted, and to partake with us in flesh and blood, that he might destroy him that had the power of death, that is, the devill, *Hebr.* 2. And we are to partake of him and his afflictions, that so wee may come to partake of the divine nature, and be all in a sute, as servants of the same Master. *Reasons.* 1

Secondly, in respect of outward and inward infirmities, both because Gods glory is seene in our infirmities, 2 *Corinth.* 12. 7. his grace being sufficient to uphold us; and also in regard our weakenesse commends his strength, and our folly his wisedome. 2

Thirdly, because he would draw us out of the earth, and have us hasten to accomplish the mariage and come away, therefore he sends us so many crosses, and so little rest in the flesh. 3

Againe, because God would have us humble, patient, and pitifull people, neither of which would be, unless our state were imperfect; we would never know our selves, our brethren, and God, unlesse it were so, that on both sides we saw the prints of our imperfections. The Vse is twofold. 4

Is this so? Learne these lessons. First, confesse (if we be of the Church) so much: No man is more ready to charge the Church, than she is to confesse her infirmities: She never hideth them, she never justifieth them, she is blacke, she hath afflictions, she kept not her owne wine, she wants knowledge, affection, discretion, love; she never denyes it, but confesseth all freely from her heart; she hides not her sinne, but tells what she is, what she hath done; that so shee may give glory to the Lord God of Israel. And indeed it maketh much for the honour of Christ, and commends his Grace, that he such a King will set his heart and his eye upon such a deformed slut *Vse* 1

and thoſe out of the Church, they doe not heed what ſhe ſaith, nor underſtand in any meaſure her language, they are neither for her nor her love. Well, with theſe daughters ſhe deales, and taking up their objection, firſt, ſhe anſwers it, verſ. 5. ſecondly, ſhe inlarges her anſwer, verſe 6. The objection is, *Thou art blacke:* and this is aggravated from a compariſon; the manner, with her affected love, thus: And is Chriſt indeed as thou reporteſt him, the beſt lover, full of ſweetneſſe, and holineſſe, a King; what an unwiſe woman art thou to entertaine any hopes of marying him, ſith you have nothing, be poore, afflicted, filthy; in a word, blacke, yea very blacke? This is the objection: which ſhe anſwers nimbly, two wayes.

1. *By yeelding what was ſaid: I am blacke; that is, my eſtate here is imperfect, ſubject to ſinne, to affliction, not beautifull, therefore in carnall eyes and judgements but deformed.*
2. *By denying the argument, that therefore ſhe muſt bee deſpiſed of men, rejected of Chriſt, as one that had nothing in her: nay blacke folkes may be handſome, and deſirable: and ſo ſaith ſhe, I am to the eye contemptible, yet inwardly rich, deſirable, and lovely: which ſhe ſheweth by two compariſons.*

Firſt thus: It is with me as with the Tents of Kedar: the Kedarens dwelt in Arabia, they dwelt in tents covered with hayre, (as *Solymus* and *Pliny* ſpeakes,) which tents were very coorſe to looke to, tanned, expoſed to all weather, rough with the Sunne, and hard; and yet in thoſe tents they had much treaſure, they were full of wealth, in cattell, in ſpices, in gold, in pretious ſtones: So is it with the Church, though outwardly baſe, yet there are treaſures within, and much glory; as further ſhe ſhewes, ſaying, ſhe was like *Salomons* curtaines: his bed is after mentioned; and out of queſtion all his doings were admirable.

This is her ſecond compariſon. You reade what a glorious houſe hee built, how long it was a building: If the Church therefore be like his curtaines, ſhe is very glorious, amiable, and rich. But how is ſhe like them? Thus: as the curtaines of *Salomons* bed were moſt glorious, and yet did not lye open to every eye, it being for thoſe eſpecially favoured to be admitted into ſuch a Kings bedchamber, and in moſt rooms, which be for the King and his Spouſe: So it is with the Church: ſhe is rich, though her riches be inward, and not diſcernable by every eye: as *Pſal.* 45. *The Kings daughter is all glorious within: like Salomons curtaines, and Kedars tents.* As if ſhe ſhould ſay, I am blacke, ſo are the tents of Kedar, and yet have treaſures in them: And not to ſend you ſo farre; ye daughters of Ieruſalem, know that there is much treaſure and glory in *Salomons* Pallace, which every one ſees not, and ſo in me. Thus ſhe anſwers the objection, and next, verſe 6. ſhe dwelleth upon it, and inlargeth it. But firſt of this. For the meaning thereof, you ſee what we conceive of it: we will not be prejudiciall to any mans opinion. The very matter is, ſhe contends that it is poſſible for her to be rich, glorious, and lovely inwardly, though not in ſhew, (becauſe her outward blackneſſe did expoſe her to cenſure in the eyes of moſt men) and this ſhee proves by two inſtances, well knowne unto theſe daughters: 1. of the Arabians, who brought treaſure yearly to *Salomon*, 2 *Chron.* 9. 14. which argued their riches, though they lived in Sunne-burnt tents: and 2. of *Salomon*, who was as rich within doores as without, though all ſaw it not. Thus you have the Churches confeſſion, and her defence; blacke outwardly, and inwardly for ſome corruption, as after this is objected. Thus much is yeelded. Hence then learne we:

1. *Point.* The Church of God, and Chriſtians whilſt they are here, are in an unperfect eſtate. No Chriſtian in this life attaines to full happineſſe and brightneſſe, but is attended on by thoſe ſins and ſorrows that argue an unperfect eſtate. The Church of God, and every converted Chriſtian, muſt needs confeſſe that they be blacke outwardly and inwardly: This we heare not onely from her owne mouth, in her firſt converſion, but after: for howſoever we conceive of theſe things in the firſt Chapter and part of

the ſecond, to agree with the firſt age of a Chriſtian, eſpecially, yet not onely: for what is here ſaid of her, is ever true whileſt here on earth, though the degree bee ſomewhat varied. The Holy Ghoſt uſeth a faire compariſon, he makes the Church to be borne in the night, and to travell towards the day: ſhe is going towards perfection, as one that ſets out before day; yea ſhe is gone ſo fatre, that it draweth towards the dawning; there is a mixture of ſome light and darkneſſe together: and ſo it will be till we come to heaven, both for ſinne and ſorrow, for ſinnes and defects in ſoule. So 1 *Pet.* 2. 20. the Saints have faults in this life, and are buffeted for them: there muſt be addition of grace to grace, 2 *Pet.* 1. 5. ſo *Epheſ.* 1. 18. the eye of our underſtanding is ſhut, untill it be opened; and we have wonderfull things to looke after, beyond the power of our preſent condition, for outward eſtate: ſee *Pro.* 4. 18. The Churches path is like the ſhining light, which ſhineth more and more unto the perfect day; for both ſhe is duskiſh betweene night and day, and ſo will be till that full morning come. So *Pſal.* 49. what is the whole tenour thereof, ſave onely a large commentary of our frailties and imperfections whileſt we live here? So we finde by *Pauls* deſcription of the Church, *Epheſ.* 4. 12. ſhe is a houſe not yet fully furniſhed, nor beautified, but expoſed to ſtormes, and imperfect: ſhe is a body not yet growne, like the Tabernacle, an imperfect thing. This wee ſee, *Revel.* 2. 3. Every Church there is noted for ſinnes, or afflictions, or both. If wee conceive theſe Churches to be types, the proofe is moſt pregnant: if not, (for I am perſwaded God hath done teaching his Church by types: for, as *Hebr.* 1. In theſe laſt and latter dayes he ſpeaks unto us by his Sonne, whom he hath made heyre of all things:) yet ſince no Church was more famous than thoſe who yet had blemiſhes and frailties a many, it warrants here, and ſtrengthens the point we have in hand. Hence comes the Churches confeſſion here both of ſinne and ſorrow. Hence *Paul* ſaith, 1 *Cor.* 13. 9. ſpeaking of the Churches eſtate, *We know in part, and propheſie in part, but when that which is perfect is come, then that which is in part ſhall be done away.* Hence 1 *Iohn* 1. 8. it is ſaid, *If wee ſay we have no ſinne, we deceive our ſelves, and the truth is not in us.* The cauſes why God will have it ſo, are,

Reaſons.

First, in regard of outward infirmities, that we might bee made conformable to his Sonne, *Rom.* 8. 17. and ſo reigne with him, being firſt made ſutable to the bodie: Chriſt was to be like us in all things, ſinne excepted, and to partake with us in fleſh and blood, that he might deſtroy him that had the power of death, that is, the devill, *Hebr.* 2. And we are to partake of him and his afflictions, that ſo wee may come to partake of the divine nature, and be all in a ſute, as ſervants of the ſame Maſter. 1

Secondly, in reſpect of outward and inward infirmities, both becauſe Gods glory is ſeene in our infirmities, 2 *Corinth.* 12. 7. his grace being ſufficient to uphold us: and alſo in regard our weakneſſe commends his ſtrength, and our folly his wiſedome. 2

Thirdly, becauſe he would draw us out of the earth, and have us haſten to accompliſh the mariage and come away, therefore he ſends us ſo many croſſes, and ſo little reſt in the fleſh. 3

Againe, becauſe God would have us humble, patient, and pitifull people, neither of which would be, unleſs our ſtate were imperfect; we would never know our ſelves, our brethren, and God, unleſſe it were ſo, that on both ſides we ſaw the prints of our imperfections. The Vſe is twofold. 4

Vſe 1.

Is this ſo? Learne theſe leſſons. First, confeſſe (if we be of the Church) ſo much: No man is more ready to charge the Church, than ſhe is to confeſſe her infirmities: She never hideth them, ſhe never juſtifieth them, ſhe is blacke, ſhe hath afflictions, ſhe kept not her owne wine, ſhe wants knowledge, affection, diſcretion, love; ſhe never denyes it, but confeſſeth all freely from her heart; ſhe hides not her ſinne, but tells what ſhe is, what ſhe hath done; that ſo ſhee may give glory to the Lord God of Iſrael. And indeed it maketh much for the honour of Chriſt, and commends his Grace, that he ſuch a King will ſet his heart and his eye upon ſuch a deformed ſlut

and thoſe out of the Church, they doe not heed what ſhe ſaith, nor underſtand in any meaſure her language, they are neither for her nor her love. Well, with theſe daughters ſhe deales, and taking up their objection, firſt, ſhe anſwers it, verſ. 5. ſecondly, ſhe inlarges her anſwer, verſe 6. The objection is, *Thou art blacke*: and this is aggravated from a compariſon; the manner, with her affected love, thus: And is Chriſt indeed as thou reporteſt him, the beſt lover, full of ſweetneſſe, and holineſſe, a King; what an unwiſe woman art thou to entertaine any hopes of marying him, ſith you have nothing, be poore, afflicted, filthy; in a word, blacke, yea very blacke? This is the objection: which ſhe anſwers nimbly, two wayes.

1. *By yeelding what was ſaid: I am blacke; that is, my eſtate here is imperfect, ſubject to ſinne, to affliction, not beautifull, therefore in carnall eyes and judgements but deformed.*
2. *By denying the argument, that therefore ſhe muſt bee deſpiſed of men, rejected of Chriſt, as one that had nothing in her: nay blacke folkes may be handſome, and deſirable: and ſo ſaith ſhe, I am to the eye contemptible, yet inwardly rich, deſirable, and lovely: which ſhe ſheweth by two compariſons.*

Firſt thus: It is with me as with the Tents of Kedar: the Kedarens dwelt in Arabia, they dwelt in tents covered with hayre, (as *Solymus* and *Pliny* ſpeakes,) which tents were very coorſe to looke to, tanned, expoſed to all weather, rough with the Sunne, and hard; and yet in thoſe tents they had much treaſure, they were full of wealth, in cattell, in ſpices, in gold, in pretious ſtones: So is it with the Church, though outwardly baſe, yet there are treaſures within, and much glory; as further ſhe ſhewes, ſaying, ſhe was like *Salomons* curtaines: his bed is after mentioned; and out of queſtion all his doings were admirable.

This is her ſecond compariſon. You reade what a glorious houſe hee built, how long it was a building: If the Church therefore be like his curtaines, ſhe is very glorious, amiable, and rich. But how is ſhe like them? Thus: as the curtaines of *Salomons* bed were moſt glorious, and yet did not lye open to every eye, it being for thoſe eſpecially favoured to be admitted into ſuch a Kings bedchamber, and inmoſt rooms, which be for the King and his Spouſe: So it is with the Church: ſhe is rich, though her riches be inward, and not diſcernable by every eye: as *Pſal.* 45. *The Kings daughter is all glorious within: like Salomons curtaines, and Kedars tents.* As if ſhe ſhould ſay, I am blacke, ſo are the tents of Kedar, and yet have treaſures in them: And not to ſend you ſo farre; ye daughters of Ieruſalem, know that there is much treaſure and glory in *Salomons* Pallace, which every one ſees not, and ſo in me. Thus ſhe anſwers the objection, and next, verſe 6. ſhe dwelleth upon it, and inlargeth it. But firſt of this. For the meaning thereof, you ſee what we conceive of it: we will not be prejudiciall to any mans opinion. The very matter is, ſhe contends that it is poſſible for her to be rich, glorious, and lovely inwardly, though not in ſhew, (becauſe her outward blackneſſe did expoſe her to cenſure in the eyes of moſt men) and this ſhee proves by two inſtances, well knowne unto theſe daughters: 1. of the Arabians, who brought treaſure yearly to *Salomon*, 2 *Chron.* 9. 14. which argued their riches, though they lived in Sunne-burnt tents: and 2. of *Salomon*, who was as rich within doores as without, though all ſaw it not. Thus you have the Churches confeſſion, and her defence; blacke outwardly, and inwardly for ſome corruption, as after this is objected. Thus much is yeelded. Hence then learne we:

1. *Point.* The Church of God, and Chriſtians whilſt they are here, are in an unperfect eſtate. No Chriſtian in this life attaines to full happineſſe and brightneſſe, but is attended on by thoſe ſins and ſorrows that argue an unperfect eſtate. The Church of God, and every converted Chriſtian, muſt needs confeſſe that they be blacke outwardly and inwardly: This we heare not onely from her owne mouth, in her firſt converſion, but after: for howſoever we conceive of theſe things in the firſt Chapter and part of

the ſecond, to agree with the firſt age of a Chriſtian, eſpecially, yet not onely: for what is here ſaid of her, is ever true whileſt here on earth, though the degree bee ſomewhat varied. The Holy Ghoſt uſeth a faire compariſon, he makes the Church to be borne in the night, and to travell towards the day: ſhe is going towards perfection, as one that ſets out before day; yea ſhe is gone ſo farre, that it draweth towards the dawning; there is a mixture of ſome light and darkneſſe together: and ſo it will bee till we come to heaven, both for ſinne and ſorrow, for ſinnes and defects in ſoule. So 1 *Pet.* 2. 20. the Saints have faults in this life, and are buffeted for them: there muſt be addition of grace to grace, 2 *Pet.* 1. 5. ſo *Epheſ.* 1. 18. the eye of our underſtanding is ſhut, untill it be opened; and we have wonderfull things to looke after, beyond the power of our preſent condition, for outward eſtate: ſee *Pro.* 4. 18. The Churches path is like the ſhining light, which ſhineth more and more unto the perfect day; for both ſhe is duskiſh betweene night and day, and ſo will be till that full morning come. So *Pſal.* 49. what is the whole tenour thereof, ſave onely a large commentary of our frailties and imperfections whileſt we live here? So we finde by *Pauls* deſcription of the Church, *Epheſ.* 4. 12. ſhe is a houſe not yet fully furniſhed, nor beautified, but expoſed to ſtormes, and imperfect: ſhe is a body not yet growne, like the Tabernacle, an imperfect thing. This wee ſee, *Revel.* 2. 3. Every Church there is noted for ſinnes, or afflictions, or both. If wee conceive theſe Churches to be types, the proofe is moſt pregnant: if not, (for I am perſwaded God hath done teaching his Church by types: for, as *Hebr.* 1. In theſe laſt and latter dayes he ſpeaks unto us by his Sonne, whom he hath made heyre of all things:) yet ſince no Church was more famous than thoſe who yet had blemiſhes and frailties a many, it warrants here, and ſtrengthens the point we have in hand. Hence comes the Churches confeſſion here both of ſinne and ſorrow. Hence *Paul* ſaith, 1 *Cor.* 13. 9. ſpeaking of the Churches eſtate, *We know in part, and propheſie in part, but when that which is perfect is come, then that which is in part ſhall be done away.* Hence 1 *Iohn* 1. 8. it is ſaid, *If wee ſay we have no ſinne, we deceive our ſelves, and the truth is not in us.* The cauſes why God will have it ſo, are,

First, in regard of outward infirmities, that we might bee made conformable to his Sonne, *Rom.* 8. 17. and ſo reigne with him, being firſt made ſutable to the bodie: Chriſt was to be like us in all things, ſinne excepted, and to partake with us in fleſh and blood, that he might deſtroy him that had the power of death, that is, the devill, *Hebr.* 2. And we are to partake of him and his afflictions, that ſo wee may come to partake of the divine nature, and be all in a ſute, as ſervants of the ſame Maſter. *Reaſons.* 1

Secondly, in reſpect of outward and inward infirmities, both becauſe Gods glory is ſeene in our infirmities, 2 *Corinth.* 12. 7. his grace being ſufficient to uphold us; and alſo in regard our weakneſſe commends his ſtrength, and our folly his wiſedome. 2

Thirdly, becauſe he would draw us out of the earth, and have us haſten to accompliſh the mariage and come away, therefore he ſends us ſo many croſſes, and ſo little reſt in the fleſh. 3

Againe, becauſe God would have us humble, patient, and pitifull people, neither of which would be, unleſs our ſtate were imperfect; we would never know our ſelves, our brethren, and God, unleſſe it were ſo, that on both ſides we ſaw the prints of our imperfections. The Vſe is twofold. 4

Is this ſo? Learne theſe leſſons. First, confeſſe (if we be of the Church) ſo much: No man is more ready to charge the Church, than ſhe is to confeſſe her infirmities: She never hideth them, ſhe never juſtifieth them, ſhe is blacke, ſhe hath afflictions, ſhe kept not her owne wine, ſhe wants knowledge, affection, diſcretion, love; ſhe never denyes it, but confeſſeth all freely from her heart; ſhe hides not her ſinne, but tells what ſhe is, what ſhe hath done; that ſo ſhee may give glory to the Lord God of Iſrael. And indeed it maketh much for the honour of Chriſt, and commends his Grace, that he ſuch a King will ſet his heart and his eye upon ſuch a deformed ſlut *Vſe* 1.

as the world deemeth her to be: It makes for the comfort of her poore children, and much stayeth them, when they shall heare the Church in all ages, and in her *Abraham*, *David*, and *Paul*, saying, I am blacke, I have affliction, corruption as well as others. It makes for the silencing of all sawcie daughters that will upbraid her: an ingenuous confession stoppes their mouthes, and puts them all to silence. It much quickens her to the use of the meanes, and maketh her cry, *Shew mee O thou whom my soule loveth, where thou feedest?* and to seeke her comfort in Christ Iesus. Oh it doth her good to receive the sentence of death, shame, poverty, damnation in her selfe, that so she may be found in Christ arayed with the rich robes of his righteousnesse. Hence her plain-hearted openness in her confession. Let us doe the like, and leave it to the harlot and whore of Babylon, to say her selfe is a Queene, shee is glorious, she cannot erre. But let us say with the Church, we are blacke; yea let us see it, let us speake it, with sorrow, with shame, as the Saints have done; and bee so affected with our estate, that it may truly humble us, and cause us to say, It is the Lords mercies that we are not consumed. And let us so confesse it in our selves, that wee pitie others, and beare with them, though full of sinnes and miseries: so confesse it, that we stirre up others thereby to runne as *Paul* did, and use the ordinances with all diligence, to pray much, to reade much, to heare, to conferre, to advise, and be humble, and sincere. A verball confession of frailties, without humility, mercy, diligence, without the use of the meanes, is hypocrisie. If we will speake with the Church, we must feele what we say, and so well understand our selves and our estate, that we may gaine humility, mercy, watchfulnesse by it.

2. *Vse.* In the second place, thirst after heaven, nay after the day of resurrection, well may it be called the day of refreshing, the day of mariage; till then the Church is parcht with the Sunne, and not halfe tryed, till then she is accompanied with sundry imperfections in her outside. The Saints are subject to aches, shames; their bodies are vile, corruptible, though in the grave free from paine, yet not from dishonour. Imperfections within the soule there are many; conflicts, corruptions, temptations, feares, sorrowes, &c. Imperfections also in company, shee is not taken out of the world; she hath her dwelling in the tents of Kedar, meets with hypocrites, atheists, persecutions, devils. Imperfections for meanes; she seeth but in a glasse, she beholds Christ but through a window; she is in prison, and speakes through it: and there are imperfections in services, repentance, faith, prayer: and imperfections in parts and members: some members be not called yet, and it grieves her: some being called are very sickly, weake, heady; the best on earth imperfect; those in heaven not perfected till we come also, *Hebr.* 12. Nay Christ himselfe as head of the body not yet perfected in his members, and in his Church, which is his fulnesse, as *Paul* speakes, *Ephes.* O then sith nothing in the Church attaines its perfection till that day; sith Christ calleth, Come away, that head and members may have the same glory together: sith the creatures here, and all Saints cry, Come, let us so well understand our estate here, and there, and the oddes of both, that we may say also, Come, flye my beloved, and be like the Roe, that so all the shadows may flye away: and therefore not onely pray and hasten our selves, but others also, that so harvest may be ripe, when we sow betimes.

Doct. 2. Well then, she yeelds her selfe to be blacke, but yet she is not discouraged, shee will not be set downe, she is comely, for all her blacknesse, she will to Christ still, as the verse tells us. Hence learne, Though our estate be here imperfect, yet we must not be discouraged. Gods children must so see their sinnes, and sorrow for them, as that though they bee thereby sent to humiliation, yet they may retaine hope of mercy: So the Church does, *Psal.* 44. 17. *All this is come upon us, yet have wee not forgotten thee, neither have we dealt falsely in thy covenant: our heart is not turned backe, &c.* So *Esay* 63. 16. though the Church was hard-hearted, yet shee goes to Christ to bemone her selfe: *O Lord, why hast thou made us to erre from thy wayes, and hardned our heart from thy feare? Returne O Lord, &c.* yet she conceives hope. This was *Samuels*

counsell

counſell to the people, *Feare not, ye have done all this wickednesse, yet turne not aside from following the Lord, but serve the Lord with all your heart* : And *David* likewiſe to his ſoule, *Pſal.42. laſt. Why art thou caſt downe O my ſoule, and why art thou diſcouraged within me? yet truſt in God:* ſo the like is *Pauls* practice, *Rom. 7.24. O wretched man that I am, who ſhall deliver me? &c.* Then hee anſwers; *I thanke God through Ieſus Chriſt our Lord:* Thus you ſee the point is plaine; Now the reaſons. 1 Sam.12. 20, 21.

Wee have a great and mighty deliverer, hee loves his children in the midſt of all their deformities, like a good father he tenders us in our weakneſſes of ſoule, & body, and as a father pities his childe the more for being ſicke, ſo here hee calls her for all this; *O thou faireſt amongſt women, &c.* *Reaſon* 1.

Secondly, he is able to helpe them in all eſtates, his Grace is ſtill ſufficient, he hath preſent helpe; what needs the child be diſmayed for paine, when the father can remove it at his pleaſure? 2

Thirdly, the Saints of God in all ages have gone thorow imperfections, they have beene ſicke, poore, doubtfull, paſſionate as well as wee, God hath brought them to heaven, to happineſſe, through all ſtormes: though in their life they cryed, we are blacke, wee are forſaken: and why ſhould wee feare to wade through thoſe waters where all have eſcaped that went before us? 3

Fourthly, uprightneſſe may ſtand with imperfection, ſome gold may be amongſt earth, as the Church ſhewes here, beauty and deformitie may ſtand together, ſome light, ſome darkneſſe; now God bids the upright, hope, rejoyce, ſayes, he is bleſſed, *Pſal. 23. ult.* 4

Laſtly, becauſe the effects of diſcouragement are too bad as fretting, *Pſal. 42. laſt.* yea this doth not only keepe out praiſes, but cauſes neglect of all ordinances, drives from God, makes one fierce, envious, uncomfortable, impotent, &c. 5.

This is to humble our ſelves for our weakneſſe, for alas how ſoone are we ſwounding and diſcouraged: every ſlight affliction, corruption, temptation, doth diſmay and put us to ſilence; if ſtormes fall, and winds blow, if fleſh ſtir, and Satan be buſie, our faith trembles, and hearts are ſhaken, we meditate, feare and ſuſpect our ſelves; we ſuſpect God, and ſhunne his preſence, and ſay in our haſt, we are forgotten, this is our death: Oh how unworthy Chriſt is this cariage: how unlike the Church in this place; ſhe is charged with faults, upbraided with baſeneſſe, yet ſhe holds on, ſhe prayeth ſtill: to Chriſt ſhe runnes, no affliction, no temptation, no corruption ſhall keepe her from him, becauſe nothing can keepe him from her, as *Rom.* 8. 38. is at length ſhewed. Where is our faith, ſtrength, courage, patience? where is the ſpirit of power, that we are ſo weake in every temptation? Verily, theſe faintings of ſpirit, theſe deſpairing queſtions, theſe violent feares, do argue much weakneſſe; let us be humbled for this, humbled I ſay, but not diſcouraged, for even the Church ſometimes, ſometimes *Manoah*, yea a *David* have thus failed. *Vſe* 1.

Now learne to be couragious; Are afflictions upon thee? be ſenſible of them, be humbled in them, but never ſhrinke from thy hold of Chriſt or hope of mercy: bee of *Pauls* reſolution, We are diſtreſſed (ſaith he) but yet faint not: ſee God at thy right hand (as *David* did) and therefore be not moved; ſee what is gained by affliction, the inward man growes; ſee what is layed up for theſe light and ſhort afflictions, 2 *Cor.* 4. 17. *even a farre more excellent and eternall waight of glory.* Art thou cenſured and ſcorned by men, make uſe of it, but not to diſcouragement: Remember Chriſt was deſpiſed, counted a worme, judged wicked: and then ſay with the Church, *Rejoyce not againſt me O my enemie, though I fall I ſhall riſe againe: When I am in darkneſſe, the Lord he will be a light unto me:* art thou aſſaulted by Sathan, cry with *Paul* and bemone thy ſelfe; but know therewith, that Gods grace is and ſhall be ſufficient for thee: that he hath overcome, and therefore reſolve with *Iob*, to receive from God what he will put upon thee, yea to dye at his feet. Art thou led captive with thy corruptions? mourne with *Paul*, but ſay withall, *It is not I, but ſinne in mee; I thanke God through Ieſus Chriſt our Lord.* It is a moſt worthy ſervice, to give Chriſt *Vſe.* 2.

the

the glory of his riches in poverty, of his power in weakneſſe, Grace in ſinne, life in death. Then we live by faith, then wee ſhew forth the ſtrength of the Spirit. To this purpoſe, firſt learne to know thy ſelfe, what thou art by nature, and all men elſe; the want of this knowledge breeds pride, diſcouragement, errour in judgement, miſtaking, miſapplication of things. Secondly, know what Chriſt is, how lovely, how rich, how able, how true; how willing he is to helpe the diſtreſſed and miſerable, never adding affliction unto affliction. Thirdly, ſee what hee hath done for others, for thy ſelfe heretofore: now lay graces by infirmities with the Church here: and when the Devill upbraids thee with thy maimes: looke on thy cures: when he ſets before thee the tempeſtuous dark works of the firſt *Adam*, doe thou oppoſe and lay before thee the quiet fruit of righteouſneſſe, and peace-making reconciliation and works of Chriſt, the ſecond *Adam* thy ſuretie, who hath payd thy debts and ſatisfied divine Iuſtice to the full.

3. *Doct.* Further in that the Church here ſtands upon her comlineſſe notwithſtanding of all her deformities and infirmities, learne we: *There is a glory and excellencie in the Saints of God, in the midſt of all their deformities and debaſements.* Though they bee incompaſſed with many miſeries, yet are they glorious even in this life; Indeed their glory is like *Salomons* curtaines, not obvious to every eye, like *Kedars* tents, or a heape of wheate in the chaffe, and outwardly baſe, but inwardly excellent, their life is ſanctified indeed, and they live the life of grace, hence they are tearmed glorie, *Iſa.* 4.5. hence as *Pſal* 68.13. after their miſerie it is promiſed, they ſhould bee as the wings of a Dove covered with ſilver, and her feathers with yellow gold; hence *Pſal.* 45. they are called Princes in all lands: all glorious within: to be of excellent beautie, hence *Pſal.* 110. their beauty is tearmed a holy beauty; yea, that which is ſaid of the Church of *Smyrna*, *Revel.* 2.9. may be ſaid of every Church, *She is poore but rich:* and that which *Paul* ſaith of the Apoſtles may be ſayd of all, they are poore and rich, baſe and honorable, dying and yet living, having nothing, and yet poſſeſſing all things. 2 Cor. 4.11. And why?

Reaſon 1. Needs it muſt be ſo, for being converted, they obtaine a new name, *Revel.* 2. 17. yea they have this peculiar favour granted; as 1 *Iohn* 3.1. to bee called the ſonnes of God: this is ſet downe with a Behold; to admire the wonderfull love of God; and excellency of the Saints, who are alſo called Princes on earth, as *Pſal.* 45.

2 Secondly they have a new nature, being made partakers of the Image of God, and ſo of the divine nature as it is 2 *Pet.* 1.4. having eſcaped that corruption which is in the world through luſt.

3. Thirdly, they have a new eſtate, Chriſt Ieſus makes them free, as *Iohn* 8.35. and he makes them alſo rich, ſupplying all their wants with the riches of his glory; as *Pſal.* 4.3. the Prophet ſayes, *But know that the Lord hath ſet apart him that is godly for himſelfe. &c.*

4. Laſtly, they have a new kindred and guide, God is their Father, they are members of Chriſt, 1 *Cor.* 12. they are led by the Spirit of God: God dwelleth in them, and the Spirit of glory reſts upon them even in affliction, 1 *Pet.* 4.14. and filleth them with glorious faith and precious graces.

This firſt diſcovers a wonderfull blindneſſe in us, who can ſee no ſuch matter in the Saints of God: Chriſtians ſhine in the world as ſtarres in a darke night, and as farre excell all others, as corne, weedes, chaffe; yea as farre as Lilies and Roſes doe thornes and bryars; and yet we cannot ſee it, unleſſe we have riches, titles, faſhions, wit, beauty to grace them: we ſee no beauty in them, wee doe not regard nor reverence them, we neglect, nay deſpiſe them. Oh hearts of fleſh, oh carnall eyes, that can ſee nothing but outward gaudes & toyes! how do we ſticke in the outward mud of this world, that ſerve onely the world? how doe we judge by the outward appearance? how carnall to have the glorious faith of Chriſt in reſpect of perſons? how blinde are we who cannot ſee the ſunſhine, and no excellency in thoſe whom all the glorious Angells ſerve; whom the King of Glory tearmes the faireſt of women?

Brethren,

Brethren, what ſhall I ſay to you? If your eyes be ſo blinded, that you cannot ſee the Church like *Salomons* curtaines, cannot ſee beauty in a Chriſtians face, wiſedome in his language, glorie in his behaviour, even in affliction: when their happineſſe is revealed, it will be a proofe againſt you, that you have not that anointing of God, which teaches you all things; that you are but naturall; aske your ſelves therefore the queſtion, what men doe I moſt admire, reverence, and who is moſt glorious in my eye? and if the Chriſtian be not, you have but fleſhly eyes, hearts and affections, ſtrive and labour reformation.

Secondly, this is comfort to Saints now and hereafter, now they be glorious, but yet they are but in the way going to glory; as *Proverbs* 4. *The path of the juſt is as the ſhining light that waxeth more and more unto the perfect day: Yet their life is hid with God in Chriſt, when Chriſt which is their life ſhall appeare, then ſhall they likewiſe appeare in glory.* Now they are the Sonnes of God; but it appeareth not in this world what they ſhall be, and if they be now ſuch, whileſt blacke, what when in Heaven, when Chriſt is made glorious in them? If thus, in their Pilgrimage, what at home in their Countrey? If thus, imperfect, what in perfection? If thus, in corruption, what when this corruption ſhall put on incorruption? and if thus, in mortality, what when mortalitie ſhall be ſwallowed up of life? 2

Thus we have heard the Churches Apologie for her blackneſſe: the next verſe (which I cannot now ſpeake of as I would,) containes the remainder of her anſwer; wherein ſhe proceeds to ſhew thus much, That the Church and Chriſtians even at the worſt are not to be deſpiſed for infirmities, this ſhe takes for granted, as formerly proved, and then goes on to ſhew the cauſes which wrought her blackneſſe and miſery.

Firſt, outwardly; The Sunne had parcht her, that is, many afflictions had overtaken her: and then in her particular, her mothers ſons had croſſed her: falſe hypocrites, erroneous, proud profeſſors carying the name of Brethren, had vilified and taken all occaſions to put baſe drudgeries upon her.

The ſecond cauſe was inward, ſhe kept not her owne vineyard, that is, ſhe did not husband her owne ſoule aright, ſhee lookt not to her owne worke, and charge: which words containe not an extenuation of her blackneſſe, but an amplification of the cauſes of it rather: Thus you ſee the Churches minde, ſhee thinkes men ſhould rather comfort and incourage her, then deſpiſe her for her many afflictions, ſeeing ſhe doth ſo freely confeſſe them; and thoſe who are in miſery ought to bee comforted. Not to ſtand upon it: hence we learne;

We muſt not ſtill be poring into the deformities of Gods Church and people, like flies on gauled places, or dogges upon garbage and raw fleſh. For, *Doct.* 4.

Firſt, This is a practice which utterly croſſeth GOD in his Commandements, who chargeth us, *Not to deſpiſe the day of ſmall things, Zach.* 4. *&c.* *R.* 1.

Secondly, this is quite againſt Iuſtice, for Chriſtians have beauty as well as blackneſſe, graces as well as corruptions. 2.

Thirdly, This neither commeth from any good, nor worketh good, it ariſeth from pride, ignorance, &c. and ſheweth that a man neither knowes his owne eſtate, nor Gods proceedings, with his people, who brings them to honour through baſeneſſe, and confounds the glory of the world with baſe things. 3

This condemneth thoſe Chriſtians who have their eyes ſtill upon the blackneſſe of the Church; who are of three ſorts:

Firſt Papiſts, who decke a Whore, and call her Chriſts Spouſe, and in the meane time deſpiſe the Church of Chriſt for blackneſſe and outward deformities. *Vſe.* 1.

Secondly, againſt ſuch who ſtumble as much at our inward deformities, as theſe at our outward debaſements, at our diſcipline, preaching, miniſterie, ſacraments, calling, ordinances, as though all were Antichriſtian; why will not ſuch ſee white with blacke? good with bad? We confeſſe that in our Church (as in every Church viſible 2

viſible) there is Corne and Tares, fiſh good and bad, ſometimes children, ſometimes baſtards, onely ſonnes by the mothers ſide, wee never knew it otherwiſe in any Church.

3. Thirdly, This is againſt ſuch as like battes can ſee to flie in the darke onely: the proſperity of Chriſtians they cannot ſee, or graces, nor comforts, nor good workes, to be provoked thereby to obedience; but if any one be croſt in his profeſſion, they ſpeake of it, if any fall into ſinne, they remember him, if any ſuffer ſhipwracke, if any live leſſe comfortably, or dye leſſe cheerfully, oh then there is worke enough: who would be a Chriſtian? how doth it make men mopiſh and lumpiſh, and bring men out of their wits? And whence is all this; but from ignorance or great hypocriſie, or malice? In love there is no ſuch offence as *Iohn* ſpeakes, and therefore to theſe the Church ſpeakes, *Looke not upon me, becauſe I am blacke, &c.*

A word onely of the cauſes of her affliction (and ſo I have done) which came by Her Mothers ſonnes, ſuch as live in the Church: ſo that wee ſee the Church hath thoſe who afflict her and perſecute her even within her ſelfe; ſee for this point: *Rebeckaes* ſorrow and ſtrugling within her, two Nations, *Gen.* 25. 22. Next, ſee how they uſe her, and why? they take her by violence, and force her to ſlavery, and exerciſe too much hardnes over her; and the Reaſon that ſhee apprehends is; the neglects in her owne buſineſſe; lay theſe together: ſo we learne. Then Gods

Doct. 5. Children pay for it, when they doe not their owne worke, not keeping their owne ſtanding. It is with them as Souldiers and Schollers, when they keepe not their owne places, and learne not their owne Leſſons: they are met with on every ſide. And that,

Reaſon 1. Firſt, becauſe no man ſpeeds well out of his owne place, but Chriſtians worſt of all; as *Prov.* 27. 8. a thouſand inconveniences befall to ones ſelfe, to his charge, when abſent, God will be upon him, and leave him to himſelfe, till hee hath wound himſelfe into wofull brakes.

2 Secondly, men will be upon his backe, as *Paul* on *Peters*, or elſe grow ſtrange till he be humbled: but bad men they will curſe him, all the hypocrites in the Towne will be at his heeles.

3 Thirdly, The Devill will be upon them, and having drawen them out of the way, will either ſtill miſlead them, or elſe cut their throats and ſteale all, or hold them, if poſſible he may, from returning unto God: as in the Prodigall ſonne.

4. Fourthly, Their owne conſciences will be upon them, and it is with them as with a childe that playes truant, his heart throbs, hee hath no peace: ſo a Chriſtian whether he proſper or not proſpers, hee hath no peace, hee eates not, hee ſleepes not in peace. The uſes briefly are, two.

Vſe. 1. Is this true? It firſt teacheth us to doe as the Church doth, to examine our ſelves when troubles come, when the Lord ſends officers to arreſt us; ſets dogges upon us to fetch us in, when we meet ſtirres and ſtormes abroad, when wicked men barke and braule, when they tyrannize and taske, when good men looke ſtrangely on us, when God hides his face, and our conſciences be not comfortable unto us: Oh then let us aske our ſelves the queſtion, where am I? what have I done? wherein have I beene negligent? this, this is that which God aimeth at. Therefore he makes our pathes uncomfortable, to the end we ſhould examine our vaunts; therefore hee turneth looſe wicked men, that we might inquire: this is that which will worke us patience in all provocations, drive us to repentance, and bring us home; this will make one lay his face in the duſt, and rather juſtifie God, then charge him fooliſhly. Therefore let us not fret or chafe at men, their pride, malice, &c. but ſay, why doth living man fret? he ſuffers for ſinne, *Lament.* 3. ſay with the Church here, *I kept not mine owne vine: and this hath hurt me.* And then howſoever Gods people may ſometimes ſmart for not keeping their vines, and performing their owne duties; yet thoſe croſſes ſting not, but comfort; they then ere long abound with joy, peace, increaſe

of

of love and watchfulneſſe, which are let in (moſt an end) by former negligences. God ſaw his people, drowſie, worldly, ſecure, and therefore is conſtrained to ſend perſecution, ſo that if evills be upon us, we have cauſe, to ſay, I kept not mine owne vine, time was when I was idle all day in the vineyard, and did nothing, and yet, I am too negligent.

Secondly, here ſee what is the beſt way to prevent croſſes; all croſſes bee rods, as Chriſt ſpeakes in the Goſpell, and ſcourges: now if a childe will doe well, what Father will whip him? if we will learne the Leſſons of our ſalvation, Chriſt, God will not ſcourge us; if we would follow the ſhepheard and not ſtray, what need dogs run at us? why then, let us know the duties of our place and doe them, and keepe our ſelves cloſe to them, for, all our ſafety, peace, comfort lyeth there. Our place is as a ſhip on the Seas. Now two wayes we faile in our courſe. Firſt, by out-running our callings, we grow too farre over-buſie, and indeed this is moſt incident to the Church in her firſt beginning, ſhe is then too nimble with others, and too buſie, her zeale (as ſhe thinkes) caries her captive. Secondly, by running too ſlowly, this is incident to Chriſtians of riper yeares, after a while they ſlake, cooling apace, and it is with us as with children, ſo eager to goe to ſchoole at firſt, that there is no quiet, but after hardly drawne: So it is with us; amend, amend therefore theſe: turne neither to the right hand nor the left; for if thou doeſt, thou art like to ſmart for it. Then up and upon your callings as Chriſtians, as Maſters, as ſervants, as Magiſtrates, as husbands, as wives: every one hath a Vine to looke to, looke to your callings; and then whatſoever befall you, if you ſuffer not as evill doers, bleſſed are you. 2. *Vſe.*

FINIS.

THE VANITIE OF THE CREATVRE.

In One SERMON.

WHEREIN IS SET FORTH,

The decaying condition of all naturall parts, and worldly comforts.

Together with the meanes how to attaine an estate supernaturall, to live with God in Christ.

Shewing who are the truly wise men in the world.

With sundry helps and directions to stirre up in Christians a longing desire after their best home, &c.

VPRIGHTNES HATH BOLDNES.

LONDON,
Printed in the yeare 1629.

THE VANITIE OF THE CREATVRE.

In Oracion.

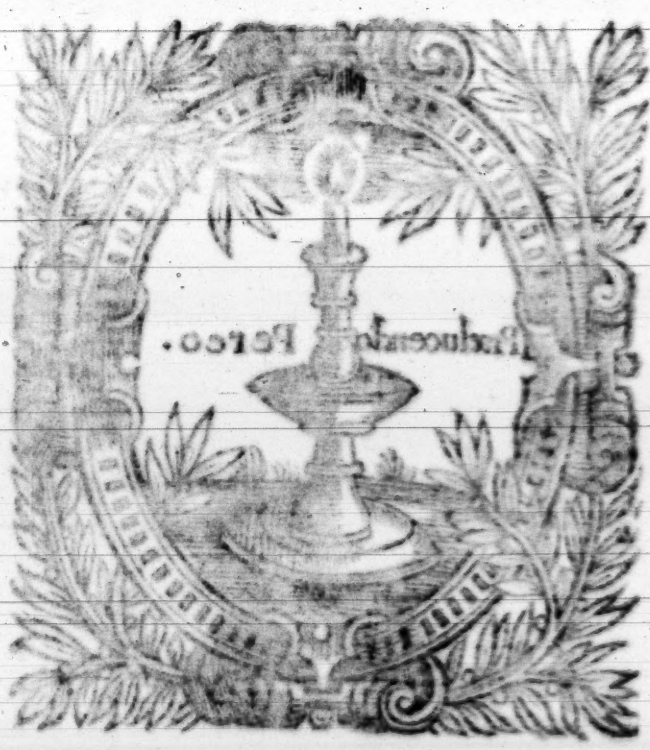
WHEREIN IS SET FORTH,

The decaying condition of all mortall parts, and worldly comforts.

Together with the meanes how to attaine an effate [after-] naturall, to live with God in Chrift.

Shewing who are the truly wife men in the world.

With fundry helps and directions to ſtirre up in [Chriſ-] ans a longing deſire after their heſt home, &c.



VPRIGHTNES HATH BOLDNES.

LONDON,
Printed in the yeare 1629.

THE VANITIE OF THE CREATVRE.

SERM. XVIII.

2 SAM. 19. 34. to 38.

And Barzillay said to the King, how long have I to live, that I should goe up with the King to Ierusalem? I am this day foureſcore yeeres old, &c.

Have read (beloved) a large Text; in the handling of it, we will doe as the Traveller doth, that is belated; we will caſt how we may poſt the next way to an end. The Oration you ſee is very plaine, wee ſhall not need to ſpend much time in explicating the termes.

The words are part of a conference, you ſee a paſſage, betweene King *David*, and *Barzillay* of *Rogelli*, in the County of *Gillead*. This *Barzillay* had beene wondrous kinde to *David* in the time of his diſtreſſe; *David* being now reſtored from danger, remembers the kindneſſe of his old friend, and in way of requitall tenders him this offer, that in caſe he would goe with him to the Court of *Ieruſalem*, he ſhould be very welcome thither, and he ſhould have ſuch entertainment, as the Court would affoord. This invitement of the King foregoes our Text.

The old man *Barzillay* is now upon his anſwer in the words read, who doth

1 Firſt, very modeſtly and mannerly put off the Kings motion to him.

2 And then next he tenders and prefers a ſuit of his owne. For the Kings motion, that he ſhould turne Courtier, *Barzillay* puts off very finely, as you may ſee in the Text, he gives ſundry reaſons for his ſo doing.

1 *The first is, because that he was no fit man for the Court.*

1 First, he was smitten in age, and therefore in case, he should goe up, hee could but onely salute it, for saith hee, how many are the dayes of my yeares? my yeares are brought to dayes; my dayes may quickly be numbred, I should die by that time I were warme there, and therefore what should I doe at the Court? Secondly, put the case he did draw breath there a while, that was all, for (saith he) *Am I able now to discerne betweene good and evill?* There is nothing that offers it selfe to my eye, to my eare, to my taste, to any of my senses, that will give me any great content, and therefore there is no great reason, why I should be drawne thither: This is his first reason from the unfitnesse of the thing.

2. Afterward he proceeds to other reasons in the Text, that is first thus much: If he should live there, it must bee to doe the King some service, at the least to yeeld him some contentment. But so it was, that he was under Ages command, and was able for neither, he was neither fit for worke, nor fit for play, he found no great contentment in himselfe, and he could yeeld little to others, and therefore why should he be a burden to the Kings Court?

3 The third reason is this, That he had done what he had done for the King, but in dutie, it was his dutie to doe what he did, and it was but a little, all that he could do for the King was onely to bring him a mile or two on his way; and why should the King trouble his thoughts about a recompence for this? (saith he) thus he puts off the Kings motion, hee craves leave that hee may forbeare the Court, and bee excused thence.

4 This done he comes in the next place, (because he would give no offence) to tender a suite of his owne, and that is double.

1 *In regard of himselfe.*

2 *And then in regard of his sonne Chimham.*

For himselfe he craves leave to goe backe againe to his owne dwelling, and here he doth finely set his petition by the Kings motion.

1 *He desires the Kings leave, that he would give him leave, to goe home and die.*

2 *And next, that the King would bee pleased so farre to gratifie him, that hee may die in his owne dwelling, where his habitation was.*

Faine he would die as the Hare doth in her owne forme, and as other creatures willingly doe in their owne nests. Then in the next place hee addes another reason why he would be dismissed; because he would die where his father and his mother were buried, there he was bred, there he was borne, there he drew his first breath, and there he would gladly resigne himselfe againe, and his breath, and be layed and gathered in mercy to his Fathers: This is his suite for himselfe.

In the behalfe of his Son, he tenders him to the Kings grace (as if hee should say) your motion is very gracious, farre beyond my desert, and such, as I should bee verie happy in the enjoying of, in case age did not hinder me. For proose whereof I leave my sonne as a pledge and pawne; this staffe of my age, this stay of my comfort; I commend him to your grace, deale with him, as shall seeme best in your eyes, and thus *Barzillay* he hath commended his suite to the King.

Now this being thus delivered, it is further amplified and set forth from the effect, that this wrought in the King.

1 First, King *David* he accepts of his excuse, he gives him to understand, if he will goe, he shall be kindly welcome, if he stay behind, there is no offence shall be taken, but further the King will bee ready in any other kinde to gratifie him as occasion shall serve.

2 And next for his sonne, the King accepts of him, and promiseth to doe for him, that which should seeme good in the eyes of his father.

These be the parts of this Conference, and the effects of it. So that in summe, you see here is a Dialogue,

A Conference betweene David *and* Barzillai.

We

We are now upon *Barzillai's* anſwer, which is ſet forth,

1. *From the parts.*
2. *From the effects of it, as before we inferred.*

Now from all theſe generalls, ſundry particular inſtructions might be raiſed. But I perceive the time hath prevented me, therefore wee will briefly handle a point or two, and ſo for this time ceaſe.

Firſt of all, in the firſt place we ſee that *Barzillai* hath no minde to the Court, and he drawes his argument and his reaſon, from his ſtate & from his age. *How many* (ſaith the Originall) *are the dayes of my yeares?* The motion was very gracious on the Kings part, and ſuch as mans nature is ready enough to entertaine: naturally we deſire honour and preferment: at leaſt, an old man might take ſome contentment in the dainties and delicates of a Court. Further than this, let a man be never ſo religious, in *Davids* Court, a man might finde much contentment, and might take much comfort and ſolace in the preſence and company of ſuch a Prince. Notwithſtanding all this, ſaith old *Barzillai*, my dayes are almoſt ſpent, my glaſſe is almoſt runne, and therefore what ſhould I talke of a Court, I will goe home and dye.

In him we learne thus much, How that no company, no comforts, no motions in the earth, ſhould put off thoughts of death, when death beginnes to creepe upon us. I ſay, whereſoever we live, what offers ſoever are made us, whatſoever the motion be, for eaſe, for profit, for promotion, for any outward contentments, we muſt not lay downe, wee muſt not lay aſide the thoughts of our mortality; no dreame muſt put us out of theſe thoughts, while we travell in this maine road way of all fleſh; we muſt never be ſo buſie in diſcourſe, in contrivements, as to forget our way, to forget which way we are going, but ſtill our thoughts muſt bee homewards; that as wee deale with other journies here upon earth, for theſe momentany homes that we have here, whereſoever we be, in company that we like wondrous well, where our entertainment is full of kindneſſe, where our welcome is of the beſt, and all content is given; yet notwithſtanding, thoughts eſt ſoones will offer themſelves of home, night will come, and it will grow late, I muſt home for all this, and leave all this companie. So (my Brethren) ſhould it be concerning our long homes, which is that ſureſt dwelling, whereſoever we be; howſoever for the preſent wee be tempted or taken up, ſtill, ſtill our eye muſt be home, wee muſt remember our latter end, remember whither we are going. This *Barzillai* teacheth us in his practice: A motion is made for the Court; Tuſh, Court me no Courts (ſaith *Barzillai*) I am an aged man, I have one foot in the grave, let me goe home and dye: here is an offer made him of comfort and contentment, No, I will goe home and lye by my fathers. Death poſſeſſeth his thoughts, he mindes nothing elſe now but dying: this *Barzillai* did, and thus the Apoſtle would have us doe, in 1 *Cor.* 7. 29. Our time (ſaith hee) it is abreviated, now our time is nothing in compariſon of that it was in the time of the Patriarches, a great part of our time is already run out, and there is but a little of it left behinde; our time being thus ſhort, ſaith the Apoſtle, *Let him that is maried, be as if he were not maried; let him that weepes, be as if he wept not; let him that rejoyceth, bee as if hee did not rejoyce; he that is in the world, as if he were not in the world:* let us ſo cary our ſelves, that we may be very indifferent towards all matters in this life: let us ſo order the matter, that no occaſion of griefe, of ſorrow, of comfort, of joy, of company, of one thing or another, publique or private, may divert our thoughts, and turne them aſide from thinking upon death. This is that which *David* and others preſſe in ſundry Pſalmes. He calls upon rich and poore, upon high and low, one and another, in the 82. *Pſal.* he calls upon Iudges and Magiſtrates, though they be in place gods, yet in nature men, and muſt dye as men. This is that which *Salomon* preſſeth too. But what needs particulars? we will not trouble you with particular inſtances of Scripture, much leſſe with inſtances of other ſtories, every man almoſt knowes what ſome heathen

Doctr. 1.

Pſal. 49.
Pſal 82.

then Princes have done this way: they had some to call upon them in their beds, some at their boords, to remember them that they were mortall, that they must dy, to minde them of this in the midst of their greatest security, and in the middest of all their jollity: and indeed there is great reason why it should be thus, why it is good still to hold on the thoughts of our mortality, and of our death, whatsoever occasion be offerd.

1. *It is needfull for the preventing of evill.*
2. *And it is usefull for the obtaining of good.*

Reason 1. Evills prevented.

First, these evills will be hereby prevented, the constant thoughts of death and mortality will tye us to our good behaviour, that we shall not offer any injustice, any hard measure to any man: whereas let death bee once out of the sight of the thoughts of a man, he growes wilde, he growes unruly, he growes masterlesse. You see in the parable of the servant, when he thought his master was gone afarre off, that he would not come a great while, that his reckoning, his account would not be soone, it would not be suddaine; he layes about him like a *Nimrod*, hee smites and beats his fellow servants, he makes no conscience of his dealing to his poore brethren: whereas on the other side, when *Iob* presented to himselfe the thoughts of death and mortality, how that there was a Lord and a Iudge that would call him to an account for all, he dares not lift up his hand, he dares not lift up his tongue against any underling, or inferiour.

2. Againe, as this will prevent injustice towards men, so it will prevent impenitencie towards God. The heart of man secures it selfe like the Harlot, *Prov.* 7. when she conceives her husband is gone afarre off, and hath taken a great journey, shee is secure: So the heart, the impenitent heart of man, when a man puts farre from him the thoughts of death, and will not conceive that the Iudge stands at the doore, then he doth obstinate himselfe in sinfull courses, and doth what hee can to stiffen himselfe against all the admonitions and rebukes of Gods mouth.

3. Further, this is another evill that is prevented; the thoughts of mortality will prevent dotage (as it were) about these worldly things: the world will grow upon us and bewitch us, if we suffer the thoughts of death to fall once, if we doe not see death stand at the end of all our earthly profits, of all our worldly pleasures, and advantages, we shall be even almost mad after them, and we shall bee too too glad of them when we have them, and too too much surfet upon them: whereas on the other side, the thoughts of this, that we must shortly leave them, and depart hence, this will coole our appetite to earthly things, it will make us have them, as if wee had them not; as you heard from the Apostle.

4. Yea, these thoughts of our mortality in all estates and conditions, it is that which will prevent the danger of death, it will take away the sting of it, it will take away the terrour of it. Death is a most terrible thing in its owne nature you know, and the Heathen could speake it. Death is most terrible, especially to him that doth not die in his thoughts daily. When as a man in his meditations doth daily present death to himselfe, and lookes upon it, then death is like the prevented Basiliske, death hath lost the sting, it can doe us no hurt; it proves like the brazen Serpent lookt upon; the beholding of that death, puts an end to all other miseries, to all other maladies, to all other deaths whatsoever: so that there is much good gotten, at the least there is much evill prevented, in case we do constantly entertaine in us thoughts of mortality and of death, as *Barzillai* did.

Reason 2. Helpes us to much good.

Secondly, as this thought of mortality is profitable for us in that respect, in preventing evill; so in a second regard proposed, that it doth even helpe us to much goodnesse. Thoughts of mortality, what will they doe?

1. First, they will make a man painfull in his place, to dwell upon his owne vocation, upon his owne businesse, as *Paul* saith, Knowing the terrour of the Lord, we exhort, and

and admoniſh, we being Apoſtles we doe the duty of Apoſtles. Vpon this ground, *Barzillai* remembring his mortalitie, that he muſt ſhortly goe hence, he betakes himſelfe home, that death might finde him in his owne place.

Againe, the thoughts of mortality, as they will make a man painfull in his place, ſo they will make him profitable conſequently to men, as the Apoſtle *Peter* ſpeakes, 2 *Pet.* 1. he ſtirres up himſelfe to put the people of God in remembrance of thoſe things they had learned, becauſe he conſidered, that ſhortly he was to lay downe his tabernacle, to make an end of his life. 2

And further, the thoughts of death and mortality, they will make a man patient in the midſt of all the hard meaſure that is offered to him, in the midſt of all preſſures us, as the Apoſtles ſpeake, both *Iames* and *Paul*, that we ſhall be patient; *Let your patience be knowne unto all men, becauſe the Lord is at hand, becauſe the time is ſhort, becauſe the Iudge ſtands at the doore, &c.* This is that which will make one quiet in all provocations; this is that will comfort him in all diſcouragements; I ſhall ſhortly be ſent for; I ſhall be called from hence, then I ſhall be righted where I am wronged, I ſhall be cleared where I am accuſed, I ſhall have reſt where I have trouble: all ſhall be well, and therefore why ſhould I not be quiet? 3

Yea, this thought of mortality is that that will make one prepare for death. A man that reſolves he muſt dye, hee goes about to ſet his houſe in order, to ſet his heart in order, to ſet all in order, and prepare now for that gueſt that is ſo neere approching. So that whether we looke to the evills that are prevented, or to the good things that are obtained and acquired, it will be a profitable courſe for every man to be of *Barzillays* minde, to ſet aſide all motions, and all ſolicitations, all other reſpects, and to take to himſelfe thoughts of death and mortality. We will ſtand no longer in proving and clearing this plaine point unto you, we will be as briefe as we may in applying it, and that with all plainneſſe. 4

Vſe 1. To ſhame and blame our ſelves.

Firſt then, is this our duty? Here we muſt ſhame and blame our ſelves, that wee forget our home, and that we remember no better our latter end. This is a matter of humbling to us, that we doe not remember that which ſhould bee alwayes in our thoughts: the end of a mans dayes, ſhould be at the end of all his thoughts; ſtill as the Goale is in the eye of the runner; as the White is in the eye of the Archer: ſo ſtill a mans latter end ſhould be in the eye of him, whileſt he is running his race, and his courſe here in this world. A man ſhould be ſtill bound for home, (as it were) as you ſee all creatures be: let a ſtone be removed from home, from the center, let it be put out of its place, it will never be quiet till it be home againe. Let a Bird bee farre from the neſt, and it growes towards night, ſhe will home even upon the wings of the winde. Let every poore beaſt, and every creature, though the entertainment be but ſlender at home, yet if you let it ſlip looſe, it will home as faſt as it can. Every thing tends to its place, there is its ſafety, there is its reſt, there it is preſerved, there it is quiet. Now ſith it is ſo with every creature, why ſhould it not be ſo with us? why ſhould not we be for our home? This (my Brethren) is not our home, here is not our reſt; that is our home where our chiefe friends be, where our Father God is, where our Huſband Chriſt is, where our chiefe kindred and acquaintance be, all the Prophets, and Apoſtles, and Martyrs of God departed are, that is our home, and thither ſhould we goe. 1

Againe, that is our home, where our chiefe worke, where our chiefe buſineſſe lyes. And where is chiefly a Chriſtians buſineſſe, but in heaven? his converſation muſt be there, his affection is there; he himſelfe while he is on earth, muſt be out of the earth, and raiſe himſelfe from earth to heaven every day. More than this, that is our home, where our reſt and peace is: here wee have no abiding City, there is our home, (as our Saviour ſpeakes) our manſion: we have no abiding place, till we come to Heaven: while wee are here, we are toſſed to and fro from place to place: but when we are there, there we reſt, we reſt from our labours, we reſt from ſinne, wee reſt from corruption, from all feares, from all teares, from all griefes, from all temptations, 2

tations, that is our home. Why doe we not goe home then, my Brethren? why are we like a silly childe, that when his father sends him forth, and bids him hye him home againe, every flower that he meets with in the field, every signe he sees in the street, every companion that meets him in the way, stops him, and hinders him from repairing to his father. So it is with us for the most part, every trifle, every profit, every bable, every matter of pleasure, every delight is enough to divert and turne aside our thoughts from death, from home, from heaven, from our God, and wee are taken up, and lose our selves I know not where. This shewes that either we conceive not Heaven as our home, and earth as a pilgrimage and Tabernacle, or else it shewes we are too too childish, like children in this behalfe.

Vse 2. *For instruction.* But secondly, here is another word of instruction for us, and that is thus much, That every one of us now should labour after the example of this good man, even to remember his latter end, to remember whither he is going, to remember his home.

Quest. What need this, will some say? how is it possible for a man to forget this point?

Answ. 1. Yes (my beloved) it is very possible: it is a very easie matter to speake of death, but it is an hard matter to thinke of it, and to thinke of it seriously, for a man to take it home to his owne thoughts; it is a very difficult thing for a man to apprehend privations, those things that are so farre from eternity and being. It is the hardest thing in the world to doe this in the greatest privation of all, in matter of death: a man is utterly unwilling, utterly unable. This argues he hath no minde to see death, nor no will to salute it.

2. Besides, many men upon many occasions will labour to turn aside a mans thoughts this way. Hence it is, that though we say we are mortall, yet we scarce beleeve our selves to be mortall, but we carie immortall hopes, and immortall conceipts in mortall brests. Hence it comes to passe, that though we looke into the graves of others, yet we little thinke that our selves shall shortly be closed in the grave: Though wee see others fall at our right hand, and at our left, yet wee hardly beleeve that those eyes of ours must shortly be closed up and stopped, and all our members must be forsaken, and left liveleese, as a carkeise. These things are farre from our thoughts, and therefore it is needfull for us to presse this oft, and oft upon our thoughts, namely, that we are mortall, and that we must away.

Objection. Why, will some man say, how can a man choose but thinke so, when hee hath so many instances of mortality every day before his eyes? he sees rich and poore, yong and old, one and another dye, and therefore hee cannot conceive but that hee must dye too.

Answ. But yet all this will not doe, except a man be assisted by the divine Spirit. This *Moses* intimates, *Psal.* 19. They fell in the wildernesse by hundreds, nay by thousands, and yet saith *Moses*, *Lord teach us to number our dayes, &c. and give us wisedome to apply our hearts unto wisedome*: and to that sense and effect *Moses* prayes. *Moses*, though he had instances enow of mortality, notwithstanding that hee was an excellent man himselfe, and had to doe with the best people that were then in the world, yet hee sees reason to pray to God, that God would teach them their mortality, and that God would make them wise, and that they might know how to number their dayes, and to remember their owne estate. If *Moses* saw reason to put up this petition to God, certainly there is great need for us to doe it, wee had need pray *Moses* prayer, and we had need to practise *Moses* practice too.

1 *Helpes to think on death.* First, let us labour to take the summe of our life, what it is in the grosse, (as hee saith in that Psalme,) Our dayes are threescore yeares and ten, it may be, one may come to fourescore, he may arive to such a number, or thereabouts: this is the life of man.

2 And then secondly, in the next place, let us consider how much of this time is runne out already, how that the fourth part, or the third part, or the halfe of our dayes is already expired and runne out, let us doe in this case, as an Apprentice doth reckon how many yeares he was bound for, how many hee hath served already, and what is behinde. Let us doe as a traveller would doe, So many miles I must goe this day,

day, ſo many are meaſured already, the remainder muſt be paſſed before night: ſo let us doe in this apprentiſhip, in this journy of death, account what it is, how much of it is ſpent, how the time ſlides away in an unſenſible manner, it ſteales away.

Nay let us in the third place conſider, how others fall on every hand before us: preſent this to thy owne thoughts, and ſay, There dwelt ſuch a Gentleman the other day, now he is dead; there dwelt ſuch a woman, ſuch a neighbour of late, ſhe is now departed; not long ſince there dwelt ſo many in that family, and there are few now left: Thus let us reckon, conſider how death ſeizeth upon other men, and then reflect upon thy ſelfe: who knowes whoſe turne may be next? 3

Yea let us in the laſt place conſider, how death ſteales on us too by degrees, how it takes poſſeſſion of us. It is with us, as it is with an houſe: There falls downe a window, and then comes downe a piece of a wall, and then a doore, &c. So it is with a man, death ſeizeth upon his feet, and then upon his hands: Let us take notice how death ſteales on us, and ſay, Death is already in mine eye, I beginne to be dim-ſighted; death is already in mine eare, I beginne to be thicke of hearing; death is in my limbes and joynts, they beginne to bee lazie, and ſtiffe, and cold, I beginne to feele the ſymptomes of death upon me already; let us looke oft upon our ſelves to this purpoſe, take notice how nature beginnes to wither and decay; let the whiteneſſe of our hayres, the weakneſſe of our joynts, the wrinkles in our faces, be ſo many witneſſes againſt us, as he ſpeakes in that place in *Iob* 16. Thus we muſt doe (my Brethren) to come to ſettle this in our thoughts, that we are mortall, and when we have once perſwaded our ſelves of this, then let us make preparation for death: Oh thinke of it by thy ſelfe alone, thinke what it is to dye, thinke what is concluded in that ſhort word, thinke what is thy preparation to it, thinke what buſineſſe is about it, thinke what treads on the heeles of it, when thou art gone, it is appointed to men to dye once, and after that comes the judgement. Conſider (I ſay) by thy ſelfe, what it is to dye, conſider with other folke, with other people, bee ready to ſpeake of it (as *Barzillai* doth) to minde thy ſelfe and others of mortality; and more than this, make preparation, ſet thy houſe in order, ſet thy heart in order. 4

Preparation to death.

First, for thy houſe, for thy perſons, goods, or children, looke thou ſet them in order: For thy perſons, diſpoſe of thy children as *Barzillai* doth here, diſpoſe of thy family, of thy kindred, place them in callings, diſpoſe of them for thy habitation, as *Iſaac* and *Iehoſophat*, and others in Scripture, give them good inſtructions, leave them precepts that ſhall ſticke by them when thou art dead and gone. For thy goods, diſpoſe of them, what is evill gotten reſtore, what is well gotten diſpoſe to pious and mercifull uſes, to thy family, to thoſe that may challenge right in thee: and it is good to ſet theſe things in order before ſuch time as death commeth. Oh (my Brethren) it is a miſerable madneſſe among the ſonnes of men, they deferre theſe waighty and important buſineſſes to the laſt houre, when the powers of nature are ſhaken, when their wits and memories faile, when their ſpeech and underſtanding leaves them, then, then they goe about the moſt important buſineſſe of all others. Doe this in time, have thy Will ready about thee, diſpoſe of thy family, of thy eſtate, whileſt thou art in memory and underſtanding. 1 2

As thy houſe muſt be diſpoſed of, ſo much more thy heart muſt bee diſpoſed of; repent of thy ſinnes, plucke out the ſting of death, which is ſinne, the ſting of death is ſinne: death cannot hurt where there is repentance of ſinne: ſinne unrepented will bring a ſting in the time of death, it will fill the heart with ſorrow, and the ſoule with amazement, and the conſcience with terrour, pull out the ſting, and then thou ſhalt triumph over death, and over the grave, and ſay, *Oh Death, where is thy ſting? oh grave, where is thy victory?* Oh Hell, where is thy triumph? Oh Satan, where is thy malice and power? Nothing is able to doe thee harme. 3

In the next place, labour to take poſſeſſion of heaven now, make entrance into it while thou art here, by getting the life of Chriſt, and the life of faith in thee, by getting the ſaving graces of the Spirit in thee, if theſe things be in thee, and bee not unfruitfull, 4

fruitfull, then thou ſhalt have entrance, as *Peter* ſpeakes, into the inheritance and kingdome, 2 *Pet.* 1. This then is ſomewhat, that we ſhould have ſaid more largely, if we had had more time and fitneſſe to have ſpoken to the firſt point; and therefore we will but name to you ſome other particulars that we ſhould have ſpoken too.

In the next place, you ſee his ſecond reaſon why he would not bee a Courtier, is, That now his naturall parts, his outward ſenſes beginne to faile, that hee found his ſight to decay, that he could not diſcerne his colours; his taſte waſted, he could not diſtinguiſh betweene ſweet and ſowre; his eares were not ſerviceable, now the mirth and muſicke, and melodie of the Court, was nothing to him; Herein then we

Doct. 2. ſee in the next place how it fares with us, That naturall parts and powers will decay with age. Age will decay and weare out our nature; all parts, and powers, and faculties whatſoever they be, time and age will weare out; the clothing both of the body, and of the minde, age weares out the clothing of the body, and the garment of the minde, as it were: the minde and the ſoule is clothed with fleſh, this body of ours, our fleſh, is clothed with other rayment, time weares out the one as well as the other. The Heaven and the Earth, which are more durable than man, yea than a generation of men, as *Salomon* ſaith, *Eccleſ.* 1. Man dyeth, a generation of men paſſe away, but the earth ſtands, and much more the heavens continue; yet the heavens and the earth, they are as a garment, they waxe old and are ſoone changed, as the Holy Ghoſt tells us, much more the ſonnes of men: yea the water by drops waſtes the ſtones, nay a rocke of ſtones, nay a mountaine of ſtones, as it is in *Iob* 14. and therefore it will conſume in time fleſh and blood. To ſtand to prove this is needleſſe. I will give you ſome inſtances for the enlightning of the point, and ſo end.

1 Firſt, *Iſaac* when he was an old man, when he waxed old, his ſight was thicke, and dimme, as in *Gen.* 27. 1. *David* in 2 *King.* 1. when hee was ſtricken in age, when hee was paſſed on in yeares, then ſaith the Text, *Davids* naturall heat beganne to decay, and they were faine to apply meanes to helpe him: So *Salomon* in *Eccleſ.* 12. a place knowne, tells us, that evill dayes will come, and cloud will follow upon cloud, and then the keepers of the houſe (the hands) will waxe feeble; the pillars of the houſe, (the legges and thighes) will waxe faint and weake; thoſe that looke out at the windowes, the eyes will be darke and duskiſh; then all the daughters of muſicke, the eares, they will beginne to waxe thicke too, and heavie, and ſo of the reſt, as we ſee there; we cannot ſtand on particulars.

Objection. If any man object, and ſay, How can this be? ſith the ſoule of a man is no materiall thing, and it is the ſoule that ſees, and the ſoule that heares, and not the body, and therefore why ſhould the ſeeing, and hearing, and theſe ſenſes decay?

Anſw. The anſwer is very eaſie; the ſoule doth theſe things, but it uſeth the body as an inſtrument and organ, and ſo it muſt worke according to the nature of the inſtrument. Let a man be never ſo good a horſeman, and never ſo cunning in the way, he muſt travell as his horſe will give him leave: ſo in this caſe, let the ſoule be never ſo active, and full of life, it muſt performe its actions, as the organ and inſtrument, the members of the body, are diſpoſed. Now the body is fraile and mortall, in a double regard.

Firſt, in regard of the curſe and ſentence of God paſſed upon man, *In the day that thou eateſt thereof, thou ſhalt dye the death.*

Secondly, In regard of the matter whereof mans body is compounded and made. If you make an houſe of weake and rotten timber, it will decay; if you make a coat of that which is not very ſound and durable, it will not laſt. Mans body is made of ſuch matter, of ſuch metall, of ſuch timber, of ſuch ſtuffe, it will not hold out, therefore in time it waſts and rots in pieces.

Vſe 1. To improve our bodies now. For the uſe of this, thus much in briefe. Sith theſe bodies, the naturall faculties and powers will decay and weare out in time, let us improve them while wee have them; let us make uſe of them, as we doe of other inſtruments while they are fit for uſe. Memory will decay, therefore let us labour to treaſure up good things in our memories,

memories, lay up things worthy to come into a treasury, and not bad things, that is *Salomons* use that he makes, *Remember thy Creator in the dayes of thy youth*, (saith hee) long before the evill dayes come, and before the decay of thy naturall powers, imploy thy selfe well, redeeme the time. So say I to you, use memory whiles it lasteth, use wit whiles it lasteth for the truth, doe nothing against the truth, as *Paul* speakes of himselfe: so for thine eyes, let them be casements to let in fresh ayre, and not to let in corruption: use thy eares for wholesome instructions, use thy feet for good purposes, to follow the wayes to the house of God; use thy hands, imploy them in profitable businesse while you can worke: This providence men have for their outward estate, and for the body; when we are young we provide for age, we provide somewhat to keepe us when we are old; let us doe somewhat for our spirituall estate; you that have young and fresh wits, fresh memories, and eyes, and eares, and hands, and feet, all the parts of your bodies, and powers of your soules ready to doe service, improve your time, lay hold on the opportunity, now is the time of reading, now is the time of learning, now is the time of gathering, now is the time of your harvest, provide for winter, there will evill dayes come, cloud will follow cloud, as *Salomon* speakes.

2. *Vse.* To get more then that which is naturall.

Secondly, here is another point of instruction: since this is so, that the natturall powers and faculties will faile, let us therefore strive to get more than this which is natuall; since this will away, let us provide some more durable substance: you know when an old suit failes, we thinke of getting a new suit of apparell: when the old lease is expired, we thinke where to get another habitation, wee beginne to take a new state, and a new lease: as we doe thus in matters of this life, so we should doe much more for matters of the soule: when we see the naturall life will not hold out, and that it cannot continue long, oh labour, labour (my Brethren) for a better life, for another life, a life that is heavenly, a life that is supernaturall, get the life of God in you, and then you shall never dye. To this end: get the fountaine of life, Christ to be yours, receive him into your understandings by knowledge, into your hearts by love and affection, receive him, and claspe him, and take him to your selves by faith, and he that beleeves in him shall never dye: yea though he dye, he shall live, he shall live in death, and shall outlive death, as Christ tells us in that place of the Gospell; and when you have this fountaine of life, that Christ lives in you, that you live not your owne life, that you live not the life of *Adam*, the life of nature;

First, Labour to act to this life; life is made up of many actions, so is the life of God too.

Secondly, If we live the life of Christ, and act it when hee puts life into us, wee shall labour to mortifie the lusts of the flesh, and of the old man, so much corruption, so much death; so far as sin lives, so far the man dyes.

Thirdly, labour to exercise and to stirre up those graces of the Spirit that Christ hath bestowed on us; and so much as faith lives, and as patience lives, and as charity lives, and the graces of Gods Spirit live in us, so much we live, and live that life that shall never be determined, and take end. That is another thing briefly.

Yet we adde one thing more.

3 *Vse.* To shew the wisest men in the world.

In the third place, so this may serve to shew who is the wisest man in the world, who makes the wisest choice; for wisedome is most seene in comparative actions, when things are compared together, and a choice is made of things that excell each other: lay the comparison; who is the wisest man? some men are for outward things, no man is admired of them but for his naturall parts; wee looke who hath the finest hand, who hath the finest eye, who hath the finest wit, and the best memory for naturall regards, this man regards this man, and commends this; this man applauds a chiide, chooseth a wife, respects men for these things, and for these onely: but now spirituall things, heavenly endowments, these things commend a man, they make the man in truth, they are the whole man, as in *Eccles.* last. You know what Christ saith, when he comes to determine the question betweene two sisters, *Martha, Martha,*

tha, Marie hath choſen the better part. And why the better part? She hath choſen that which ſhall not be taken from her. So he makes the beſt choice then, that preferres thoſe things that are moſt durable, thoſe things that will laſt, thoſe things that death cannot kill, thoſe things that ſickneſſe cannot make ſicke, thoſe things that weakneſs cannot weaken, that no outward thing can deprive us of, thoſe ſupernaturall, ſpirituall, heavenly graces, a wiſe man preferres theſe before all naturall parts whatſoever. That is the ſecond thing.

Doct. 3. There is a third thing that we ſhould have ſpoken too, and that is this: That not onely naturall parts, but naturall comforts, and delights weare away. So *Barzillai* tells us, he takes no comfort in that he ſees, in that he taſted, in that he heard; all matter of delights in nature were taken from him, ſo that naturall delights and comforts they weare out, that as it is ſaid of *Sarah*, it was not with her after the former manner; ſo we may ſay of all naturall delights and comforts, in time it will bee with the eye, it will be with the eare, it will be with the taſte, that nature will bee ſo, that it will not be with them after the manner of the eye, after the manner of the taſte, after the manner of the eare: they ſhall be as if a man had no eyes, as if hee had no taſte, as if he had no hearing at all. This wee might ſhew in many inſtances, but this ſhall ſuffice, becauſe we would paſſe to the grounds, and the reaſon it is cleare.

Reaſon 1. First, all naturall objects from whence naturall delights and contentments ariſe, they faile in time.

2. Secondly, the naturall ſenſes and meanes whereby men apprehend theſe, they wax dimme, and ſlow, and heavy, and ſo they performe their actions and their functions with tediouſneſſe, becauſe they doe it not with alacrity, therefore it is not done with delight.

3. Further againe, becauſe theſe very things in themſelves in time will worke a ſatietie of all naturall delights, a man ſhall be filled with them, not onely with the world, but with the luſts of the world, the deſire of earthly things will vaniſh too, 1 *Iohn* 2. So the eye is never ſatisfied with ſeeing, or the eare with hearing, theſe things cannot quiet the appetite, they cannot fill the mouth of the deſire, theſe things cannot give contentment; all naturall things are ſo ſhort and finite, that in time they weare out, that a man ſhall be dulled and tyred with them.

Vſe. The uſe we ſhould make of this ſhould have beene thus much. First of all it ſerves to teach us this leſſon, That therefore we ſhould not reſt, wee ſhould not leane too much upon naturall comforts and delights; truſt not to naturall cheerfulneſſe, to naturall courage, as if theſe would beare us through all perills, and dangers, and feares, and as if theſe would cary us through all griefes and heart-breakings. No, nature is a little finite thing, it hath its latitude, and its extent as a bow hath, which drawne beyond the compaſſe breakes in pieces; or as an inſtrument, the ſtring of an inſtrument, ſtraine it to an higher pitch, it ſnaps aſunder: ſo it is with nature too, draw it beyond the pitch, it breakes. You cannot lay much upon the backe of nature, but it cruſheth it, and breakes it, it falls aſunder; and therefore reſt not too much in naturall parts, for, wit and cheerfulneſſe, all theſe ſhall faile in time.

Objection. I, but Nature is propt up with Art.

Anſw. It may be ſo for a time, but that is patchery; it may bee for a time; if naturall delights faile, much more will artificiall; if true fire cannot warme a man, and give him reliefe, painted fire cannot doe it: but ſo it is that naturall and artificiall things faile in time. Let a mans eye be made of glaſſe in ſpectacles, and that which is made of fleſh as the naturall eye, both the naturall and artificiall eyes, both turne to duſt at length. Let a man have a legge, a crutch of wood, or a legge of fleſh, as the naturall legge, yet both come to duſt and aſhes in time. All naturall and artificiall things decay at the laſt.

Objection. I, but carnall delights will helpe a man.

Anſwer. Leaſt of all: If wine will not comfort a man, poyſon will not. Now all carnall pleaſures and delights are poyſon. Where ſhall wee goe then for comfort and delight?

light? Yet above all the creatures, there be joyes I confeſſe to be had, that will drink up all teares, all ſorrowes; there be comforts to be had, that will cary a man over all diſcouragements, and grievances, there be everlaſting joyes, unutterable comforts, unconceiveable hopes, and peace of conſcience, that will cary a man through ſickneſſe, and through paine, and through poverty, and ſhame, through death, and all, and will never give him over; a peace that will be with a man in his bed, that will run with him when he flies before the enemy, a peace that will follow him to his grave, and beyond the grave; a peace that will live with him when he dies, that will follow him to the Throne, and Tribunall of Chriſt, and will ſet a Crowne of glory and grace upon him at the laſt. Theſe joyes and comforts be to be had: oh make out for them, (my brethren) ſeeke the joyes that are ſpirituall, ſeeke the comforts of the Scriptures, rejoice in this, that your names are written in heaven, rejoyce in this, that God is your father, rejoyce that Chriſt dwells in you, rejoyce that heaven is yours, that Chriſt is yours, that God is yours, that the promiſes and the covenant is yours; and theſe bee the joyes that no man can take from you, that nothing can take from you; theſe will make you rejoyce in ſorrow, theſe will make you live in death. As I ſaid before, labour for theſe that may carry you over all troubles, and miſeries, and terrours whatſoever: That is another point. There are divers others I was thinking to have ſaid ſomething to, for I intended no more but onely to give you ſome generall heads, ſome words of inſtruction in generall out of this large Text: but I know not how the time hath overſlipt us in ſpeaking this little that we have, and therefore we will goe no further at this time.

FINIS.

THE RIGHT RECEIVING.

In One SERMON.

Which shewes,

Wherein unworthy receiving consists.
What it is to eate Judgement to ones selfe.
The properties wherein we are to examine our selves.
Divers sacramentall actions in receiving.
The examination of the Heart and Affections.
And what is to be done for triall of our estates in the matter of Sanctification, &c.

VPRIGHTNES HATH BOLDNES.

IOHN 6. 54, 55.

Whoso eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him up at the last day.

For my flesh is meat indeed, and my blood is drinke indeed.

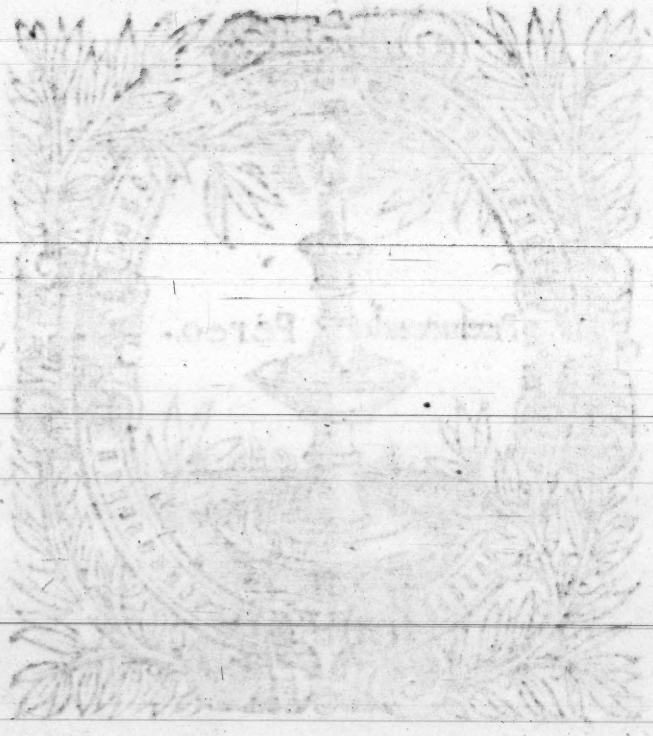
LONDON,
Printed in the yeare 1629.

THE

RIGHT

OF REVOLUTION.

An Oration.



LONDON.

Printed in the Year 1529.

THE RIGHT RECEIVING.

SERM. XIX.

1 COR. 11. 28.29.

But let a man examine himselfe, and so let him eate of that bread and drinke of that cup.
For he that eateth and drinketh unworthily, eateth and drinketh damnation to himselfe, not discerning the Lords body.

IN the former words the Apostle had propounded to the *Corinthians*, the first institution of the Lords Supper, declaring the causes why our blessed Saviour appointed these ordinances, the especiall end whereof was the remembrance of the Lords death untill hee came, and not onely a bare remembrance thereof, but likewise the communion of the vertues of that death (for the comfort of all Christians) untill his comming. And from the same, the Apostle in the ver. going before draweth his conclusion, That seeing this holy Supper is instituted by our blessed Saviour for such an end as this, so excellent, to bee a lively representation of the crucifying of the Sonne of God, of the breaking of his body and the powring forth of his blood for our salvation; Therefore hee inferreth that all men should come with a reverend regard thereunto, not as to a common table. Seeing the matter is thus (saith the Apostle) that this is not an ordinary supper; it behooveth us not to come thither as unto an ordinary feast, we may not make any small difference betwixt this and our common banquets; but if a man commeth unworthily, (that is, unbeseemingly,) such a man as this, instead of comfort reapeth unto himselfe judgement; if wee come hand over head without preparation, if we so eate, wee shall be guilty of the body and blood

of the Lord. It sheweth that wee make no reverend account of it, when wee will come so unreverently unto the same, making no difference, betwixt this heavenly Manna, and our ordinary food, and therefore eating unworthily (comming to partake of the body and blood here set, without due preparation) shall bee culpable of Iudgement.

Quest. How one comes unworthily to the Lords Table.

But here some will say, how doth a man come unto the Lords Table unworthily? Is any man worthy? seeing under these vailes is signified (and more then that exhibited unto us) the body and blood of Christ Iesus, is any man worthy? It was a great thing, that the ancient people of the Iewes were fed with Manna, *Iohn 6.* they ate Manna in the wildernesse, he gave them bread from heaven to eate, and yet they dyed; but he that eateth the flesh of the Sonne of Man, and drinketh his blood, hath eternal life. Now howsoever it be true, that the body of Christ is in heaven, and we upon earth, yet here is the conveyance, whereby wee have interest in his body and blood, here is the seale of the great Indenture; God giveth us not onely the great draught, which we are in possession of; not only his word, that we have an interest in his Sonne, but also unto his deed made unto us in his word hee giveth a more propriety, even these holy Sacraments (wherein he clappeth this broad seale) thus tendered unto us.

Answ.

I answer then, that no man is worthy to be a guest; but worthinesse here is taken in another sence. A man is not said to bee worthy in regard of any worthinesse in himselfe, but in respect of his affection, and preparation, and in regard of his fit and seemly receiving: (as wee use to say) the King received worthy entertainment in such a Gentlemans house, not for that he was worthy to receive him, but because he omitted no complements, and service in his power fit to entertaine him: Even so I say, wee are not worthy of Christ that hee should enter into our houses, that hee should come under our roofe: But notwithstanding, we are said to be worthy, whe we doe all things which are in our power, fit for the entertainment of him, if wee come not in pride, and in our ragges, but with repentance, joy, comfort and humility, then are we worthy.

This therefore being the ground of the exhortation, let us come to the words; *Let a man therefore examine himselfe:* Hee that eateth unworthily, procureth great hurt unto himselfe, therefore examine your selves; as if he should say, wouldst thou know how to come worthily? examine thine owne heart, and see whether all things are well within, whether thou mayest put Gods seale, to the grace that thou findest in thy selfe: I will open it as plaine as I can, *Let a man therefore examine himselfe, &c.* The question is here, how a man commeth to the Lords Table worthily? The Apostle saith he commeth worthily, if he examineth himself; whence in the first place we observe this doctrine, *That the Lord hath appointed the Sacrament of the Supper, not as the Sacrament of Baptisme, once to be administred, and never after, but he hath appointed it to be received often.*

I *Point.*

The Reason is apparent, It is sufficient for a man once to bee borne; Now Baptisme is the Sacrament of our spirituall regeneration: therefore but once to be administred, but it is not sufficient for a man to make one dinner and no more, but we must daily eate and get strength, Now this Sacrament of the Supper, signifying not our new birth, (but our proceeding, our strength, and obedience) is therefore (as a meanes to increase strength) often to be received. As he that hath a weake stomack will eate his meat often, and little at once; So we having found our great want and weakenesse, must often receive this Sacrament. Well, so often as we come, the Apostle biddeth us to examine our selves, if we would be good guests, examine; why, (saith the Apostle to these *Corinthians*) in another place, Try your selves, whether ye be in the faith or not, &c. thou commest to have Gods seale put unto the communion thou hast with him; well then God contenteth not himselfe with once examination for all, but he calleth Christians unto this duty often: this is worthy to bee considered, there are many who in the beginning of their conversion can take some

paynes

paines to ſift, and ranſacke their owne hearts, to bring them unto the ſight of ſinne. They can conſider the fearfull eſtate of ſinners when they goe out of the world: It may be alſo that they finde ſome beginnings of repentance: Now becauſe this goeth againſt their hearts (this often examination) they would therefore poſt off all, thus, to the firſt converſion; Once I have found the grace of repentance, God is unchangeable, whom he loveth once, thoſe he loveth for ever. Now the Lord knowing it to be dangerous for us to pitch upon this ground, doth therefore call upon us to try our title. There are many corners in the heart of man; it is hardly ſounded, it is full of hypocriſie, and he is wonderfull ready to deceive his owne heart. In regard whereof ſeeing it is ſo deceitfull, we muſt not content our ſelves with once humiliation and repentance; nor ſuppoſe every light motion to bee Gods Spirit, but wee muſt as often as we eate of this bread and drinke of this wine, (and as any occaſion is given us) try and examine our ſelves, and labour to make our Election ſure. And if we conſider the flattering of our owne hearts, together with the deluſion of Satan, this will be found needfull; The greateſt hypocrite will have a good conceit of himſelfe, and will be ready to ſay with the proud Phariſee, *I thanke God I am not as other men are, an Adulterer, Extortioner, &c.* Thus hee bleſſeth himſelfe in his heart: and if then there be but any light motion, any common gift of Gods Spirit in his heart, the Devill is ready to perſwade him that hee is in heaven, and that all things are well with him. Now for a man to content himſelfe with being once enlightned (with having once ſome tokens of Gods favour come towards him) it is very dangerous. Conſider this, Gods children in the beginning of their converſion, their faith is weake, ſmall as a graine of Muſtardſeed, which though ſmall, yet in time groweth great, like the flax not alwaies ſmoking: The hypocrite will ſhew a greater meaſure of profeſſion in the ſight of man, then a true Chriſtian, inſomuch as a man would thinke he ſhould never come to that perfection, which they ſeeme to have attained, who periſh with their holineſſe: for he groweth faſt, and is quickly downe againe, (*ſoone ripe, ſoone rotten*) like unto the corne which groweth upon the houſe top: whereas the childe of God, goeth on faire and ſoftly, ſoft and ſure, and doth conſtantly proceed, in renewing the worke of faith and repentance.

Let this move us unto this duty, that we often examine our ſelves, becauſe beſides our old debts, (thoſe ſinnes we committed before our calling) we multiply new ſinnes, and doe every day runne upon a new ſcore: for doe wee not know that ſinne is odious unto Almighty God? why? conſider it is worſe for thee to continue in rebellion againſt God, then for a ſtranger who knoweth him not. A man that is dead, what workes can be expected from him, but dead workes? But the Lord (having tranſlated thee from that death) lookes to have new fruit: and for thee to bring forth ſowre grapes, this ſhould trouble and grieve thee exceedingly. And this is eſpecially to be obſerved of them, who come unto the Lords Table. It becommeth them to examine themſelves, whereby they may be rightly entertained. It is much to be bewayled, that this Sacrament is in ſuch ſmall account, that men come unto it, they know not how, ſo unpreparedly, that I am perſwaded if they were to ſit at the Kings Table, they would come with more preparation: *Haman* boaſted of *Ahaſhueroſh* his honour hee had done unto him, and what was that? hee accounted it a great honour, that he was called to the banquet of a King: and ſhall we not account it a greater favour, that the King of Kings doth invite us to his Table? ſhall we come with ſuch unwaſhed hands hither? Remember that the ground is holy, put off thy ſhooes, when thou commeſt to this Sacrament. You ſhall ſee therefore how the Lord was angry with his people, when they did not reſpect, but diſgraced his Sacrament, *Exodus* 4. *Moſes* was ſent to redeeme the Iſraelites, he being imployed in this ſervice, and being great in the favour of God, it came to paſſe by the way in the Inne the Lord met him, and would have killed him. A man would thinke, that hee with whom God was but even now ſo familiar had committed ſome great offence; that God ſhould kill him. And what was it? but becauſe hee did neglect the Lords

Vſe.

Sacrament.

Sacrament. I, though *Zipporah* called him a bloody husband, becauſe of the Circumciſion, yet the Lord would have killed him, if he had not done it. And ſo they that receive unworthily, you may ſee are guilty, as 2 *Chron.* 30. the Sacrament there was not wholly omitted, but becauſe they came to it without due preparation, as the Lord required, he ſmote the people, for a multitude of *Ephraim* & *Manaſſeth* had not cleanſed themſelves, yet did they eat the Paſſeover, but not as it was written; the Lord alſo you ſee would have killed *Moſes*, becauſe he adminiſtred not Circumciſion to his ſonne. Many other come unto this Sacrament, but they come not according unto Gods ordinance.

Well *Hezekiah* prayed for them, ſaying, The good Lord be mercifull unto them, who prepare their whole heart to ſeeke the Lord God, the God of their fathers, though they be not cleanſed according to the purification of the Sanctuary. So that here you have a plaine token that God is diſpleaſed, when a man preſumeth to come with unwaſhen hands. Now when a good man prayeth for mercy, for whom doth he pray? what, for him who never reſpecteth God, but will be conſtant in a wicked courſe? If all the hands in heaven and earth were lifted up for ſuch a one, all poſſibly could doe him no good: when *Hezekiah* prayed, the Lord (notwithſtanding his ordinance was broken) was moved to be mercifull; for whom? for them that had an upright heart; for them who prepared their hearts to ſeeke him. So that here is an evidence what a fearfull thing it is, for a man to come to the Sacrament without this preparation; And to goe no further for proofe, then where my Text is now, *verſe* 29. He that eateth unworthily, hee that will come to this table without preparation, not addreſſing of his heart to entertaine the Lord, he eateth judgement to himſelfe: we ſee therefore what a fearfull thing it is now, that the Law which was prepared and ordained for life, is now become unto us as death, what is the cauſe of this? the rebellion of thy heart hath turned the courſe of the Law, ſo that, that which was appointed for life, is now become death. I, but is not this alſo a heavie thing, that the ſame is ſaid alſo of the Goſpell? that the Goſpell which was ordained for life, is now by thy negligence proved to be thy death: it is ſo, hee that eateth unworthily, he eateth deſtruction, he eateth Iudgement to himſelfe.

That Iudgement is not to be taken in the terrible ſenſe.

Now, Iudgement wee muſt not take in the terrible ſenſe, that hee that commeth unworthily, ſhall eate Iudgement preſently; but it is taken otherwiſe, wilt thou (his enemie) eate unworthily? he will Iudge thee; if thou beeſt a child, he wil whip thee; If thou beeſt a wicked man, he will for ever condemne thee. If his ſervant, hee will inflict other outward Iudgements upon thee. So that I take it in another ſenſe, if the Childe of God come unworthily, the Lord will make him ſmart; if the wicked man who reviles him daily, intrude himſelfe to the Lords Table, he ſhall eate damnation; ſo that neither the children of God, nor the wicked, ſhall eſcape Iudgment; the one ſhall have ſentence of damnation, the other of ſharpe puniſhment. That this is the meaning of the Apoſtle, it appeareth by the words following; for this cauſe, (when he had ſaid) many eate Iudgement, hee addeth many are ſicke, where in particular he ſetteth downe that Iudgement whereof hee ſpake of before. Gods children, if they come without preparation, unreverently, they eate ſuch Iudgement to themſelves, God will ſend ſickneſſe upon them. For this cauſe it is, that many of you are puniſhed with death it ſelfe; and it followeth *verſe* 31. *But when we are puniſhed, we are chaſtened of the Lord*, why? becauſe we ſhould not be condemned with the world. You ſee Iudgement is oppoſed to condemnation; Gods children eate Iudgement to themſelves, to avoid condemnation; which I ſtand upon, becauſe many thinke that if they come unworthily, they ſhall be damned preſently. As I have knowne ſome, who have abſtained ſeven yeeres, becauſe they were afraid they ſhould eate unworthily. O then be not damned, the Apoſtle ſaith, *that wee are chaſtiſed of the Lord, that we may not be condemned.*

For the neceſſity of this duty then (ſeeing it is neceſſary for a man to examine himſelfe) (as hath beene ſhewed,) It followeth now that we conſider,

The

The properties wherein a man is to examine himselfe.

Wherein must he examine himselfe? I answer, this dependeth upon the knowledge of the institution of the Sacrament; let us then consider for what end it was instituted, and let us see what that is which is done in the Sacrament.

Wherein a man is to examine himselfe.

The end of a Sacrament, *Rom.* 4. (speaking of one Sacrament) namely of circumcision: *Abraham* received the signe of circumcision, as the seale of the righteousnes of that faith which he had, when he was uncircumcised. In those words you have a second use for a Sacrament set downe: It is appointed of God, first, to be a signe of the righteousnesse of faith. A signe to informe the understanding, touching the benefits we have by the Communion of Christ. And secondly, it is not onely the bare signe, as words are, but it is also a seale, that is, a thing appointed of God, to confirm that there is a difference betwixt these two. As for instance; If a man hath the Picture of a King, he hath a signe of the King: but if he have a deed confirmed with a seale from the King, this sheweth that he hath an interest in something, which he receiveth from the King. Well then, the sacrament is a signe to informe the understanding of man, touching the benefits we have by Christ, and a seale to assure us of that there signified. The first use of the Sacrament is, to open the mysteries of the Gospell to all that have understanding. The second is, to seale the comforts, which are there signified in the Sacrament: for as in the former use, it is not every one unto whom the Gospell giveth knowledge, but to them that beleeve: so, doth this Sacrament seale unto all? No, but to them who besides understanding have grace; so that then here is the Point, The Sacrament is a signe to declare the mysteries of the Gospell, unto all that have understanding. Secondly, it is a seale to assure some of the comforts of Christ, and not to all, but unto them who have grace.

1

So that I must first examine my selfe, whether that I have understanding. And secondly, whither I have grace, whereby I must make use of it, for I must be knit to it, not by the braine, but by the affection. Otherwise if I come to it as the Papists, to a dumbe shew, not bringing an understanding heart of the mysteries thereof, I shall come unworthily. Now for the first point, The matter to bee considered is, whether thou art an ignorant body, whether thou knowest what is meant by these. That this is needfull, it may appeare by this; This is the Lords Table, and he inviteth hitherto, his friends and acquaintance. And dost thou thinke, that thou which knowest, neither Father, Sonne, nor holy Ghost maist come? for thee to thrust in amongst his friends, and familiars, is not this presumption? therefore first yee must examine your selves; and besides this, they that are ignorant, are not onely strangers, but also enemies to God; yea, such as against whom the Lord will come, 2 *Thessa.* 1. *In flaming fire, rendring vengeance unto them which know not God, nor obey unto the Gospell of our Lord Iesus Christ.* Here you see the enemies of Christ against whom hee shall stand, are ranked into two kindes, first, they are such as know him not. Secondly, they are such who have knowledge and understanding, but they have not grace, they obey not the Gospell of Christ Iesus.

Examine then your selves; doth the ignorance of God make you to bee his enemies? Of this examine thy selfe, for dost thou thinke, that ever God will endure his enemies shall come unto his Table? Let all ignorant persons examine themselves, for howsoever they may come, yet it grieveth the Lord that they come; And this shall be a Iudgement unto them at the last, that they were so bold to come without examination. I speake not this to discourage a man from comming, for thou shalt pay for it if thou commest not; but know this, if thou come ignorantly, there standeth the Angell of the Lord to keepe thee (as *Adam* was *Gen.* 2.) from this Sacrament, or any comfort by it.

2

Another Reason, why the Sacrament was instituted, is it not to strengthen faith? as 5. *Rom.* 4. It was the seale of faith; well, and can there be faith without knowledge? No, *Esay* 53. *By his knowledge* (speaking of his Sonne) *shall my righteous servant justifie many.* By faith, and this faith is expressed by knowledge; to shew, that where

where there is no knowledge, there is no faith: The Sacrament is instituted for this end; and where there is no faith, there is no worthy receiving of the Sacrament. As then thou lovest thine owne salvation, informe thy selfe in this point, please not thy selfe in thine ignorance; for the informing then of our understanding, 2. things are here to be considered, first, wee must not here have any dumbe shewes, but wee must understand that all these things are a Gospell, preached unto our eyes. Now the things presented to our eyes are two,

That all things in the Sacraments represented to our eyes, is a Gospell preached to our eyes.

1. *Outward Elements.*
2. *Certaine Actions done by us.*

For the outward Elements; you see there are bread and wine, set apart for an holy use. The Bread is broken, and the Wine is powred out, all this is done before we partake; when we come to see these things done, we must bring with us looking hearts and affections to see what God hath done for us. The next thing is, wee see not onely bread and wine set apart, but it is given unto us, taken by us, drunke of us, and nourisheth us; It first shewes us that accomplishment of our Redemption by the Sonne of God. Doest thou see these sanctified to this worke? what then doest thou thinke is meant by the breaking, what by the powring out of the Wine? This is my body broken, this is my blood shed, for many; It is the man Iesus Christ, who is put before your eyes, when you come thither, there is a spectacle of Christ crucified. And it is set apart to shew (that as it was in the Paschall Lambe, there was a Lambe to be taken out of the flocke, to bee separated from the rest, to shew that it was set apart for some extraordinary worke;) I say, what doth this shew, but that our High Priest, Christ Iesus, was separated from sinners. More, thou seest the Bread broken, and the Wine powred forth, this should stirre thee up to bee in the same estate, as if thou wert upon *Golgatha*, at the place, whereupon he was crucified, crying with a loud voyce, *My God, my God, why hast thou forsaken me?* as if thou sawest him sweate water and blood. And our affections should bee like that of the blessed Virgins, to whom the sight of her Sonne in his anguish could not but be a great vexation and griefe. Consider that this is a property of Gods Spirit. *Zach.* 12. *I will powre upon the house of David, and upon the inhabitants of Ierusalem, the spirit of grace and of compassion, and they shall looke upon me whom they have pierced, and they shall lament and mourne for him, and be in bitternesse, &c.* Such should be thine affections, when thou seest the bread broken and the wine powred forth. Thou must consider the circumstances of Christs breaking and his soule powred out for sin; *Isay* 53. that God had broken him, *then shall they looke upon him whom they have crucified.* It is not sufficient for thee to say, that they (speaking of the Iewes) would do thus, we are ready to spit in their faces; I, but saith the Text, *they shall looke upon him*: It is I that crucified the Lord of glory, it is we that murthered him by our sinnes. And this should move us in a spirituall compassion, that wee have imbrued our hands in his most innocent blood: that this might move the people in the old law, you see there was an innocent beast, but before it was slaine, the man that was to offer the sacrifice, was first to put his hand upon the head thereof, to signifie, that every one of our sinnes was the cause of this; this must be our mature consideration, we lay our hands upon the immaculate Lambe, we put our hands upon his head, wee have murthered him, let us then see whether this affecteth us.

You should all say, is sinne so deadly and dangerous as this, that it will seize upon the Sonne of God himselfe, rather then sinne shall be unpunished? Is my sinne a dart shot up into heaven to pull him downe from thence? Is my sinne such a thing as this? is it so that it will make the Sonne of God to lie upon the ground? and have I such a hard heart that it will not make me to weepe? These and such like godlie cogitations, we should make when we see the bread and wine broken and powred forth. And let us goe further, Doe you not esteeme of an oath, of an idle word? or such

ſuch like ſinne? this is that which made Chriſt to be crucified, and therefore is not to be dallied withall, there is the firſt thing to be conſidered. When thou ſeeſt the bread broken and the wine powred forth, it is a calling to minde of the ſufferings of the Sonne of God.

What is meant by the actions performed.

The ſecond point, what is meant by theſe actions performed by us; that is, what Chriſt did for us, but what is that to thee? all thy comfort ſtandeth in the apprehending it unto thy ſelfe, Chriſt hath prepared a medicine in the Apothecaries ſhop, miniſtring no comfort unleſſe we apply it to our ſelves. This bread thus broken is given. Here God bringeth his Sonne bathed in his blood; the Father ſeeth him in his gore blood, and ſaith take him, what a wonderfull comfort is this, that he ſhould come and ſay, Take and Eate, be it that God once moveth thy heart to receive him, he meaneth as plainly as the Miniſter doth, when he ſaith, take the bread, he offereth him plainly and freely. This is his offer, and will not this be a great condemnation to the world? ſo often as it is adminiſtred, ſo often is condemnation read to a wicked man. Doth God offer his Sonne, and will not thou take him? 1 *Cor.* 2. The Apoſtle there ſpeaketh in the miniſtry of the Goſpell, that we are not to thinke it a meane matter, that God ſendeth a Miniſter to make an offer of his Sonne, but wee muſt thinke that this is done by God himſelfe. The Apoſtle 2 *Cor.* 5. ſaith, *Now then are we Ambaſſadors for Chriſt, as though God did beſeech you, &c.* O ſay ſome, if I might heare Chriſt ſay thus much, or if I might heare but God ſay ſo, I would receive him. The caſe is alike, we are Ambaſſadors for Chriſt, wee pray you in Chriſt, as if God were preſent in perſon, we ſay, receive him, God beſeecheth you to be reconciled; It were fit for us to beſeech him, but hee commeth to our doores and offereth us pardon, and therefore this will be condemnation, that where mercy is brought home, we notwithſtanding reject it. Well beſides the offer, there is further the actuall delivery of it; Take, eate, they take, eate, and drinke; what is repreſented by this? It repreſenteth a further point, that we are not onely in Chriſt, fleſh of his fleſh, and bone of his bone, but that Chriſt is actually delivered, that we ſeize upon him, when we ſee the bread and wine taken, he meaneth that hereby wee by faith doe accept of Chriſt, and doe lay hold of him; Here is the foundation of our comfort, that a Chriſtian man may ſay of Chriſt, that he can bee aſſured of nothing ſo much, which hee poſſeſſeth for his owne, as he may be of him; his cloake upon his backe, his houſe hee dwells in, his lands, yea the blood in his veines, and whatſoever hee hath, is not ſo much his, he cannot be ſo aſſured therof, as of Chriſt, Take him, there is delivery and ſeizement of Chriſt (as by the ring of a doore) we are intereſted into heaven, and if he be ours, with him we have all things.

Nay, I will goe further (for the Papiſts will goe thus farre,) they will ſay Chriſt is to be delivered, and received, I but how? after a groſſe *Caparnaicall* opinion, eaten really and bodily with the mouth. But Chriſt is tranferred into me, and I into him, by faith, we are made one with him, fleſh of his fleſh and bone of his bone, as it is *Iohn* 5. *He that eateth my fleſh and drinketh my blood, dwelleth in me, and I in him.* I would not have him for a while, but for ever. Well he is planted into thee, and dwelleth in thee: that as meat by the wonderfull worke of nature, is turned into our ſelves, ſo is Chriſt by the ſupernaturall worke of grace (once being entertained) made one with us, we are one body, one fleſh: he hath more aſſured hold of us then we have of him; we know the Devill is ſtrong, but he may not pull off a leg or an arme, or any of his members, he is ſtronger then all, wee dwell in him, and he in us, and no man can take us out of his hands: and then that which is next, all comforts ſhall bee ours, when we have Chriſt: We cannot have the benefits of Chriſt, unleſſe wee have Chriſt himſelfe, and therefore in the Lords Supper Chriſt ſaith not, this is Iuſtification, or Sanctification, but this is my body, &c. we may not looke for the graces of Sanctification, Iuſtification, or Redemption, before we have Chriſt, If we have him we ſhall with him have all things elſe. The Apoſtle *Heb.* 3. ſaith, *We are made partakers of Chriſt, if wee keepe ſure unto the end, the beginning wherewith wee are upholden.*

The Apoſtle uſeth the terme, of being partakers of Chriſt; wee are made partakers of Chriſt if we conſtantly hold what we have begunne unto the end; he ſaith not only we are made partakers of the benefits of Chriſt, but alſo of Chriſt himſelfe, which is more then all the others. Now for the opening of this; will a man be nouriſhed by bread, if it be not eaten? No, but he muſt firſt eate and drinke. So faith, it is like unto an Eagle that flyeth up into heaven, and there ſeizeth upon the Sonne of God, and there having thus ſeized upon him, then commeth remiſſion of ſinnes, Iuſtification, Sanctification, and Redemption, many bleſſings, and a floodgate of all graces.

Theſe are the points which we are to conſider, they are the ſignes to which God giveth a voyce unto us, as the Lord ſpeaketh unto *Moſes*, *Exod.* 4. ſo ſhall it come to paſſe, that if they will not beleeve thee, neither obey the voyce of the firſt ſigne, yet ſhall they beleeve for the voyce of the ſecond ſigne: you ſee, to the ſigne is given a voyce, that the Sacrament when the bread is broken, and the wine powred out, it is a voice ſpeaking unto thee, thou muſt therefore be a man of underſtanding to diſcerne the ſame. The next point, the Sacrament is not onely a ſigne, to ſignifie that all things are to be had in Chriſt, for a wicked man may know thus much: But *Abraham* received the ſigne of Circumciſion, as a Seale, it is alſo a Seale, wee muſt therfore examine our ſelves in our knowledge, as, whether we have faith and grace, otherwiſe God ſealeth no comfort unto us. But how ſhall a man know this?

There is a generall life (I will touch it as briefly as I can, and ſo make an end). The matter to be underſtood is this, whether we have grace in us, whether living and regenerate? No man ſpreads his table for dead men, we are dead by nature, and if wee finde that we are dead, this banquet is not for us, wee muſt then be regenerate: I know many come when they are dead; and therefore they abuſe God, and their owne ſoules, and they put his ſeale to a falſe deed. Well the Apoſtles concluſion is 1 *Iohn* 1 *He that hath the Sonne hath life*. But the point of this examination is, namely, how a man may know whether hee be dead or living; which muſt be the point of triall in the next place.

That matter and examination which concerneth the heart and affections.

For knowledge with examination is not enough to make a man a right Receiver: but there muſt firſt be underſtanding, and then grace in the heart; for wee muſt underſtand thus much of the Sacrament of the Supper, it never bringeth Grace, where it findeth none. It confirmeth that good grace which it findeth before; ſo that (as I have ſaid) it alwaies preſuppoſeth ſome grace to be in the heart. When we come, we come not to receive life, but to have our ſtrength increaſed. For if a man were to deale with the King, and would have him to confirme ſome eſtate unto him, it were to no end, if his title and ground were not good; ſo, if the ground of our eſtate faile, if we have not ſome grace, faith and the like; the receiving of the Sacrament will not give them, they will not make an ill matter good. Therefore wee muſt labour for grace in our hearts, if we would have comfort, upon this wee may expect a bleſſing, I will touch the heads of this briefly, becauſe it is very large, The Points wherein a man muſt examine himſelfe: are,

1. *Whether he diſcerneth of the neceſſitie of this new life: whether hee diſcerneth that without this ſupply from Heaven, without the body of Chriſt, his eſtate is moſt wretched and miſerable.*

This is the firſt thing in our examination, which may be thought a thing needleſſe to examine our Conſcience upon; That our eſtate is miſerable without Chriſt, but it is neceſſary, and that courſe which God taketh with his children; Hee firſt makes them diſcerne in what a miſerable ſtate they are; (and it is not every one that can diſcerne this:) for it muſt be the worke of Gods Spirit to ſhew a man the death of ſinne.

ſinne. Becauſe every man hath naturally pride in his heart; ſo the Apoſtle *Paul* confeſſeth, *Rom.* 7. before the Lord had ſhewed him his miſery by the Law; whileſt hee was left to naturall direction, thought himſelfe a man of worth (by his owne confeſſion) a great man. Now therefore before the Lord would diſcover unto him the riches of his grace, he applyeth the Law unto him: The Law that told him, *Thou ſhalt not luſt:* then he perceiveth his miſery, as ſoone as the Commandement came, ſeeing himſelfe to be full of concupiſcence; Then when the Commandement came, ſinne revived and appeared to be ſinne, ſaith the Apoſtle. A man muſt firſt therefore diſcerne that he is in a miſerable eſtate: hereupon *Iohn* 16. when the workes of Gods Spirit are ſet downe, The firſt is this, *To convince the world,* when the Spirit ſhall come, and ſhall convince the world of ſinne. The ground of our ſenſible comfort in this action ſtands in the humiliation of our ſoules: when a man becommeth out of love with his ſinne, when he (finding the body of ſinne about him) can ſay, *who ſhall deliver me from this bondage of corruption*; when this giveth him an edge to come unto Chriſt, for we muſt not thinke that we are thus ready to come, unleſſe wee bee drawne by ſome ſcourge or other. The Prodigall ſonne when hee had waſted his goods riotouſly, if he might but have had huskes to keepe life and ſoule together, he would never have come home: So we the ſonnes of *Adam*, might we have but figleaves to cover our nakedneſſe, we would never become ſutors unto God for pardon. Here then examine, doeſt thou diſcerne that without the receiving of his body and blood, thou art like a man kept from meate and drinke, and that thou art dead, if thou findeſt this, there is one ſtep good, but if otherwiſe thou ſtandeſt ſtoutly, & thinkeſt that thou haſt no need therof, thou art an unworthy receiver; theſe are for matter of grace. The ſecond point wherein a man muſt examine himſelfe is,

2. *Whether upon the diſcerning of his wants, upon the diſcerning of that death which certainly belongeth unto him, He relye upon Chriſt: whether the Lord worketh upon his heart a true longing for that righteouſneſſe without himſelfe.*

When the Lord ſpreads his Table to feaſt his friends, hee calleth not them who have no kinde of Appetite, nor ſtomacke: and therefore thou muſt examine thy ſelfe whether thou haſt a ſtomacke, an hungring after Chriſt Ieſus, this is a ſpeciall point, which certainly if a man finde not, he may doubt whether he be ſound or not. If a man have his victualls taken from him, he growes hungery and thirſty, is vexed and diſcontented; how then commeth it to paſſe, that our bodily hunger is ſo ſenſible, when yet our ſoules hunger is not felt of us? He that is in this eſtate a ſtarving and feeles it, is not that man ready to dye? Before we come therefore to the Lords Table, let us labour to get an appetite, for (I ſay) God thinketh ſuch precious meat as this, ill beſtowed upon them that have no appetite unto it. We ſee worthy patternes in the Scriptures, *David* he ſayes, *As the Hart panteth after the Rivers of water, ſo my ſoule longeth afer the living God.* And beloved, bleſſed is hee that findeth this thirſt, bleſſed are they, they ſhall be bleſſed. Contrary to this, when as Children play with their meat, it is time it ſhould be taken from them: their eſtate in this caſe is wofull for the preſent. The third point, whereupon a man muſt examine himſelfe is,

3. *Whether, theſe two grounds being layed, (that firſt he diſcerneth his miſery, his death, that he is a dead man without he get Chriſt: and ſecondly, that he hungers and thirſts after him;) he ſetteth himſelfe about it.*

For it is not ſufficient for a man to hunger, and never goe about the worke, but as a hungry man is eager to feed, nothing ſhould keepe him from it. Here is the point, whether our hunger after righteouſneſſe, putteth us ſo on, that wee will have it, whatſoever it coſts us, A man that is ready to dye for hunger, will give all that he hath rather then hee will goe without meate. Even ſo the ſoule when it is once

pinched and hunger-bit, and ſeeth bread in heaven; it preſenteth it ſelfe before God, beggeth as for life, that God would beſtow his Sonne for cure. So that I may truly ſay, The Kingdome of Heaven ſuffers violence, and nothing ſhall with-hold the violent from taking it, when they come into the preſence of God. The fourth point is,

4. *Whether (upon this touch of Conſcience, upon this earneſt hungering and thirſting after righteouſneſſe) we preſently can ſet forward without delay, and goe to the Throne of Grace.*

That we conſider, our caſe is now like the caſe of him who had committed man-ſlaughter amongſt the Iewes, for whom there was appointed a City of Refuge, unto which if he could fly before he was apprehended, hee ſaved his life, if otherwiſe taken before hee came thither, hee was to dye. Without queſtion that man would make great haſt thither. Examine then thy ſelfe whether thy hungering after righteouſneſſe worketh this effect, that without all delay thou wilt come after Chriſt Ieſus thy refuge and defence. It is not ſufficient for thee to ſay, I know that without Chriſt I ſhall dye, I will doe it to morrow; when I have done other things, I will purchaſe his favour. Well, boaſt not of to morrow, examine thy ſelfe whether thy hunger after righteouſneſſe be ſo great, that it will not ſuffer thee to reſt or ſleepe till thou haſt his favour. He that commeth thus affected, and that will make no delay, but bee an earneſt ſutor unto God, for his Sonne, that hee may have Chriſt: though the requeſt be great, the neceſſity yet is ſuch a matter, that wee forget all good manners, and ſo preſently doe well: and what doe we then? wee take unto us words, then a man commeth before the throne of Grace; but ſtandeth he there mute? no certainly, hee that that is partaker of Chriſt, and hath grace in his heart, ſtandeth he there mute? no, but hee can put up an elegant note in the eares of God, as it is ſaid, *Rom.* 8. *We know not how to pray as we ought, what ſhall we ſay then? why,* ſaith the Apoſtle, *if you are the ſonnes of grace, the Spirit helpeth your infirmities, and maketh requeſt for you, with ſighes and groanes which cannot be uttered.* There is the point wherein we ought to examine our hearts, whether the Spirit of God hath made ſuch an interceſſion in us? that is, whether he hath made us able when wee come into the preſence of God, upon the conſideration of his mercy, to ſend up a volly of ſighes unto him? whether we can fill heaven with our groanes, and dart them upwards? Hee that can doe this, that when he preſents himſelfe before God, (that knoweth the heart, who knoweth what is the meaning of his groanes, what hee would ſay, and is accepted of him,) he that can finde in himſelfe the Spirit of prayer, that hee can come before him, unwrappe and ſhew his ſoares: deſire the Lord to pitty him, and will never give him over, till he hath graciouſly anſwered, and hath invited him, the Lord loveth ſuch a ſutor. Perhaps he will not give him a ready anſwer, and diſpatch at firſt, but will have him attend: But if (like *Iſrael*) he will ſtill ſollicite him, till he have got the bleſſing, if hee will take no deniall; the Lord hath ſaid, and his word ſhall ſtand: *Take my Sonne,* this man may have full conſolation, this man hath grace; and then followeth;

5. *A ſetting of the heart upon the Promiſes of God.*

That a man having diſcerned that God hath ſo compaſſed him with favor, that he hath ſeene his miſery, that he hath ſeene a way to get out, and hath found a way to approach unto the Throne of God, he preſently thereupon commeth unto God, lookes whether or not he will hold forth unto him the golden Scepter. Hee ſeeth the Lord hath made him to beg Chriſt earneſtly, and that hee can confeſſe his ſinnes unto him: then preſently there commeth a ſetting of the heart upon the Promiſes; Hath not God ſaid, *Bleſſed are they that hunger and thirſt for righteouſneſſe, for they ſhall bee*

be ſatisfied. He hath given me but a cold anſwer, but it is true, hath not he ſaid; *Come unto me all ye that are weary and heavie laden, and I will eaſe you?* I finde but little eaſe, but I know that I am in his favour; hee hath given unto me feet, affection, and an heart, to come unto him, and hereupon I will ſet mine affections; howſoever he ſpurneth me, yet I know that he is juſt, and therefore will not be broken off; I know hee is faithfull, and therefore will forgive mee: and hereupon the Chriſtian ſetteth himſelfe upon a ſetled reſolution, having conſidered the promiſe of God, he is perſwaded *that neither life nor death, Principalities nor Powers, things preſent, nor things to come ſhall ſeparate him from the love of Chriſt.* And that man who is thus perſwaded and aſſured by faith, (though not by ſenſe) whom God hath thus farre caried, will thus reaſon the matter with himſelfe; Well, I know that hee that hath begun this good worke, will finiſh it. And therefore with this concluſion, I will come, looking for an increaſe of grace. Now I ſee ſome life, ſome health, ſome ſtrength, I will looke for an increaſe of theſe; more life, more health, and more ſtrength. Therefore I will come unto the Lords Table; this is a worthy receiver.

Theſe concerne our Iuſtification.

Wherein a man muſt examine himſelfe. And take this, hee that commeth without faith, that man commeth without his wedding garment, whom the Maſter of the Feaſt (when he commeth to take notice of the gueſts that are come) ſhall ſingle out from the reſt, and ſay, *Binde him hand and foot, and caſt him into everlaſting torments.* But a man will ſay, May not I read good bookes at home, the Bible, or others? I, but thou ſhalt not have ſuch a feaſt at home; Hee here provideth a Feaſt, and when the feaſters are ſet, hee commeth and ſeeth them. Thus God is preſent here in theſe Aſſemblies, and ſeeth of what diſpoſition his gueſts are. Now when a man comes without his wedding garment, that putteth to the ſeale, but wanteth the writing: will not this make God to ſingle him out? there is a day when hee ſhall bee mute. Know therefore, that this Table is provided for Gods friends, and therefore unleſſe thou by faith canſt know that thou art friends with God, thou canſt have no comfort; therefore examine thy ſelfe, for before that thou findeſt thy heart ſetled, before thy ſinnes are forgiven, thou art not fit. A man will ſay, alas I would (if I had it) give all the world for it, but alas all is in vaine, I have often ſought for it, often groaned and ſhed many teares for it before God, and yet things goe not as I would. And what then? ſhall I abſtaine? No, if thou diſcerneſt that thou art weake, thou muſt come, this Table is provided for them that are weake; and if thy faith bee weake, if thou haſt but the leaſt graine of faith, thou muſt come. As the Church in the *Canticles* when ſhe began to be ſicke, deſired to be ſtayed with flagons; So when our ſoules are ready to faint, we muſt deſire him to come unto us, to comfort us, to ſtay us. The Lord quencheth not the ſmoaking flaxe, nor breaketh the bruiſed reed, but will make it to grow to a great Tree, onely be thou patient, and waite the Lords leiſure. And thus much ſhall ſuffice to have ſpoken of the firſt point, wherein the affections muſt be examined, that is, upon the point of Iuſtification. We come now to the next point and matter, which is, the grace of Sanctification.

We muſt examine our ſelves next in the grace of Sanctification.

How to examine our ſelves in the Grace of Sanctification.

And for this, they that come muſt eſpecially looke unto it, for let us aske the queſtion, why will God provide a Table? why will he feed them? is it not that they may doe him ſervice? Eſpecially then examine thine owne heart, whether thou art minded to ſerve God, thy ſelfe, or the Devill; Is there a man who ſaith, I will ſerve mine owne turne by hooke or crooke, I will get this; Is the Table of the Lord thinke you, provided for him? to ſtrengthen him to doe ſervice againſt him? Thou that wouldſt come unto the Table, thou muſt remember thou art to bee one of his

family, he will have thee ſit downe with him; and doth hee not then require that thou ſhouldeſt doe him ſervice? If then thou art ready to ſerve againſt him, if thou runneſt into the campe of the Enemie, to joyne with Sathan againſt thy maker, doſt thou thinke that thou art fit to come? Nay, let me ſpeake unto them that are prophane, who breake his Sabboths, and blaſpheme his Name; I ſay, that man who thus commeth with a covetous heart, if it be with reſolution, I will not be broke off from it, take what ſinne thou wilt, if thou come with a reſolution that thou wilt not part from it; When a man ſhall ſay, I will follow my courſe, this is a great ſinne; and I ſay that man taketh a cup of poyſon in his hands, I ſay hee that commeth with ſuch a heart, proclaimeth warre againſt him, and killeth him as *Iudas* did: The Lord will not be mocked, and know this, that that man, ſhall hee be partaker of Gods mercy? no, for he that partaketh of Gods mercies cannot be prophane; and it is as true, that that man, who hath not holineſſe (whoſe heart is not ſet to pleaſe God) that that man ſhall never ſee God. The Papiſts cannot inforce this doctrine ſo much as we, becauſe they be ignorant of the power, and true life of holineſſe ſpringing from the true ground thereof.

A wicked man I ſay, ſhall have no benefit in the body and blood of Chriſt Ieſus: This is a fearfull ſaying you will thinke, but it is true, That a man intending to live and dye in his ſinne, and will not be broken off, ſhall have no portion in his body and blood. Was there ever any man who ſo much magnified the free mercy of God without workes as the Apoſtle *Paul* ſaith, *Whatſoever a man ſoweth, that ſhall he alſo reape; If to the fleſh, of the fleſh, for he ſhall reape corruption, if to the Spirit, of the Spirit, he ſhall reape life everlaſting.* Marke (ſaith the Apoſtle) Looke you to this, if there bee a man, who ſoweth nothing but tares in the Seed time, and yet in the Harveſt will looke for good corne, will wee not thinke him madde? If thou haſt ſowne good corne, thou maiſt then expect good fruit, if otherwiſe, bad; accordingly as thou haſt ſowne, thou ſhalt reape: And will you deceive your ſelves, that when you have ſowne to the fleſh, you thinke to reape of the Spirit, deceive not your ſelves thus; And *Galat.* 5. *Now* ſaith the Apoſtle, *the workes of the fleſh are manifeſt, which are Adultery, Fornication, Vncleanneſſe, Wantonneſſe, Idolatry, Witchcraft, Hatred, Debates, Emulations, Wrath, Contentions, Seditions, Hereſies, Envie, Murthers, Drunkenneſſe, Gluttony,* and ſuch like; There is a blacke guard of them. Well then (ſaith the Apoſtle) doe you thinke to reape the harveſt of Gods children, whileſt you ſow ſuch fruits? No, I tell you now as before, they which doe ſuch things, ſhall not inherite the Kingdome of God; this ſhall not bee reverſed, but ſhall ſtand as firme as the Law of the *Medes* and *Perſians* not to bee revoked. Such wicked perſons, as it is *Revel.* 22. ſhall be thruſt out amongſt the dogs, *Inchanters, Whoremongers, Murtherers, and Idolaters, and whoſoever loveth or maketh lyes.*

So now to come to the point, He that commeth unto the Lords Table, let him examine his heart, whether or not he be given unto theſe vices. Some will ſay, I am no Papiſt, no Idolater; nay I hate ſuch: I am not envious, but the Apoſtle here ſpeaketh of all ſuch things as are like them; yea hee ſpeaketh againſt ſuch things as are accounted but petty matters, as Envie, Drunkenneſſe; O they ſay, ſome have not Gentlemens qualities, which cannot ſweare, but the Apoſtles words ſtand firme, that ſuch ſhall not ſee God; their Gentlemenlike qualities ſhall bring their ſoules to Hell. When they have ſo malicious and quarrelſome ſpirits, when they have ſuch proud contentious ſpirits, that men cannot live quietly amongſt them, what fruit is this? what doth it argue, but certainly this, that there is no grace in them, when as their hearts are thus ſet againſt all men.

But you will ſay as in Iuſtification, ſo in this matter of Sanctification, I thanke God, I am not given to theſe groſſe Tyborne matters, though mine heart telleth me that I have a great ſincke of corruption in me.

I will then examine thee how doſt thou ſtand affected towards ſinne? haſt thou ſhaken hands with it, haſt thou ſhaken off familiarity with all ſinne, and not from

ſome

some onely (for so an hypocrite) but see whether there is not some sinne remaining which thou wilt and doest make reckoning of: If it be to thee as a right eye, or as a right hand, (as our Saviour saith) looke unto that especially, which is so deare and profitable that it bringeth in great wealth, see how thou standest affected to that. Art thou content, though it be as profitable as thy right hand, to have it chopt off? if thou findest this resolution to be in thee, thou art in a good estate, thy case is happy: this sheweth that there is good seed in thee; for it is impossible that there should be such a divorce betwixt thee and thy corruption, if grace were not in thy heart. A man then who commeth unto the Lords Table, must consider and say, I have beene wanting in the service of God, I have not beene so carefull in keeping of the Sabbath, I have not had that watchfulnesse over my corruptions; well, I will now get mee new strength, I will goe to this Table, that I may bee more strengthned in time to come, to fight afresh; that whereas I was weake and feeble before, I will now get strength. He that commeth with this resolution, if his heart can say, This I ayme at, it is wonderfull to thinke what profit the Lord will give unto him: If wee say wee come to get strength to fight against Satan, and so forth, wee shall prevaile and obtaine it. Would not a man thinke his meat ill bestowed on him, whom it doth no good, who eateth and drinketh, and yet is never the better, whose meat is never seene by him. Even so he that commeth to the Lords Table, and yet thriveth not by that heavenly food there eaten, he discrediteth the same: it is with him as it was with the ill-favoured Kine, *Gen.* 41. who albeit they ate up seven others, yet they themselves were still so ill-favoured and leane, that it could not be seene that they had eaten any thing. It is so with many a poore Christian, who often feast and yet are never the better, remaining as leane as ever.

We must therefore have a care in this case that wee discredit not those heavenly commons, but we must finde our strength encreased. If before we could bee able to beat downe one sinne, we must now bee able to beat downe three. *Ionathan* in the first of *Samuel*, when *Saul* was in the pursuit of his enemies, charging that they should taste no food till they had gotten the victory, hereupon saith hee, My father hath troubled the people, because he hath forbidden them to eate, wherby their strength faileth. So when God commeth to feed us, let us finde strength, let us see, are not our eyes enlightned as were *Ionathans*, being cleared after he had tasted a little hony? have we not better hearts than before? shall we not make a greater slaughter of our enemies than before? if we finde this, what a hand shall wee get over our enemies? Let us therefore eate, and so eate, that we labour to goe forty dayes in the strength of this meat, untill we come to the full and finall possession of our Horeb, the mount of God, and so shall the Lord take delight to refresh us. We shall get new hearts, new courage, and we shall more and more tread downe Satan under our feet: and (as the Apostle speaketh) the God of peace shall at length tread him finally under our feet; when we shall have the blessed fruition of our deare Saviour, and the eternity of those unspeakable joyes, to raigne with him for ever.

Which God grant, and that for Christ Iesus sake. *Amen.*

FINIS.

A GLIMPSE OF GLORIE.

In One SERMON.

Wherein is ſhewed,

- *The excellency and neceſsity of a particular calling.*
- *What our calling to glory is.*
- *Divers particulars to raviſh the ſoule in admiration of it. &c.*

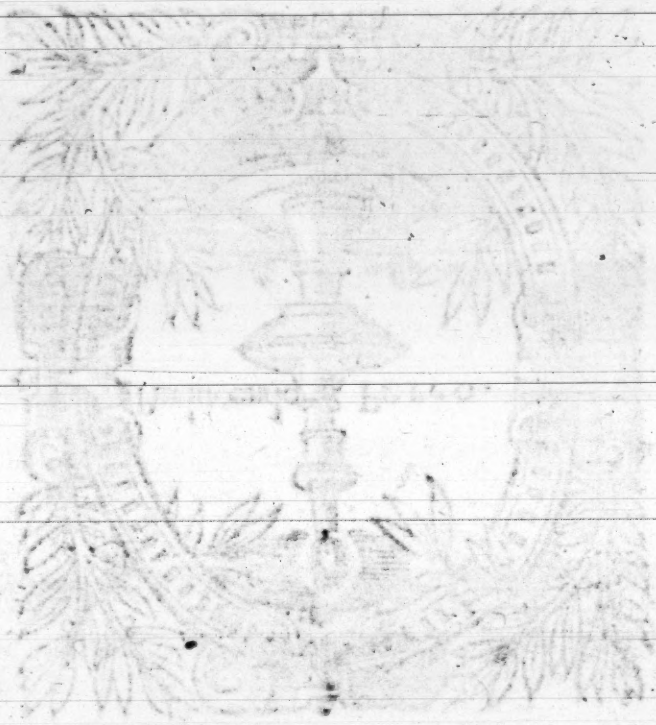
VPRIGHTNES HATH BOLDNES.

1 COR. 2. 9.

But as it is written, Eye hath not ſeene, nor eare heard, neither have entred into the heart of man the things which God hath prepared for them that love him.

LONDON,

Printed in the yeare 1629.



A GLIMPSE OF GLORIE.

SERM. XX.

2 PET. 1. 3.

According to his Divine Power, who hath given unto us all things that pertaine to life and godlinesse, through the knowledge of him who hath called us unto glorie and vertue.

YOu have often heard in these two verses, how the Apostle layes downe the ground-worke of that his prayer, which hee had made in the second verse, wherein he wishes the multiplication of grace and peace unto them, through the knowledge of God, and our Lord Iesus Christ. And further in these verses he makes manifest, that wee have a grant and gift given us of all things pertaining to life and godlinesse, by that same way by which he had formerly wished unto them the multiplication of grace and peace, *through the knowledge of him who hath called us unto glory and vertue*: which in the fourth verse he cleares, and shewes, that by the vertue of Gods calling on his part, and our acknowledgement on our part, hee hath given unto us those pretious promises, by which we may be, and are made partakers of the divine nature, of which a sure signe and evidence is, that such *do fly the corruption which is in the world through lust*.

Something does yet remaine of the third verse untouched, and then, God assisting us, we shall come unto the fourth. In the third verse, the summe whereof you have heard, we have considered,

1. A gift: *He hath given us.*
2. The fountaine from whence: *His divine power.*

3. The

3. The kind of gift: *Things pertaining to life and godlineſſe.*
4. The extent thereof: *All things.*
5. The meanes of conveyance, by which this great gift is made ours, *By the knowledge of him, who hath called us to glory and vertue.*

Knowledge then is the meanes by which we make claime to, and make uſe of this great Charter, grant, and giſt of God. Not by every divine knowledge of God, nor by a generall knowledge of every branch of Divinity, but by the knowledge of him onely, who *calleth us to glory and vertue.* Then I ſay, the immediate, or mediate calling of God and Chriſt, is conſiderable, or both if you will; this is that we muſt take knowledge of, if we meane to make claime either to piety in this world, or life in that to come: if once we come to have, and be aſſured of this calling, then therewith all things alſo pertaining to life and godlineſſe, are given us. And the reaſons thereof are,

1. *Such is the efficacy of this calling; not of men, but of God.*
2. *Such is the fidelity of him who calleth us.*
3. *Such is the continuall ſupply he will make of all things to us.*

If he hath called us, he will ſupply us with all things, with piety here, and crowne us hereafter in glory.

Thus farre we went: now let us goe on. Something yet remaines to bee handled of the conveyance, where he ſaith, [*He hath called us,*] this word [*us*] hath his proper waight, and muſt not ſleightly be paſſed over: For although we have already ſpoken of calling in generall, and the neceſſity thereof, yet now it is alſo fit to conſider thereof in particular for our proper intereſt therein: for as it is not ſufficient to have a generall knowledge of God in his power, juſtice, mercy, goodneſſe, or other his attributes; or of Chriſt, in his perſon and function; but I muſt know how he is mercifull and good unto me, how he juſtifies and conveyes life to mee; for unleſſe wee know God in Chriſt in particular, the generall will not ſerve: To know onely that there is a Covenant, a Goſpell, and life therein, that there is a Mediator, thou maiſt know all this and more, and yet it be unprofitable to thee. So it will not ſuffice us to know there is a calling to glory, and vertue, but in particular, we muſt know him calling us to glory and vertue: for if we cannot ſay, He hath called *us*, we have ſmall reaſon to rejoyce, or be content of our eſtate. I enlarged this the laſt day, by the ſimilitude of a rich Inventory, and a Will: a man may have a rich Inventory, & reade of many brave things and moveables therein, and know them alſo, but vnleſſe from the giſt of the Teſtator he may make claime to ſomewhat given him by name, in the Will, he is a poore man, for all his rich Inventory: So is it of calling; a man may have a generall calling, but he muſt have it by name, [*Who hath called us to glorie and vertue.*]

Doctr. 1. The point then is, That, whereby a Chriſtian may have title, intereſt, and comfort, in life and glory: It is not a knowledge of calling in generall, but of that particular calling of our ſelves to glory and vertue. This doth intereſt us in the promiſes of God: See *Acts* 2.39. where after they had beene pricked with his Sermon, he ſayes, to comfort them, and invite all to hope and ſeeke, *For the promiſe is made to you and to your children:* and then he addes the condition, *Even to as many as the Lord our God ſhall call.* No calling, no promiſe. Nay further, without this there is no incouragement to holineſſe. 1 *Tim.*6.12. there *Paul* wills *Timothy* to *fight the good fight of faith,* to *lay hold upon eternall life:* but on what ground is this? [*Whereunto thou art alſo called:*] This is the reaſon why he is encouraged to lay hold; God had ſanctified, and made a change in him, therefore he had good reaſon to lay hold of eternall life. So I would have every one of you know, that it is a command of God, that every man *ſhould make his calling and election ſure,* as is ſhewed in the tenth verſe of this

2 Pet.1.10.

Chapter,

Chapter, where my text is: And for this, that we may be ſtirred up unto it, ſee both

Reaſon, and

Example.

The Reaſon is, becauſe by this knowledge of our calling, wee draw home to our election: ſee for this, *Rom.* 8. 30. *Whom he called, them alſo he juſtified; and whom hee juſtified, them alſo he glorified*, and ſo, elected and predeſtinated.

By our calling therefore, which is, by an eternall purpoſe and grace of God, in time changing and renewing us unto holineſſe of life, we come to know the eternall decree of God, which otherwiſe were preſumption to ſearch, and may not bee looked unto. For as a Princes ſecret minde is made knowne by his Edicts and Proclamations, which before we durſt not ſearch into, neither could know: So, when Gods ſecret counſell to execution, is manifeſted, by changing our hearts, by calling us from the world to an holy calling, in a ſanctified life: This then is no preſumption, but duty in us, by our calling, to judge of our election, and ſo, of our calling to glory and vertue.

If you looke for an example of this, ſee that of Saint *Paul*, *Gal.* 2. 20. where that *Paul* gives a prooſe of his hope of life and calling, ſayes, *Neverthelеſſe, I live, yet not I, but Chriſt liveth in me, and the life which I now live in the fleſh, I live by the faith of the Sonne of God, who loved me, and gave himſelfe for me*: what doth *Paul* meane here? doth he meane to ingroſſe unto him onely, and make a monopoly of Chriſt? No, but he inveſts and puts himſelfe into the common inheritance of the Saints, becauſe Chriſt loved him, and had given himſelfe for him, becauſe Chriſt dwelt in him, and that he had attained to lead a holy life; this was the ground of his aſſurance to eternall life, and of his calling to glory and vertue.

But ſome may object and ſay, What ſpeake you of Saint *Paul*? this was peculiar unto him, he was a choſen veſſell, others cannot attaine the like: chiefly the Papiſts, they object moſt againſt this, who would have no aſſurance of calling, but by ſpeciall revelation. But the Apoſtle, 1 *Iohn* 4. 16. ſaith farre otherwiſe: there he ſaith not; We hope, for he knew ſo weake a word could not expreſſe ſo great a matter, and ſuch aſſurance, as he was about to declare unto them: but [*We have known and beleeve the love wherewith God hath loved us.*] To know Gods calling, and not our intereſt therein, it is a puniſhment, rather than any comfort unto us: As Chriſt ſpeaketh of the Iewes, *Matth.* 8. 11. *For I ſay unto you, that many ſhall come from the Eaſt and Weſt, and ſhall ſit downe with Abraham, and Iſaac, and Iacob, in the kingdome of heaven: But the children of the kingdome ſhall be caſt out into utter darkneſſe.* It is a ſmall comfort to the children of the kingdome to know much, and yet to be thruſt into utter darkneſſe: but we muſt labour to know and beleeve this love of God to us, as the Apoſtle did. Not that I exclude hope from faith, for though there be a diſtinction betweene them, yet there can be no ſeparation, faith hath ever hope with it; a ſtrong faith, a ſtrong hope; a weake faith, a weake hope; a ſtaggering faith, a ſtaggering hope; a pale faith, a pale hope: but this we muſt doe, make it our owne, know it, beleeve it, apprehend it for our owne; many may know Chriſt in a ſort, but not apprehend him, what is my knowledge, but ſo much the more miſery to me, if I apprehend not Chriſt? for this, I muſt crave leave to tell you a tale, which ſhall make this I ſay, good. There was not long agoe a revolting wretch, one *Francis Spira*, bevond Seas, who in the midſt of his torments and deſpaire, being told of the mediation of Chriſts juſtification, the vertue of his blood, and merits of the ſame, burſt out in this ſtrange unexpected ſpeech, I know all this, and more than any of you, and yet I cannot lay hold thereof to me.

Object.

Then further, let us by the way adde one point more, which formerly in part I touched: That this knowledge of our particular calling is one of the ſtrongeſt motives unto all goodneſſe; againſt that opinion of the Papiſts that ſay, this doctrine opens a doore to all licentiouſnes: Nay, it is ſo farre from opening a doore to all licentiouſneſſe, that like that Angell of Paradiſe, which with a flaming ſword was ſet to

Doct.

keepe the tree of life, he ſhuts all ſuch liberty and licentiouſneſſe out of doores. So we ſee the Apoſtles in their opinions ſtill urge holineſſe and ſanctification, from this ground of the aſſurance of calling and election. *Gal.* 5. 13. the Apoſtle wills them *not to uſe their liberty as an occaſion to the fleſh*; but on what grounds preſſeth hee this? [*Ye have beene called unto liberty.*] *Epheſ.* 4. 2. Hee deſires them *to forbeare one another, in lowlineſſe, and meekneſſe, endeavouring to keepe the unity of the Spirit, in the bond of peace*, but on what ground? [*That yee walke worthy of the vocation, wherewith you are called.*] *Col.* 3. 12. he exhorts them *to put on bowells of mercies, kindneſſe, humbleneſſe of minde, meekneſſe, and long ſuffering, forbearing and forgiving one another*; but on what ground? [*As the elect of God, holy, and beloved.*] I might mention many places to this purpoſe; take this one more, 1 *Theſſ.* 5. 9. after he hath exhorted them unto *watchfulneſſe, and ſobriety, to be ſober, putting on the breſt-plate of faith and love, and for an helmet, the hope of ſalvation*, what is his ground? [*For God hath not appointed us to wrath, but to obtaine ſalvation through our Lord Ieſus Chriſt.*] Hee that hath no aſſurance of this calling, can have little co nfort in performing of holy duties. A fearfull doubting ſoule lives in much vexation. Now I come to the Vſes, which are three.

1. *Confutation.*
2. *Triall.*
3. *Inſtruction.*

Vſe 1. The firſt is againſt all ſuch as oppugne this doctrine, chiefly the Papiſts, who are for that, that a man ſhould not inquire after the aſſurance of his ſalvation: ſuch kind of men, I pray you what doe they, but doe as much as in them lyeth, to overthrow and plucke up the root of faith, and of all obedience unto God? Oh, what ſhould water my heart, and make it melt in obedience unto my God, but the aſſurance and knowledge of the vertue of this moſt precious blood of my Redeemer, applyed to my ſicke ſoule, in the full and free remiſſion of all my ſins, and appeaſing the juſtice of God? What ſhould bow and breake my rebellious hard heart, and ſoften it, but the apprehenſion of that deare love of my Saviour, who hath loved mee before I loved him, and now hath blotted out that hand-writing that was againſt mee? What ſhould enable my weake knees, hold up my weary hands, ſtrengthen my fainting and feebled ſpirit, in conſtant obedience, againſt ſo many croſſes and afflictions, temptations and impediments, which would ſtop up my way, but the hope of this precious calling unto glory and vertue? Downe then with this falſe opinion, and perverſe doctrine, which overthroweth all the comfort of godlineſſe, faith, and obedience to God.

2. *Vſe.* To try our Title. The ſecond is, That every man then muſt try his title, what calling he hath. The Trumpet of God is come, and ſounded loud in our eares, I meane as it is *Titus* 2.11. *The grace of God that bringeth ſalvation unto all men, hath appeared, teaching us to deny all ungodlineſſe and worldly luſts, &c.* Not that it bringeth ſalvation unto all men, but unto all Nations, to ſome of every ſort. Now inquire whether this grace be come home unto thy heart, what power thou haſt againſt thy corruptions, what ſanctification and calling thou haſt.

Exception. There is no man, I hope, that from hence needs to gather any matter of deſpaire or diſcomfort; for that which hath not beene, it may be, God may have a time for thee: for who knowes, but even whileſt now that we are ſpeaking of calling, the Lord may call thee, and touch thy heart with a ſenſe of his love: I ſay to thee, be not diſcouraged, for there may be a time for thee. But I ſay unto ſuch who thinke they are called, Art thou called? haſt thou had comfort of thy calling? deceive not thy ſelfe, looke from whence thou art called; if he have called thee as it is, 1 *Pet.* 2.9. out of darkneſſe, he hath called thee to light, yea out of darkneſſe into his marvellous light: haſt thou ſeene a rare light in the Goſpell? haſt thou ſeene what palpable darkneſſe thou haſt beene in? hath he inlightned thee now from darkneſſe into holineſſe, that now thou delighteſt thy ſelfe to doe the workes of God? If thus thou be called, then hath

hath he called thee *to a fellowship in his Sonne:* shew mee, what conformity hast thou with him? beleevest thou in him? at least, dost thou receive him, offered unto thee? If thou receive him offered to thee, then cheere up thy heart, thou art called; so saith *Iohn* 1.2. *But as many as received him, to them gave hee power to become the sonnes of God, &c.* what apprehension and feeling of this there wants, if thou hast received Christ, yet power is given thee to be the Sonne of God, thou maist have it.

Further, I say unto such, what peace hast thou obtained through him? having him, thou hast peace, he is our peace: looke what thou once wast, looke now, what remission of sins, what dominion thou hast over them, what peace of conscience thou hast obtained: his blood hath a purging, and a clensing vertue, to wash us from all sinne, in delight, love and approbation, as *Hebr.* 9. 13. the Apostle sheweth, *That if the blood of Bulls and Goats, and the ashes of an Heifer, sprinkling the uncleane, sanctified them, as to the purifying of the flesh; How much more shall the blood of Christ, who through the Eternall Spirit offered himselfe without spot to God, purge your consciences from dead workes, to serve the living God?* Hast thou then peace, and a cleane conscience with God and man? hath he made it cleane? hast thou seene thy sinne, and thy impiety? and hath he clensed thee from it, by meanes of life? hast thou in thy body beene dead, and then art thou alive, and quickned from the dead? hast thou found thy selfe to be alive? If thus thou be called, thou art also certainly justified; There is a calling, and an election begun, that shall lead thee to life and glory. Be of good cheere, then thou mayest rejoyce in peace, thou art certainly called to glory and vertue.

Yet to goe on, he sayes, [*called us*;] This was necessary to bee stood upon in particular, that a man might not be deceived of his estate: For as there are some, who presume on false and no titles, having no right, so there are some, who have good title to glory, yet dare not make claime to the same, nor have any comfort thereof: As on the contrary, wee see some will boast of faith, and yet not know what it meaneth; but a liking of godlinesse in others, a seeming shew of it in themselves, haunting of good company, for some respects, and the like; makes a shew of faith; when those others who cannot see their calling and election, nor their title, are indeed more happy: For whence is their discomfort? not because they want a title, but because they see it not, for either affliction and crosses, hath so slurred & dimmed the print, that they cannot for the present reade it: or by tentations, Satan hath cast a blot upon their evidence, that they know it not: or their eyes are so full of teares, and their minde caried, that they cannot duely consider thereof, though indeed their title be good still. Even as a print of a seale, though the print bee dimmed, and not apparant, yet is a good sufficient Evidence in Law, though it be not so fairly stampt, and the seale so evident, as that of other seales: So I say unto thee, bee not discouraged though thy seale bee smooth, and little, yet looke if any measure of faith be in thee in truth, or any light of God have shined in thine heart, though there remaine faith and doubting still in thee, this dimmes the print, but marres not quite the Evidence, as though the legges and knees bee not so strong as others, yet thou wilt not deny, but having weake legges and knees, thou hast such members as well as others, and art able to goe, thou hast them in truth, (though not in such strength) as well as they; so I say, thy weake and dimme evidence may bee true, as the strongest: when we desire for more, wish for more, endeavour for more, and are not content of that we have, in this case, the Evidence is but blotted, wee want not the title.

3 Vse. Not to confound Gods calling and mans.

The third is for instruction; If this be so, let not then any man dare, to confound the externall calling of men, with the internall calling of God: you shall at sometimes see some men at a word of God, falling suddenly upon them, strucke as with a clappe of thunder, and goe away bleeding, as one strucke on a gaulde wound, this affects much for the present, but continueth not.

So againe, the calling of God, by the Ministery, breeds in some, a certaine amaze-

ment, when the Majestie and glory of the word, overcomming our senses, doth for the present ravish us, with a marvellous conceit of the excellency thereof; as those in the Gospell, who having heard of the excellency of the Kingdome of God; doe thereupon send out this confession: Blessed are they, that eate bread in the Kingdome of Heaven, and yet in neither of these a true calling. A man, if hee have no more, may have small comfort in either, save, by the one, he may be convicted, and by the other condemned: The Market indeed, by the preaching of the Gospell, is set open, the Banquet is provided, and the guests invited to it, but where is thy warrant to come: where is thy invitation? where is thy wedding garment? what answer canst thou make unto the Lord of the Feast? where are the fruits of thy faith? where is thy sanctity? where is the sense of thy poverty, and wretched misery: where is thy hunger and thirst, and desire of Christ? looke to this well.

Againe, we must not thinke, that the particular calling of men, either to Magistracie, or Ministry, is this calling to glory and vertue; The first whereof, is to

1. *Execution.*
2. *Action.*

Luke 9.1. For if an outward calling to the ministry be sufficient, then *Iudas*, who had such a calling to assist Christ, in his ministry, and had with the other power to cast out Devills, had this calling: But he was not thus called, hee knew it not, for if hee had knowne it, he had beene saved and lived.

Further, how precious this calling should bee unto us, wee may see, *Luke* 10. 20. where when the 70. Disciples returned rejoycing, that the spirits were subject unto them. Christ reproves them saying, *Notwithstanding in this rejoyce not, that the spirits are subject unto you, but rather, rejoyce, because your names are written in Heaven.*

Here is onely cause of true joy; wee know, this was a great and excellent worke, to subdue spirits, and Devills, to releeve poore soules, and in this, to shew forth his exceeding power, who had sent them, and yet all is nothing to this calling: Christ, he wills them, to looke to their Election, and rejoyce therein, as though all other joyes were in vaine, untill a man might rejoyee in this.

Let not therefore, a man rejoyce in any outward calling, onely; nay, not in this, that he is called to bee a Minister in the Church of God, without this particular calling.

By this then be sure to take thy warrant of rejoycing, fetch it out of this calling, that God hath called thee to glory and vertue: which is the next thing to consider of our calling to glory and vertue: I meane, a consideration of these things, whereunto we are called.

Glorie, And
Vertue.

Glory, diversitie of it. *Glorie.* *Glorie* is the end of all, the glory of God, is the furthest reach and end of all things, and vertue is the way leading unto glory. Glory; the extent of Glory, is set before vertue, the meanes and way thereunto: why unto vertue, and not by vertue, I have shewed already, I will not now insist; The libertie of the Scripture, is manifold in the like: Glory; what is glory? glory with men, is nothing else, but an estate in the world, that drawes amazement and admiration after it, this, is it, not that which we looke after: Of such a kinde of glorie we read, *Gen.* 4.5.13. of *Ioseph*, whereof he speakes to his brethren: *And you shall tell my father of all my glory in Egypt*; This was a glory, and a glory, I confesse, not to be despised, when God gives it as a favour and pledge of future glory, as it was unto him.

Further, we read of another glory, which was put from *Moses* upon *Ioshua*, *Numb.* 27. 20. where God said to *Moses*, that he shall bring *Ioshua* before the Priest, and shall put some of his glory upon him, and his spirit, that he might be honourable before the people: this was the glory of indowments, but it is not that glory wee enquire after. We reade of another glory, *Prov.* 22.4. the reward of humility, and the feare of the Lord, is riches, glory, and life: neither is this that glory we enquire for,

ours

ours is of a higher straine. This glory then we speake of, is the reward of goodnesse, and is ever attended with vertue: For as shame and sinne still goe together, so doe glory and vertue, even by the testimony of the consciences of all good and ill men. The glory then we speake of, is an eternall glory.

Called to glory and vertue.

It is not meant, when he sayes [*Called to glory*] that a Christian is onely called unto that, and unto nothing else by the way, but by the way he is called unto vertue, and by occasion unto afflictions: when God will give physicke, humble, purge, and fit us by the way, then accidentally come afflictions and crosses, that if there bee any thing in us which hinders and makes us unfit for glory, these afflictions and crosses scoure us, and purge away.

But Gods end of calling us is unto glory: as 1 *Thess.* 2. 12. there they are exhorted to *walke worthy of God, who hath called you unto his kingdome and glory*: *Rom.* 9. 23. the children of God are called the vessells of mercy, which he had afore prepared to glory. This glory is onely of his mercy, from whence glory floweth unto us, mercy is the ground thereof: what shall I say of glory? see what is written, *Revel.* 19. 9. when a voice came to him and willed write, what doth hee write? *Blessed are they which are called unto the mariage supper of the Lambe.* There was a glorious feast, full of glory: and then it followeth, These are the true sayings of God, for to comfort and assure the faithfull, of the excellency and truth of this happinesse, and to stirre them up to a pursuit thereof. Why thus blessed? because by this mariage-supper is meant that great generall wedding feast in heaven, after the Resurrection, where the King of glory and the Angels are, where the Lambes wife (as it is in the former verse) and all shall meet, at which all the creatures in their greatest glory, heaven and earth and all, shall put on new habits, for as a vesture shall they all be changed, *Hebr.* 1. 12. 2 *Pet.* 3. they shall be renewed; here shall be glory, and surpassing glory, as it is written, 1 *Cor.* 1. 9. then to be *called unto fellowship with Christ*; yet more, as *Rom.* 8. 17. to be heires; nay yet a step more, to be coheires with him together in glory. Men cannot reward their servants thus, but it is the onely excellency of our great Master, that he can make all his servants heires, and all his sonnes Kings; thus as it is upon this strong tower, whereupon now wee stand, and rejoyce in the hope of the glory of God: as it is called the glory of God, so 2 *Thes.* 2. 14. we are stirred up to thankfulnesse for the same, as being called by the Gospell to the obtaining of the glory of the Lord Iesus Christ: and 1 *Pet.* 5. 4. it is there called a crowne of glory that fadeth not away.

And finally, what use and advantage the faithfull make of this glory, against all the crosses, afflictions, stormes, and tempests of this life, the Apostle sheweth, 2 *Cor.* 4. 17. (saith he) For our light affliction, which is but for a moment, worketh for us a farre more excellent and eternall waight of glory: the more affliction, the more glory: our thoughts cannot beare, nor reach to that exceeding depth of the Apostles conceit of glory.

But perhaps like unto some great glory of a Prince, it may continue but for a day: (though but a day, in this great glory, were a wonderfull thing, and passing all the glory of this world.) No, saith the Apostle, it shall be eternall: what more? it shall be a load, a waight, an exceeding waight of glory. O how the Apostle growes full, and lifts himselfe higher and higher, striving to expresse a thing unexpressible: why doth he thus, but to move our hearts, and ravish us also in exceeding admiration of the greatnesse of this glory?

What can be said more? If yet you desire to heare more of glory, consider wee, if you will,

1. *The place where.*
2. *The company with whom.*
3. *The title what.*
4. *The time how long.*

1.

First, for the place, it is Heaven, the proper seat and mansion of all glory, where Christ is: so Christ speaketh in that prayer of his, *Iohn* 17.24. *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory.* This needs not much proofe. So also 1 *Thess.*4.17. *Then we which are alive, and remaine, shall be caught up together with them in the clouds, to meet the Lord in the ayre, and so shall we ever be with the Lord.* O if the outside, skirts, and suburbs of the Palace, (the Starres and Planets, chiefly those two great Lights, the Sunne and Moone,) of this great King be so glorious, that with our eyes we cannot looke upon the splendor of the same, what brightnesse of glory is in the Chamber of presence, innermost court, and *Sanctum Sanctorum* it selfe! And if now, in the state of corruption, where sinne hath abated such a deale of their glory, these creatures are yet so glorious; what shall they be when they shall be changed and renewed in that state of incorruption? & if they then be glorious, how much more shall the glory of the Creator? yea, when all the creatures shall put on their new habits, gloriously arrayed for this mariage feast; when the generall kindes of all creatures shall be changed, renewed, and delivered from the estate of corruption and vanity, unto the glorious liberty of the sons of God: for that they shall be delivered it is cleare, *Rom.* 8.21. so the Apostle *Peter* speakes of a new heaven, and a new earth, 2 *Pet.* 3.13. not new in substance or quality, but renewed and purged, I say, when the glory of all these creatures shall meet, renewed in exceeding glory, what a deale of glory shall bee there, both in heaven and earth! And if the servants at that day shall bee glorious, judge you what shall be the glory of the Bride and Bridegroome.

2.

Revel. 22.

The second thing, is the company with whom: No chaffe shall be there mingled with the wheat, no darnell shall be amongst the corne, no uncleane thing shall enter therein, or be amongst them, but there we shall bee with innumerable millions of Gods holy Angells, and not so onely, but with Iesus Christ the Mediator of the new Covenant, and God the Iudge of all, &c. as the Apostle shewes, *Heb.* 12.22. To which he sheweth we are now already come in this life, and entred with them; but then is the full time, that we shall finde the full comfort and perfection thereof in that meeting.

And therefore the Queene of the Souths spirit did faile her, when she had seen all *Salomons* magnificency, his wisedome, the glory of his house, his meat, table, the attendance of his ministers, their apparell, &c. pronouncing those men and servants to be happy, which might stand continually before him to heare his wisedome. Blessed Lord, how great shall our felicity be, to be continually with our God, who is the fountaine of all wisedome, and to behold his face continually, in so wonderfull a light!

3.

Our condition in glory.

Thirdly, the Title what: not of creatures, or of servants, not so onely, but of sons and heyres, and coheyres with Christ; this, one would thinke, were sufficient, and yet the Scripture gives us others to the like effect, as that we shall bee Kings and Priests unto God; what can be more? But what shall be our condition then in this so excellent an estate? O who can tell? surely I cannot. But as those spyes who went to view the Land of Canaan, by some of the grapes and fruits which they brought, did judge of the fertility of the Land, so (I say) if by the word of God, those first fruits of the Spirit, the love of God shed abroad in our hearts, those beginnings of grace, the divers working and operation of the the same Spirit, those feelings and joyes of the faithfull raised thereby, peace of conscience, and all that which shines in the glory of the Gospell, we may think of the same: If by these grapes, these fruits of our celestiall Canaan, we may judge of our condition then, I will speak my mind to you: This we know for certaine, that the Image of God, shall then be perfectly renewed in us, so to know and feele no more labour, no more pensiveness of heart, no more sinne, sorrow, nor tentations, which shall all then cease, and then againe to be holy, as God is holy, I meane not in that habit of holinesse he is holy, but in that manner; And so here we shall have a happinesse, beyond that estate of *Adams* Innocency;

for

for at the best,all he received was,but a possibility to stand if he would;but we shal receive an impossibility ever to fall againe.

So againe,for our bodies,they shall have no manner of disturbance,or subjection to corruption: then they shall know nothing but glory, glory within, and glory without,all glorious; So the Apostle *Paul*, 1 *Cor.* 13.42. sets downe the same of the bodie,in foure heads,

1 Sayes he,the body is sowne in corruption,but raised in incorruption. Then no more mortalitie, nor tribulation, nor any sense of sorrow; some Interpreters have thought good to expresse this by the word,impassible,signifying an impossibility of feeling any more hunger,cold,thirst,sorrow, and the like. In briefe, not capable of suffering any more;for at first, sinne brought in corruption,but then all sinne being abolished,corruption,and all things thereunto belonging,must needs cease.

2. He sayes, it is sowne in dishonour, and is raised in glory, this wee see how loathsome a dead body is generally to all, yea, even that of our dearest friends, wee cannot then indure to see it.Some may say this is but passiõ for friends,which causes this. I grant, but yet generally, there is an hatred naturally in all, to looke upon a dead body: I but then it shall be a glorious body,a bright,shining body, as *Mat.* 13. 43. *Then shall the righteous shine forth as the Sunne in the kingdome of their Father.*

We see here, how things of great splendor, doe affect and move us, as the heate and light of the Sunne,and the glory of the Heavens,the Moone,and starres,and the like; Consider then how glorious thou shalt bee, to shine as the Sunne in the firmament; yea as the Sun when he riseth in his might. 3 So againe,these bodies though lame,dismembred,disfigured, abortive, or what you will of the like kinde,shall rise againe,without all deformities, caused either through want & defect of nature, or time,and therefore the Apostle,though he say, *it is sowne in weakenesse,* yet he addes, *it is raised in power,* strong with the qualities and necessities thereunto: 4 So also, lastly, the Apostle unto the power, addeth agility, nimblenesse, spiritualnesse; It is sowne a naturall body,it is raised a spirituall body,subtile as it were,like a spirit,not unable, by lumpish heavinesse, to move upwards, but being uncapable of any thing pressing downewards, a glorious body,not clogde with mortality,and the soule no more imprisoned, then is swift,nimble and spirituall; not that I say,it shall not then keepe the bodily dimensions, to bee a body, truly, for it shall doe so still. But by reason of alteration of qualities,swiftnesse and agility, so it shall bee a spirituall body,and if the glory of the body shall be such, what thinke you shall bee that exceeding glory of the soule?

A taste hereof,we have set forth, 1 *Iohn* 3.2. *But we know, that when he shall appeare, we shall be like him,for we shall see him as he is:* what can be more? And *Phil.* 3. 20. the Apostle sayes,*But our conversation is in Heaven, from whence also we looke for the Saviour, the Lord Iesus Christ, who shall change our vile body,that it may be fashioned like unto his glorious body.* May some say,this is soone said,how shall this be done?he answers, by that mighty power, whereby he is able to subdue all things unto himselfe: if he hath power over all things,then hath he power, to bring to passe this also.

Now we want but the time how long: what can bee said of Eternity? thinke what we can,this is ever beyond the reach of all our thoughts,onely I may say thereof,as it is *Psal.* 84.10. If the Prophet *David* did make so great account of one day, in the Sanctuary upon earth, *that he had rather be one day in Gods Court, as a doore-keeper, then be a thousand,otherwhere, or dwell in the tents of wickednesse,* what shall it be,to be not one day in the Court of Heaven,(for even but one day,were a great happines to be there) but to be there for ever, out of all time? For then the Angell in the *Revelation, Time shall cease,and be no more.* What is Time,but the measure of motion, which once ceasing,time shall cease also,and wee shall have eternall rest? As no minute of time, shall ever be, that shall give any release to the torments of the damned, so shall there never againe,be any time, which shall give the least intermission to the joyes of the Elect: O where are our hearts? how should they be lift up

4

to

to heare of these things, what should we leave undone, that may be done, once at last, to have life eternall. Now I come to

The Vses.

1 *Vse.* If this then (as is proved) be the onely calling that we are called unto, unto glory and vertue, Let us labour to acknowledge the excellency of the calling of God, and set a due price upon the same; why stagger we herein? we are full of false feares, and discouragements: because wee heare, that all that will live godly in this world, shall suffer persecution, therefore wee give backe and are shamefully dismayed; and yet what lose we by this suffering? for saith the Apostle, *If we suffer with him, we shall raigne with him*; Is not then the reigning beyond the suffering? O but if it were to suffer onely, it were somewhat; But herein we must warre and fight; O but it is for a Kingdome; would we be crowned and not fight? and in fight, would wee have no enemies? I, but we may be overcome in the fight: no, but wee are sure to overcome; who would not then fight? God when hee calls us to conquer, then hee conquers for us, and he conquers in us, And as it is, *Rom.* 8. *Wee are more then conquerors in him.*

No man (we know) how base soever, even the greatest coward that may be, but he would fight, if he were sure to overcome; what cowards then are we? every one of us, would be reputed stout and valiant; where then is our valour, when as everie barking of a dogge, as I may so call them, or every touch of a flie, makes us deny our Master? O, the shame of our profession; what is this temporizing, but to draw to lukewarmnesse, and so to deniall, that we are ashamed in this or that company, for these, and these causes of our profession? well, Remember, if we deny him, hee will deny us, if we be ashamed of him, he will be ashamed of us: In this case, what shall, what can we answer him at that great day?

But if nothing in the excellency of this great calling, will incourage us to warre thus, yet let glory doe it: [*called to Glory*] as it is *Heb.* 12. 2. set glory before thy eyes, this, or nothing will make thee goe on: Looke at Christ Iesus, who for the joy that was set before him, indured the Crosse, and despised the shame, and is now set downe at the right hand of God: this will incourage thee to goe on, and if thou so runne that thou maist obtaine, so shalt thou in time be.

Heb. 11. 10. This is that, which formerly hath beene taught us, out of the former Chapter, of all those famous Champions, what made them hold out so, in all their troubles and crosses, but this, that they looke at a better City, which hath foundations, whose builder and maker is God? Here therefore, stirre up your fainting spirits, to despise these base things you so delight in here, and looke at Glory; and to stirre you up a little thereunto, give me leave, to tell you a story, which may helpe you to see what base delights we rejoyce so in.

It is written of *Cæsar*, that travelling in his Iourney, through a certaine City, as he passed along, he saw the women for the most, playing with Monkeyes, and Parrats, at which sight, thinking it strange, he said, what, have they no children to play with? So I say, it is a base thing for us, to be so toying, with these worldly delights, as though we had no better things to looke to, when wee are caried away with faire buildings, rich houshold stuffe, riches, high birth, and the like, what are all these, but Monkeyes and Parrats unto this glory?

I confesse, in themselves, they are good things, but when these put Christ out of doores, and take up your heart so, as wee thinke most of them, then all is not well; Nay even in the Church, how are our hearts caried away from better things? When we see one with a better fashioned gowne then we, one with a better plume, O our hearts runne on this all the sermon time, never resting untill wee have the like; If it be thus with us still, O God, where is our calling, to glory and vertue? where is that Kingdome we aspire after, when wee hunt so eagerly after these things, in themselves so vaine, got with so much ado, kept with so many feares, & parted with such a deale of sorrow, & thus forget that calling of him, who calleth us to glory & vertue?

It

It were good me thinkes, that every man, when he is a going to these idle sports, should thus reason with himselfe, O my soule, whither now art thou a going? to see such a shew, to see such a faire house, to see this Maske, and yonder play; and this and that company? If these seeme to delight thee, yet what are they, compared to glory, are they not all vanity? why art thou so eager in vaine things. O why are we told here of a calling unto glory and vertue, but to stirre and lift our hearts, unto the search of such a calling, which we are called unto; and in regard thereof, to set a low price on all the things of this earth? There are many of you I know, that dare not in your hearts say against that which I now speake, and yet you labour not for the same: well, I wish you deceive not your selves, never thinke that you have learned any thing, until your harts be warned & affected at these things; O worldly minded me, and so taken up with the things of this life, with the base trudgery of this world!

The next is to value the children of God, highly, for the graces of God in them, so judging of them (not that I take upon me, as some have foolishly done, to judge and know certainly, such a one to goe to heaven, or not,) I determine not of such, only I meane: that such in whom we see Gods graces shine, in a holy life, we must judge that such are called: and to what are they called? to glory, & eternall glory. You see how much a do we make here of great Heires, (though we shall never be the better for them) how we doe prise, imbrace, dandle them in our armes, who at age never thanke us againe; If we delight so in these great heires, why prise we not the heires of heaven? why delight we not in Gods children, who are greater heires? Perhaps they are in their minority and nonage, yet are they heires of heaven, Kings & Priests of God: but perhaps, they are wronged and abused by some in this world, yet are they great heires still, how darest thou despise or abuse any of these littleones? saist thou that thou art called to glory and vertue? hast thou any portion in Christ, and despisest such? if thou wert called to glory, thou wouldest highly esteeme of such. 2 *Vse.*

The last is for consolation, a man that hath this calling unto glory; O how marvellously may such an one be joyfull in all tribulations, sorrowes and crosses. O but sayes one, I am in poverty, what shall I doe? stay a while and glory will come, and thou shalt be rich as the best. O may some other say, but I am tormented with sorrow and sicknes, yea am so loathsome as doth make me stinke in my owne sight, and be a burden to my selfe and others (a thing which may befall even Gods deare children,) O but thinke then, even this loathsome vile body is appointed unto glory, and glory will come ere it be long. And so in my children and friends, in whose death (as a Heathen said) we die often: yet I will rest in this, in that God hath taken them into perpetuall rest, in that they are laid up in the bosome of my Saviour, and are heires of glory. I will thinke them all most safe. O but grisly death comes; what of all this? this shall cheere me most of all, there may well bee a little strugling, but I shall overcome, this shall be to me the doore of life and rest. Then will I thinke and expect the bright morning shall come, and looke for a glorious wakening; So of all Satans temptations, how many, mighty, or great soever they bee, though they vexe me sore for a time, yet I shall get double strength by them, having once overcome, for he who most wrastles thus, hath most strength at last; all they shall make me but so much the stronger to contend for this glory; yea all the sufferings of this life, shall not be able to rob me of the same; for strong is my Redeemer to confirme mee unto the end. What shall I say more? if we were not novices and unacquainted in this our calling to glory, we could not be so distempered, at our owne crosses and losses, and those of others. What will not the hope of glory goe through? Lord so worke upon our hearts, that we may know what the excellence of this our calling is to glory, that so we contend for the same. *Vse.* 3.

FINIS.

THE GENERALL RESVRRECTION.

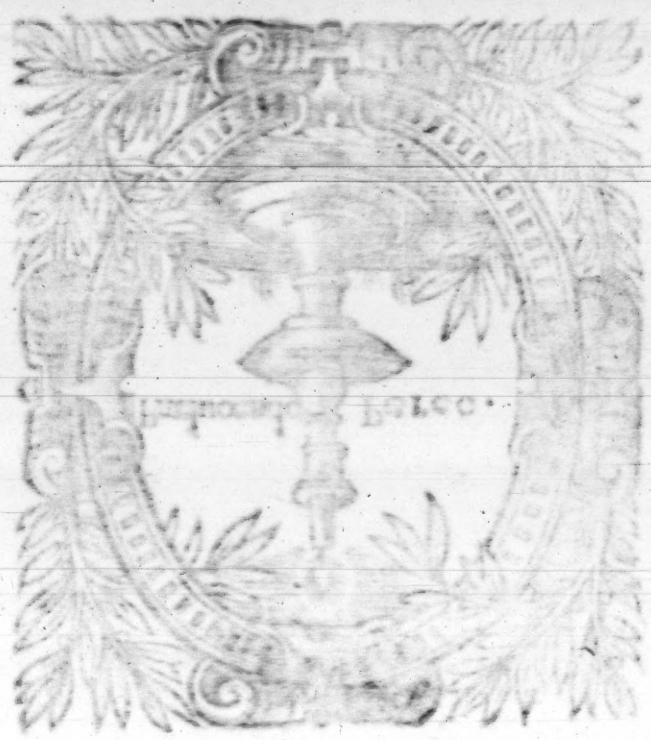
In One SERMON.

Declaring,

The manner, time and certainty of our Reſurrection.
In what eſtate our Bodies ſhall riſe againe.
Wherein the glory and excellency of the Saints ſhall conſiſt after the Reſurrection, ſhewed in ſundry particulars.
Together with the deplorable eſtate of the wicked in that day, &c.

VPRIGHTNES HATH BOLDNES.

LONDON,
Printed in the yeare 1629.



GENERAL
RESURRECTION
THE

THE GENERALL RESVRRECTION.

SERM. XXI.

IOHN 11. 23,24.

Ieſus ſaith to her, thy Brother ſhall riſe againe.
Martha ſaith unto him, I know that my brother ſhall riſe againe in the Reſurrection at the laſt day.

HAving formerly ſpoken of the Communion of Saints: Now we come to ſpeake of the other two bleſſings and benefits which the Lord doth give and grant to the Church in the life to come. The one whereof is, The raiſing of our bodies at the laſt day: The other, Life everlaſting: which bee the bleſſings he hath reſerved till the day of Iudgement, wherewith he cloſes up and makes an end of all, and yet not a finall end with them, becauſe they ſhall have no end, for the Lord will beſtow eternall happineſſe on them: which day, though to ſome it ſhall prove a dolefull day, yet it ſhall be joyfull to the Church of God, even a day that they have many a time looked for and deſired.

In handling whereof, wee are firſt to conſider, the order of Gods diſtribution; who giveth us firſt the bleſſings and benefits of this life; and then thoſe of Eternall life. Now that which is the order of Gods diſtribution, muſt bee the order in our intention. We muſt labour to have Communion with the Saints here in this life, to have our ſinnes pardoned, and then the Lord will raiſe up our bodies at the laſt day, and give us life everlaſting: which if wee omit, wee can have no hope to riſe to everlaſting life, but to perpetuall ſhame and contempt: Therefore we muſt labour to entertaine the Communion of Saints here: It is ſaid, *Revel.* 20. *Bleſſed and holy is he that hath his part in the firſt Reſurrection, for on ſuch the ſecond death ſhall have no power.* Thus he is a bleſſed man that in this life riſes out of his corruptions and ſins,

for on such a one the second death hath no power, otherwise one must bee held captive of the second death; For if one make a bargaine and giveth somewhat in hand, having received earnest, he lookes for the bargaine; even so the Lord hath made a bargaine with us to give us heaven and happinesse, whereof, if he give us earnest in this life: The Communion of Saints, and the forgivenesse of sinnes, then wee may looke to have our bodies raised to life everlasting: otherwise raised unto the second death.

1 *Point.* Now in this great point of Faith, we are to consider divers particulars; the first whereof is, That we beleeve although we shall bee layed into the Grave, and dissolved into dust, yet one day we shall rise againe by the power of Christ, and by vertue of his Resurrection. This is the proper faith of a Christian onely, for Heathens beleeve that they shall dye and turne to dust: the Christian goes further, and beleeves to rise againe: which is cleere and manifest, both

1. *By Scripture,*
And
2. *By Reason.*

First we will prove it by Scripture, *Iohn* 5. 28. where Christ having spoken of that great worke of raising up dead soules from the grave of sinne, to the life of grace, by his quickning and powerfull word in the ministery: lest it should seeme strange unto them, fetches a comparison from the Resurrection of the body to life everlasting. Marvell not at this for the houre is comming, in which all that are in the graves shall heare his voyce, & shall come forth, they that have done good unto the Resurrection of life; and they that have done evill unto the Resurrection of condemnation. So, *Dan.* 12. 2. *And many of them who slept in the dust shall awake, some to everlasting life, and some to shame and perpetuall contempt.* So 1 *Cor.* 15. 19. Saint *Paul* sayes, *If in this life onely we have hope in Christ, we are of all men the most miserable,* and then addes, *ver.* 21. a strong reason, *For since by man came death, by man came also the Resurrection from the dead: For as in Adam all die, so in Christ shall all bee made alive:* but every man in his owne order, &c. And *Act.* 17. 31. hee shewes why all men are commanded to repent, everywhere; because (saith hee) *he hath appointed a day in which he will judge the world in righteousnesse, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that hee hath raised him from the dead.* In another place, hee sayes, *Act.* 24. 15. (making it the issue of his beleeving of all things in the Law and Prophets.) And have hope towards God, which they themselves also allow, that there shall be a Resurrection of the dead, both of the just and unjust. Christs threatnings to *Chorazin* and *Bethsaida*, *Matth.* 11. 22. shew that there shall be a day of Iudgement: so he threatens, *Matth.* 12. 36. *But I say unto you, that of every idle word that men shall speake, they shall give account thereof in the day of Iudgement.* And he proves the Resurrection from an instance of *Abraham*, *Isaac*, and *Iacob*, he being their God, *who is not the God of the dead, but the living:* *Matth.* 22. 32. which also made the Prophet *Esay* comfort the people, *Esay* 26. 19. (in that desperate estate of theirs, wherin they appeared as dead men without hope of recoverie) from the similitude of the Resurrection. *Thy dead men shall live, together with my body shall they rise: Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbes, and the earth shall cast out the dead.* Many other strong proofes there are both direct, and by similitudes: besides the proofe thereof in Christ, *Henoch*, *Elias*, and others: But I will passe them over, and end onely with that one of Saint *Iohns* vision *Revel.* 20. 12. *And I saw the dead both small and great stand before God, and the bookes were opened, and another booke was opened, which is the booke of life: and the dead were judged out of those things which were written in the bookes according to their workes. And the sea gave up the dead which were in it; and Death and Hell delivered up the dead which were in them, and they were judged every man according to their workes.* And therefore seeing all things are come to passe which the Scripture hath foretold, and shall come; and seeing God is true, faithfull and Almighty in power to doe whatsoever he will: we

may

may then also be sure of this, that God will raise againe the body at the last day.

Secondly, thus much is proved by reasons of divers sorts, five in number.

1. *From the power of God.*
2. *From the Iustice of God.*
3. *From the mercy of God.*
4. *From the end of Christs comming.*
5. *From the Resurrection of Christ.*

For the first, *Tertullian* saies well; It was a harder matter for God, to make a man (being nothing) out of the dust of the earth, then now being something to raise him up and repare him againe: and hee who spake the word, and made this great frame of heaven and earth, is able also by his power to raise up the dead at the Resurrection: which made Christ in that disputation with the *Sadduces*, *Matth.* 22. 19. reprove their ignorance in this point: *Yee doe erre, not knowing the Scriptures, nor the power of God.* Now of this when wee are once soundly convinced, then wee can beleeve and say with *Iob*, *I know thou canst doe every thing, that no thought can bee with-holden from thee; who is he that hideth counsell without knowledge? &c.*

2 The second is drawne from his Iustice; for it is agreeable with his Iustice, that those who have beene partakers in good and evill actions, should participate in sutable rewards and punishments: but the bodies of men are partners in good and evill actions with the soule: therefore the Lord will raise up both to reward and punish them, according as they have done good or evill. *Tertullian* saith, We must not thinke that God is sloathfull or unjust, 1. wee may not thinke that God is unjust to reward the soule, and destroy the body, or punish the one and not the other; but hee will raise up both, to reward both together, according to their sufferings and misdeeds. Againe, we must not thinke him sloathfull, that hee will not take paines to raise up dead bodies, no, he is infatigable, not subject to any wearinesse, it is but for him to speake the word, thinke the thought, will it to bee, and all shall be done: so in regard of his Iustice, the body must rise also.

3 The third is drawne from the Mercie of God, which is infinitely more in him then in us, extending it selfe in a large measure unto all. Now this Mercy is in men that if they could raise all the dead bodies of their friends, they would doe it. But the mercy of God being infinitely more then all our compassion can bee, extends therefore it selfe to all the soules and bodies of men, to raise them up againe, and perpetuate thē: wherin if the wicked had not forsaken their own mercie, they might have had joy and comfort with the rest. For this cause Christ tells us, *Matth.* 22. *That he is the God of Abraham, Isaac, and Iacob*; not the God of the dead, for if it were so, then he should be onely a God of one part of *Abraham*, and not of the other; but he is the God of both, therefore he will raise both soule and body at the last day, and the dead shall rise.

4 Fourthly, From the end of Christs comming, as it is 1 *Iohn* 3. 8. *For this purpose appeared the Sonne of God, that he might loose the workes of the Devill:* for the Devill first brought in sinne, and sinne brought death: this was the great worke the Devill aimed at, to bring in sinne and death; and therefore Christ comming to dissolve this great worke (amongst the rest) which is not done unlesse there be a Resurrection of the dead: Therefore the dead shall rise againe.

5 The fift, is drawne from the Resurrection of Christ, for Christ did not rise as a private person, like unto the widowes Sonne, and as *Lazarus* did, but he rose as the publike head of the Church. Saint *Paul* sayes, *That he was the first fruits of them that slept.* So, in the rising of Christ, all the people of God rise, and that which went before in the head, shall follow in the members, as *Augustine* speakes. And *Cyrill* saith well, That Christ entered into heaven by the narrow passage of his sufferings and death; by his death and Resurrection to make a wide passage for us unto heaven: so in Christs rising we rise. Here one may object, O, it was an easie matter for Christ to rise because he was God. I answer, true; but as God-man sustaining the burden and

waight of all our sins, it was not so easie: for when we are layed in the grave, we have but the waight of our own sins to keepe us downe: Christ he had the sins of all the Elect people of God upon him, and therefore it was a harder matter for Christ to rise againe then we suppose; and yet he broke through all and rose againe; therefore doe not thou doubt but that he will at length raise thee againe. So Christs promise is, *when I am lifted up, I will draw all men after me*; onely our care must be to have communion with Christ in our life and death; to live as he lived, die with him, lie in the grave with him, be as neere in life, and lay our dead bodies as neere his as may bee, and then when Christ who is our life shall appeare (as it is *Coloss.* 3. 1.) then shall we likewise be raised up and appeare with him in glory: Otherwise, we shall be raised, but unto all sorrow and misery in eternall torments, not as unto a Head, but unto a terrible Iudge: where when one hath lived a 1000 yeares, they are as new to begin againe; and so be tormented world without end. Now divers Objections are made by Atheisticall persons, against this maine point of Faith.

Objection 1.

The first is a common one, How is it possible say they, that a body which hath lien rotting a 1000 yeares in the grave should rise againe, so turned into dust? I answer, though it be above reason, yet it is not against reason; for we see that the flyes that be dead all the winter time, when the summer commeth with the heat of the Sunne, they live againe: so the corne rots in the ground & revives againe. Now if with the heat of the Sun, the one may be done, much more is the power of God able to raise up those who have lyen in the grave a thousand yeares, to live againe.

Answ.

Objection 2.

Secondly (say they) it is impossible for men to rise againe, because their dust is so mingled one with another, and with the dust of other creatures, as in a Churchyard where dust is mingled, one cannot well say, this is the dust of my father, or this is the dust of my mother; things being so mixed; as, take a quantity of milke & put into the the sea, there both remaine in substance, but so mingled, as that they cannot be parted one from another, and so, say they, it is with dead men, whose dust is so mingled together, as it is impossible to part them.

Answer.

To this I answer, 1 in generall, though it be an impossible worke for man to do, yet it is not impossible for an Almighty God unto whom all things are possible, it being an easie matter for him to give to every man his dust againe, and sever it one from another; even as a man who hath a handfull of divers seedes in his hand, can easily distinguish and take one from another: putting each sort by it selfe againe; we see that there be some men so cunning & skilfull, that they can draw out of an hearbe or flower, the foure Elements, *Fire, Earth, Aire & Water*. Now if so much cunning and skill may be in a man: how much more able is the Creator of men who is onely wise, of an All-seeing eye, to sunder everie mans dust, and to bring them together againe?

Object. 3.

O but say they, what say you to this? when one man eates another, then that mans flesh becomes one with another mans flesh, in which case, if the one rise, the other cannot. To this I answer, it is true indeed, one man eating another, becomes a part of the other for the time; but yet he was a perfect man before he eate of the other, and the other a perfect man before he was eaten. Now it is a truth in Divinity, that every man shall rise with his owne flesh; but a man shall not rise with every thing that was once a part of him. As for instance, if a man have a tooth beaten out, & another come in the roome of it, he shall not rise with both these; so likewise a man hath a peece of flesh stricken off with a sword, and new flesh comes in the roome of it, he shall not rise with both, but with so much as shall make him a perfect man: Even so, though one man eates of another mans flesh, he shall not rise with that, but with so much as shall make him a perfect man: neither shall hee who was eaten want any thing of his perfection at the Resurrection.

Answ.

Objection 4.

Lastly, they bring one Scripture in shew against us, and but one; which is this: *That flesh and blood* (as the Apostle speaks) *cannot enter the kingdome of Heaven.* To which I answer, The meaning is figuratively spoken, that is, flesh as it is corrupted & sinfull, clothed with infirmities, & subject to mortality & death; so it shall not enter in;

Answ.

in; so this is expounded, *Heb.* 2. 14. *Forasmuch then as the children were partakers of flesh and blood, he also himselfe likewise tooke part of the same, that through death he might destroy him that had the power of death, that is, the devill: and deliver them who through the feare of death, were all their life time subject to bondage.* therfore it is meant of flesh and blood in this transitory life, subject to infirmities, thus it shall not enter into heaven. And thus have we dispatcht the cavills of the Atheists: against all which this point stands sure and firme, that the dead shall rise againe.

Vses.

Seeing the dead shall rise againe, therfore though we die as others do, & are dissolved into dust, yet to be comforted, in regard that this is the worst our sins & the world can doe unto us, to take from us a fraile naturall life; which when they have done, it shall be restored unto us againe in a far more excellent manner, this in all distresses & troubles must comfort us, as it did *Iob* 19. *I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin wormes destroy this body, yet in my flesh shall I see God.* This also supported *David*, *Psal.* 16. 9. *Wherfore my heart is glad, & my tongue rejoyces, and my flesh also resteth in hope, for thou wilt not leave my soule in the grave, neither wilt thou suffer thy holy one to see corruption.* And so Christ himselfe sayes, *Mat.* 20. 19. unto his disciples; *The Son of man shall bee delivered unto the chiefe Priests, & unto the Scribes, and they shall condemne him to death, and deliver him to the Gentiles to scourge & to crucifie, but the third day he shall rise againe.* Now that which comforted Christ, *Iob*, & *David*, must also comfort and support us in all crosses & troubles that befall us: for death the seeming-worst of things shall prove advantage unto us. It was a comfort unto old *Iacob* that the Lord said unto him; *Feare not, goe downe into Egypt, behold I will be with thee, &c.* So faith in death heares this comfortable voice of God; feare not to goe into the ground, to sleepe in the grave a while, for behold I will goe downe with thee: keepe thy ashes there, and raise thee up againe, for death dealeth no otherwise with us, then *David* did by *Saul* when he was asleepe, he tooke away his speare, and his waterpot, which he restored unto him when he was awake: even so death he takes away our speare & our waterpot, our strength and a weake fraile life; and when we awake againe: it is restored at the day of refreshing in a more excellent and more abundant manner. 1

Secondly, seeing the dead shall rise againe, this must comfort us in regard of our dead friends departed, that although death have sundered us for a time, yet we shall all meet together againe: so *Martha* here: *I know that my brother shall rise in the Resurrection of the iust:* and 1. *Thes.* 4. 14. the Apostle saith: *for if we beleeve that Iesus dyed & rose againe, even so those who sleepe in Iesus will God bring with him*; and then hee addes, *ver.* 18. *Wherfore comfort one another with these words. Chrysostome* sayes well, If a man take a long journey, his wife and children do not usually weep, because they expect his returne ere long home againe: Even so it is, our friends who die in Christ, they are gone but a long journey, we must comfort our selves that we shall meet againe. 2

Thirdly, seeing the dead shall rise againe, this must make us carefull therefore to spend our time well whilst we are here, for if a man did not rise againe, hee might live as he list; but because we shall rise againe with these bodies which have sinned, therefore we should be carefull to passe our time here in holinesse & righteousnes, which is the use S. *Paul* makes of it: *Acts* 24. 16. that because there shall be a Resurrection both of the just and unjust; *herein* (saith he) *I endeavour my selfe to have a cleare Conscience towards God, and towards man:* so should wee in this case doe. When *Peter* heard it was the Lord who was neere him on the water, he girded his coate unto him for he was naked, one would have thought that rather he shold have put off his garment and have laid it aside; But *Peter* had this consideration, that when he came on the other side, he should stand before his master, and therefore he girded himselfe, that he might stand seemly & comly before him. Even so seeing when we have passed the glassie sea of this world, wee are to stand before God, therefore we are to have this consideration, that we gird our selves and make every thing readie, 3

that we may come seemly and holily before God at the last day.

The second maine point is,

That we beleeve that we shall rise againe at the last day with the same bodies. So
2 Point. *Iob* 19.25. *I know that my Redeemer liveth, and he shall stand the last on the earth, & though after my skin wormes destroy this body, yet in my flesh shall I see God, whom I shall see for my selfe, and mine eyes shall behold, and not another; though my reines be consumed within me.* And *Ezek.*37. there is shewed, that life & sinewes came into the same dry bones, and flesh grew upon them; which though it be a parable, yet it inforceth that that which falleth being dead, shall rise againe, because the strength of comfort therein set forth unto his people, is taken from the similitude of the Resurrection. So *Revel.* 20.12. *Iohn* saith, *And I saw the dead both great and small stand before God, &c.* Thus *Tertullian* sayes, that he will pray that the same body may rise againe, for the Resurrection is not of another body, but of the same that falleth: not a new creation, but a raising up. St. *Ierome* saies, that it cannot stand with equity & right, that one body should sinne, and another body be punished. Neither will a just Iudge suffer a victorious person to die, and another to have the crowne of his deservings; Therefore the same body that sinned shall bee punished, the same that hath gotten the victory shall be crowned, and that same body shall rise againe. Wee see in CHRISTS Resurrection, the same body that was wounded, the same body did rise againe: hee could, if he had pleased in 3 daies have cured his wounds, seeing that he could heale all sicknesses & diseases with a word, or a touch; but he let them alone to confirme his Disciples, and to shew that he had the very same body which was crucified. Thus *Thomas* was bid, *Ioh.*20.27. to reach his finger & behold his hands, and reach his hand to put in his side: wherby appeared the same body & wounds remaining. Therefore as in the head, the same body which died, rose againe, so shall it be with all his members. Against this doctrine there be some objections.

Objection. 1. The first is out of 1 *Cor.*15.44. where it is said, *That it is sowne a naturall body, but is raised a spirituall body, so it is not the same body that riseth again.* To this I answer, that it is
Answ. not spirituall in regard of substance, but in regard of the estate and condition which they shall be in, for a naturall life is upheld by the use of meat, & drink, & sleep, physicke and rest; but then our bodies shall be upheld by the power of God, without the use of these meanes; now our bodies are heavy, but then our soules shall be full of agility & nimblenes to move upwards or downwards at pleasure swiftly, so that it is a spirituall body not in regard of substance, but in regard of quality and operation.

Objection. 2. Secondly, say some: If the same bodies shall rise againe, then they rise with a number of needlesse parts, for what shall a man need teeth, seeing they shall eate no meat? what shall they need a stomacke, seeing there shall be no concoction or digestion? and what shall a man need bowels, seeing there shall be no redundance to fill them? *Augustine* shal answer for me; saith he, concerning the teeth, they shal be needfull & usefull then, for we have a double use of them, they serve to eat with, and they
Answer. are to further our speech, & therfore, though we shal have no need of teeth in regard of eating, yet we shall have need of them to speak with, for in heaven we shall praise God, & sing the song of *Moses*, & of the Lambe. And as for the other parts of the body, they are, saith he, for sight & comelinesse, for though there be no need of the stomack to concoct, nor of the bowels, because there is no redundance, yet these shal be as ornaments to the body to adorne and beautifie it. For as there be some things not needfull now save for ornament, as a mans beard, and his brests, which have no other use save this: even so, though we shall not need a stomack to concoct, nor bowels for redundance then, yet shall they be for an ornament to man.

Object. 3. Thirdly, it is objected, the same bodies do not rise, because they be heavy and ponderous, for how (say some) should heavie and waighty bodies stay above the clouds
Answ. 1. in the pure heaven, which is purer and thinner then the Aire? To this I answer, that if a man may fill a great vessell of lead, and make it swimme above the water, by drawing the aire unto it. Why then may not God draw his spirit into us, and will us so

so with it, as to make our heavy bodies abide above the clouds, as well as a man to make a vessell of lead swim above water? Againe I answer, that every thing abides in his owne proper place at Gods appointment. As for example, the clouds are heavy and wet, and therefore would fall downe to the ground, but that God hath appointed the aire to be the proper place of them, where therefore they abide: so likewise the water would be above the land, but that God hath limited the proud waves to a confinement, where it must rest and advance no further. So it being Gods appointment, which makes any thing to remaine where it doth, though contrary to the nature thereof: Therefore, because heaven is the proper place of a glorified body, and earth of a mortall body; the same bodies shall remaine here uptill the day of Iudgement, after which being made glorified bodies, they shal remaine for ever in heaven, the proper place of their assignment. The Vses are. *Ans.* 2.

First, that seeing we shall rise with the same bodies, therefore we must be carefull to keepe them well, that they be pure and unspotted without sinne. It is *Pauls* conclusion, 1 *Cor.*6.8. *Fly fornication, every sinne that a man doth is without the body, but hee who committeth fornication sinneth against the body.* So because our bodies shall rise againe, let us fly every sinne and corruption, and keepe our bodies unspotted, that so they may be presented before Christ, holy & pure at that day. For what a shame will it be to stand before God in Iudgment, when we have wronged and grieved God by our sins? when our heavenly Iudge shall say unto us, are not these the eies wherewith you have let in lust, & looked after vanity? are not these the tongues that ye have told so many lies with? are not these the mouthes wherewith you have sworne and blasphemed my name? are not these the hands you have wrought wickednesse with? are not these the feet which have caried you to sin, vanity & disorder? and then how shal we be able to answer the Lord? Therefore let us be carefull to live well, & keepe our bodies unspotted, that we may have comfort at that day. We reade, 2 *Chr.* 36.8. whē *Iehoiakim* was dead, there was found the characters, markes & prints of his sorcery; howsoever during his life he being a King bore it out, & kept it close: yet being dead there remained the prints of his abominations found on his body. So howsoever sinners may hide and conceale their sins here, and deceive the world; yet when they be dead there shall be found the markes & prints of the foule sins that they have committed: therefore keepe we our bodies pure and unspotted against that day. 1. *Vse.*

Secondly, seeing the same bodies shall rise againe, therfore we should depose and lay them down well at the day of death, to die in faith and repentance. We see if a man put off his garment, and meanes to put it on againe, hee will not rend & teare it off his backe, but pull it off gently, brush & lay it up safe, that so it may doe him service againe, & grace him before his friends. So seeing our bodies are as a garment for our soules, when we put them off; let us labour to depose & lay them down well at the day of death, that they may do us credit at the day of Iudgement. We reade 2 *Pe.*1.14. (saith he) *I think it meet so long as I am in this tabernacle, to stir you up by putting you in mind, seeing I know that the time is at hand, that I must lay downe this my Tabernacle, even as the Lord Iesus hath shewed me.* So Saint *Paul*, 2 *Cor.*5.1. *For we know, that if the earthly house of this Tabernacle be dissolved, we have a building given us of God, &c.* Thus is he carefull of a better building, in pulling down of the old. There is great difference betweene a souldier destroying of an house, and one that onely dissolves it. He that destroyes a house pulls downe the timber & stones, and flings every thing he cares not where, because he doth not purpose to use them again. But a man that dissolves a house, he will take it down peece by peece, laying up carefully every severall parcell, because he intends to build with it againe. Even so, because wee know our bodies shall rise againe at the last day, we must not therefore destroy them, but labor to dispose of them, and lay them downe well at the day of death. *Vse* 2.

Thirdly, seeing the same bodies shall rise againe: this should make us live with feare, so to lay them downe well at the day of death. Here this great question may be answered: whether wee may know one another at the day of Iudgement? but *Vse* 3. *Quest.*

Answ. this needs be no question, seeing we shall rise againe with the same bodies that wee lay downe here: therefore we shall know one another in Heaven. The Reasons are.

Reason 1. First, because our knowledge shall at that time be more perfect then ever *Adams* was in the time of Innocency: In which state hee did know his wife as soone as she was brought unto him, though he never saw her before, therfore much more, we shall then know one another, seeing our knowledge rising with the same bodies shall be perfiter.

2 Againe, the Disciples in the Mount at Christs Transfiguration, had but a glimpse or taste of the heavenly glorie, and yet *Peter* knew *Moses* and *Elias*, though they were dead many hundred yeares before. Wherefore if he having but a taste of heavenly glorie, knew them, he being unglorified: much more wee shall know one another, when we have fulnesse of glorie.

3 Because our happinesse shall be greatly increased by the meanes of the mutuall society one with another, as *Mat.*8.11. Christ sayes, *But I say unto you, that many shall come from the East, and from the West, and shall sit downe with Abraham, Isaac, and Iacob in the Kingdome of God.* And therefore seeing our happinesse shall be greatly increased by mutuall society, we are not to thinke that we shall goe to a strange people, where we shall know no body; but we shall goe to all our godly friends and acquaintance, and to such as we know.

4 We shall heare the inditement of the wicked at the day of Iudgement: when if we heare the same, we shal know the persons indited of wicked men, such as oppressed the people of God, *Cain, Pharaoh, Iudas, Nero,* and the like. And as we shall know the wicked, so we shall know the godly too, when they shall be rewarded. This me thinkes may bee a motive to quicken us in our care to live holily and Christianly, seeing we goe not to a strange Country, or people, but to our friends and acquaintance, and to such as we know.

The third generall point is, The time when we shall rise.

At the day of Iudgement, then and never till then, as *Iohn* 11.23. *Martha* confesses, *I know my brother shall rise againe in the resurrection at the last day.* So 1 *Cor.*15.51. Saint *Paul* sayes, *We shall not all sleepe, but we shall all be changed in a moment, in the twinkling of an eye, at the last trumpet, for the trumpet shall blow, and the dead shall be raised up.* Of which there be foure reasons.

Reason 1. First, because there might be a proportion betwixt Christ and his members, for when he died, he did not by and by rise again, but he lay a while trampled and troden under foot of death: so must we. *Ireneus* with this shuts up his book, saying; Even as our heavenly master did not fly to heaven by and by, but did remaine under death, and in the grave for a time: even so all his servants must bee contented to lye in the grave, and to be trampled under foot of death for a time before we goe to heaven.

2. Secondly, because the Saints might meet the bodies of all the faithfull which are gone before them together, they shall not rise to prevent one another in glory, but shall all goe together; as it is 1 *Thess.*4.14. This is an excellent comfort unto us who live in the last age of the world; that the Saints departed before us, shall not rise to heavenly glory, till we also be ready with them. Vntill this time they wait for our accomplishment in their graves: as 1 *Sam.*16.11. when *Samuel* called all *Ishaies* sonnes before him, there being yet one of them wanting, said, fetch him, we will not sit downe till he be come: so all the people of God lye in their graves, and cannot rise till our time also be accomplished.

3. Thirdly, for the further declaration of the power of Christ; for it seemes a greater matter that Christ should raise men who have lyen rotting in their graves a thousand yeares, than it is to raise men when they are newly dead. Therefore when Christ was about to raise *Lazarus* from the death, *Martha* said to Iesus, My brother stinketh already, for he hath beene dead these foure dayes; therefore she inferred, it was not so easie a matter to raise him then, as at first being new dead; and as it was to raise *Iairus* daughter, and the widowes sonne. So *Ezek.*37.3. when the Lord demanded this

this question of the Prophet, *Can these dead bones live?* he answered, *Lord thou knowest*; as though he had said, It is not impossible to thee, but it is a hard matter to be done, or bring to passe.

Fourthly, for the further confirmation of our faith; for looke how many there be of the dead bodies of the Saints amongst us, so many pledges and pawnes there are of our Redemption: for although wee might in our selves doubt of our owne bodies rising, in regard of our sins, and of the badnesse of our lives, yet because there bee so many bodies of the dead Saints among us, we need not doubt but he will raise them up one day to glory. There are three bodies already ascended into heaven; *Henoch* before the Law, *Elias* in the time of the Law, and *Christ* in the time of the Gospell: and for these three bodies he hath left many thousand of the dead Saints bodies remaining in the grave, to be pledges and pawnes to us of our Resurrection: to this purpose Saint *Paul* sayes, *Heb.* 11. that God provided better things for us, that they without us should not be made perfect. The Vses are, 4.

First, seeing the bodies of the Saints doe not rise till the day of Iudgement, therefore we must be contented to be under affliction and trouble, till God deliver us: as the Saints bodies are trampled upon, and rest quietly till the day of deliverance. *Vse* 1.

Secondly, that seeing the bodies of the Saints rise not till then, that wee should therefore desire and long for it, yea and wait: as it is said, *Rom.*8. both the creatures rationall and irrationall do groane and travell in paine towards that day of redemption, and glorious liberty of the sonnes of God. Wee see if a man have broken an arme, or put a legge out of joynt, if one have promised him that he will come to set it in joynt at such an houre, he will still bee looking and longing for his comming; even so, seeing at the day of Iudgement the Lord will restore us againe to our former integrity, we should long for that day, and be looking for it. 2

Thirdly, this should moderate the delicate and too much pampering of our bodies, which must ere long lye so trodden under and rotting in the grave: not to bee so carefull about them, but to take care for our soules good, and then both bodie and soule shall be raised up unto glory for ever. 3

Now here ariseth a question: Seeing our bodies must lye so many yeares and ages rotting in the grave, what may be our comfort to uphold and sustaine us in the meane time? *Quest.*

That God will be present with us, that he will not faile us nor forsake us, but will goe to the grave with our dead bodies, watch over our ashes with the eye of his providence, to keepe them, and raise up all againe: so that looke how God encouraged *Iacob*, *Gen.* 46.4. *Feare not to goe downe into Egypt, for I will goe with thee, and I will bring thee up againe*: so God will goe downe into the grave with our dead bodies, watch over them, and bring them up againe. *Answ.* 1.

Secondly, that though our bodies lye rotting in the grave, yet that our soules shall be happy and blessed: which was *Pauls* comfort, 2 *Cor.* 5. 1. *For we know that if this earthly house of our tabernacle be dissolved, we have a building given us of God, not made with hands, but eternall in the heavens.* So *Revel.* 6.11. the soules which lay under the Altar, crying, How long Lord? were comforted with the long white robes given unto them; the present blessed estate of their soules. 2

Thirdly, this may comfort us, that although we lye in the grave a long time, yet that Christ hath sanctified and sweetned it unto us, by lying therein himselfe; so that the grave is now become a sweet bed to rest in peace in: as *Esay* 57. 2. he speakes of such, *Peace shall be upon them, they shall rest in their beds, every one that walketh before me*: so that Christ hath now made this the plaine way to heaven. Wherefore as the children of Israel marched through the wildernesse, where were fiery Serpents, enemies, and many discouragements, overcomming all, because it was their way to Canaan: so the grave being our way to heaven, let us overcome all doubts, and not feare to march that way unto it. 3

Fourthly, that although wee lye a long time in the grave, that wee have assured hope 4

hope that we shall rise againe: as *David* sayes, *Psal.* 16. 9. *Wherefore my heart is glad, and my tongue rejoyceth, my flesh also rests in hope, for thou wilt not leave my soule in the grave; neither wilt thou suffer thy Holy One to see corruption:* as it was true thus of Christ, so is it of all the members, when they are layd in the grave, they are not gone and past hope; though like *Ionas*, for the time swallowed up of a whale: the grave receive them, yet the Lord will in due time speake to the graves to cast them out againe. Therefore it should teach us to live comfortably in this life, to encourage others; and when the time of our death commeth, then to depart in peace, seeing God will be with us, and our bodies shall rise againe: heavenly glory in the meane time being appointed for our soules.

The fourth point is, the consideration by whose power we shall rise.

That is, by the power of Christ, no power else can doe it: it cannot bee done by the power of Nature: as *Iob* 14.14. *If a man dye, shall he live againe?* meaning, that if a man dye, he cannot rise of himselfe: so *David* sayes, *Psal.* 94.8. Yet a man can by no meanes redeeme his brother, he cannot give his ransome to God. So *Psal.* 49.15 *But God shall deliver my soule from the grave, for he will receive me:* so all shall rise by the power of Christ: but with great difference, the godly with boldnesse, joy, and ravishment; the wicked with feare, shame, and astonishment.

Vse 1. The Vses of which are, First, to magnifie and relye upon this mighty power of Christ, by which we shall rise againe out of the grave, and from the belly of rottennesse.

2. Secondly, therefore to labour to feele the power of Christ here in this life to thy conversion and conscience quieting, or else thou shalt feele the power of Christ to thy terror at the day of judgement.

3. Thirdly, seeing all shall rise againe at last, through the power of Christ, therefore let us not doubt but that the Lord will raise us out of all troubles whatsoever in the best time: as we see *Ezek.* 37. the Lord there askes the Prophet, *Sonne of man, can these dead bones live?* then he bade him prophesie upon those bones, and bone ran to his bone, and the flesh and sinewes grew on them againe, so that there stood up a great army: now God applyes this, verse 11. *Sonne of man* (saith he) *these bones are the whole house of Israel, which did lye in captivity and bondage:* wherefore God shewed the Prophet, that as he was able to raise these dead bones, so hee was able to bring his people out of captivity and bondage againe: therefore doubt not but thy God will raise thee out of thy troubles whatsoever they be. So *Psal.* 86.13. *David* confesseth, *Great is thy mercy towards me, and thou hast delivered my soule out of the lowest grave.* This the Saints have found, and this thou shalt finde to thy comfort, therefore make a right use of the power of Christ.

The fift point is, in what estate our bodies shall rise againe.

That is, into an estate of glory; now our bodies are mortall and mutable, subject to a number of infirmities, hunger, cold, nakednesse, sicknesse, and paines; now they are lumpish, dull and heavie in the service of God, but at the Resurrection, then our bodies shall be made immortall, without subjection to any infirmities of Nature, having strength to performe our owne actions; in this goodly estate shall our bodies rise in.

If a Physitian should out of his art and skill give us such a potion that we should never hunger nor thirst, after it, and to be freed also thereby from all griefes, paines, infirmities, and diseases, how would one straine to his utmost to buy such a potion? Yet such a potion the Lord hath freely provided for us at the last day, when hee will give us such a cup to drinke of, as we shall never hunger, thirst, or feele any more paine: how should we therefore long and desire after the comming of Christ? We see

see what our Saviour sayes, *Matth.* 18. 8. It were better for a man to enter heaven hurt and maimed, than otherwise to be cast into hell in never so great perfection of parts. But thankes be to God, we may enter into heaven, and have all things in the state of perfection. Therefore how should this make us strive to bee Gods people, that we may attaine unto this so excellent an estate?

But this question which Saint *Paul* propounds, 1 *Cor.* 15. In what estate our bodies shall rise in at the last day? cannot be answered but with a distinction. The bodies of the godly rise in an estate of glory; the bodies of the wicked rise in an estate of shame and disgrace: so both rise, but in a different estate, as *Gen.* 40. 20. we reade *Pharaohs* two servant were both delivered out of Prison, but in a divers manner, the one to stand before the King and give the cup into his hand as formerly, the other to be executed and hanged. Even so it is with the godly and wicked at the last day, both of them shall be raised out of the grave, but the one to honour, to stand in the presence of God: the other to shame and perpetuall contempt. So the bodies of the Saints, though now weake, shall be glorious then: as *Paul* shewes, 1 *Cor.* 15. 37. of corne, which when it is sowed, it is but bare corne; but God giveth it a body at his pleasure: so (saith he) is the Resurrection of the dead. Our bodies are sowne in corruption, but raised in honor; it is sowne in weakenesse, and is raised in power, it is sowne a naturall body, and is raised a spirituall body: So Saint *Paul* shewes, *Christ shall change our vile bodies, that it may be fashioned like unto his glorious body*: for looke in what estate Christs body rose againe, in the same estate shall all the bodies of the Saints rise in: for the members must be conformable to the Head: but Christs body did rise in a farre more glorious estate than ours are now. Therefore when we looke on our bodies, and see them weake, and poore, contemptible, crooked, and deformed, we should live well, and then comfort our selves with this, that in the kingdome of God our bodies shall be made glorious and beautifull, and all deformities taken from them. One sayes well, that as the Goldsmith melts his gold, and so frames a cup to serve the King; so the Lord onely melts and refines us by death, to fit us to be vessells of glory hereafter. Therefore it is an excellent meditation to think often of the glory to come, to strengthen us against the terrors of death; as *Iob* doth, chap. 19. when he was covered with griefes and sores: *I am sure* (saith he) *that my Redeemer lives, and he shall stand the last on the earth; and though after my skinne worms destroy this body, yet shall I see God with my flesh, &c.* So must we comfort our selves in the like extremities. Now this glory shall not be from the redundance of the spirit onely, but it shall be also in regard of the blessed and happy estate that the body shall be in at that time: which appeares in

Six things, wherein the glory and excellency of the body shall consist after the Resurrection.

First, that all the parts of the body shall be then perfect and intire, and shall want nothing: howsoever now a man may be maimed and deformed, wanting a hand, eie, legge, arme, finger, or the like, yet all shall be supplyed unto him then at that day: and that for two reasons. — 1 Excellencie.

First, because all things then shall bee reduced to their former estate; as *Peter* shewes, *Acts* 3. 21. speaking of Christ; *Whom* (saith he) *the heavens must containe untill the time commeth that all things shall be restored.* But in the beginning mans body was made perfect and intire, wanting nothing, either for beauty or comelinesse: therefore to this estate it shall be restored againe. — *Reason* 1.

Secondly, *Tertullian* fetches it from another ground, *Revel.* 21. 4. where it is said, *There shall be no more death then:* Alwayes (saith he) in the greater is inferred the lesser. Now the lameneſse or deformednesse of any member is the death of that member: now if death be expelled from the whole man, so also must it be from every particular member: therefore the bodies of the Saints shall rise againe perfect and intire at the last day. — 2

There-

Therefore in any of the wants and imperfections of our selves, or our friends, we must labour to live a holy life, draw them on also in goodnesse, and then be comforted, whatsoever our imperfections are, God will helpe all at the last day.

Vse 1.

Againe, seeing at the day of Iudgement all parts shall be perfected and restored, we should not now be afraid to give any of them for the name of Christ: for he that did restore the eare of *Malchus*, who was his enemy, much more will restore any part which his friends shall lose for his names sake. Therefore we reade *Heb.* 11. 35 how those holy men there mentioned endured, and would not bee delivered from those paines and torments which they endured of wicked men, that they might receive a better resurrection.

2

Secondly, the glory of the body consists in this, that it shall be beautifull and lovely; though now deformed and ill favoured, being dead especially, which made *Abraham* desire to buy a place to bury his dead out of his sight: for these reasons:

2 Excellency.

First, look what estate *Adam* was in in the time of his innocency, in the same estate shall the bodies of the Saints be at the Resurrection. But in the beginning the body of man was so beautifull, glorious, full of brightnesse and splendor which came from it, as all the beasts of the field came gazing, and stood looking on him: therefore the bodies of the Saints shall be in the same state at the Resurrection.

Reason 1.

Secondly, because all deformities, blacknesse, and ill-favouredneſse, are punishments and penalties for sinne; but when our sinnes shall cease, and our corruptions, then the penalty and punishment of them shall cease also. O how should this quicken up our care to repent us of our sinnes, to get faith in Christ, and to walke holily before him, that we may have our portion with the Saints at last. Men cannot helpe deformednesse, but God can. Both the Temples were built, and defaced againe, the last not so glorious as the first: but God will raise up all his, and make them more glorious than ever.

2

Thirdly, the glory of the body shall then consist in this, that it shall be filled with brightnesse and splendor: now our bodies are darke and obscure, but then the bodies of the Saints shall be like so many bright starres and shining lampes, when the wicked shall looke darke and ugly to behold. We reade *Dan.* 12. 3. *That they who be wise, shall shine as the brightnesse of the firmament; and they that turne many to righteousnesse, shall shine as the starres for ever and ever.* So *Matth.* 13. 43. Christ inlargeth the same their shining, where he saith, *That the Iust shall then shine like the Sunne in the kingdome of their Father.* Therefore what glory they shall have is unconceivable of us. We see when *Moses* had talked with God forty dayes, by the reflection of Gods glory upon him, his face did so shine, that the children of Israel were not able to behold it: therefore how much more glorious shall the Saints be to behold, when they shall stay, not forty dayes onely with God, but for ever and ever? If in this case a sparke was such, what shall the flame be? and what shall be the inward glory of the soule?

3 Excellencie.

Vse 1.

The use hereof is, that we should much and often solace our selves with the meditation hereof, abstracting our mindes from this world: and as *Gen.* 13. when the Lord had made a promise to *Abram* of the Land of Canaan, he bid him to arise and walke through the Land, in the length and bredth thereof: so seeing God hath promised us Heaven, though we be not in actuall possession as we shall be; yet we should arise often, and walke through this land, in the length and bredth thereof; that is, meditate and thinke of the surpassing glory and excellence of the place.

2

Secondly, let us then be carefull to live well, and spend our time in holinesse and righteousnesse whilest we live here: for how can we expect that God should honour us then, when we are not carefull to honour him with our bodies now? It is a rule in art, that they who would finish their colours in brightnes, must lay light grounds: even so, if thou wouldest have Christ to finish up thy life in glory, never lay the sad grounds and blacke colours of sinne and corruption, but repent of thy sinnes, purifie thy heart by faith in Christ, wash thy selfe often in the blood of Christ, that so hee may present thee pure and unspotted in that day.

Fourthly,

Fourthly, the body ſhall then be immutable and immortall; now our bodies are ſubject to many alterations and changes, as it is, *Iob* 14. *Man ſhooteth forth as a flower, and is cut downe, he vaniſheth away as a ſhadow, &c.* Now our bodies are ſubject to hunger and thirſt, and many diſeaſes, but then they ſhall be brought to ſuch an eſtate of preheminency, as they ſhall never hunger or thirſt any more, nor have any alteration. So *Revel.* 16.7. it is ſaid, *They ſhall hunger no more, neither thirſt any more, neither ſhall the Sunne light on them, neither any heat.* So *Revel.* 22.4. hee ſhewes, God ſhall wipe away all teares from their eyes, and there ſhall be no more death, neither ſorrow, neither crying, neither ſhall there bee any more paine: ſo they ſhall have reſt. And as this is cleare by the Scripture, ſo is it alſo by Reaſon; For it is a ground in Nature, that all things labour to attaine to their laſt perfection, ſo to reſt in it. We ſee in nature, if the Shipmans needle bee touched with a Loadſtone, it turnes, and ſhakes, and never is at reſt, till it ſtand againſt the North Pole; when if it be hindered by any thing, it ſtands trembling as diſcontented, reſting when once it commeth there. So is it with the bodies of the Saints, that are touched with the Loadſtone, that is, who have touched Chriſt by faith, they be not in reſt and quiet here, but ſubject to many ſorrowes and infirmities of nature, untill they bee brought to Chriſt, where they ſecurely reſt, and be immutable and unchangeable. Therefore when we feele theſe diſeaſes and decayes of nature, let us take *Peters* counſell, mentioned *Act.* 1. 19. *Repent and turne to the Lord, that our ſinnes may bee put away, when the time of refreſhing ſhall come out from the preſence of the Lord.* It is a world to ſee what meanes men uſe to keepe their bodies from putrifaction, to enbalme them, keepe them in lead with ſweet ſpices, lay them in marble, yet none of theſe will ſerve, for all muſt ſtoope and yeeld to the grave and rottenneſſe: But if we live a holy life, and get faith in the Lord Ieſus, then at the laſt day the body ſhall be brought to ſuch an eſtate, as ſhall be immortall and immutable.

Fiftly, they ſhall be ſpirituall bodies; now they are naturall bodies, but then they ſhall be ſpirituall; as it is 1 *Cor.* 15. 44. *It is ſowne a naturall, and is raiſed a ſpirituall bodie.* Now it ſhall not bee a ſpirituall body in regard of ſubſtance, for it ſhall have bredth, and length, and thickneſſe, parts and dimenſions, as our bodies now have. So Chriſt told the Diſciples, *Luke* 24. 39. when entring the houſe they ſuppoſed to have ſeene a ſpirit; but he ſayes, *Behold my hands and my feet, and handle me, for a ſpirit hath not fleſh and bones.* Now in two reſpects our bodies are ſaid then to bee made ſpirituall.

First, becauſe then they ſhall be upheld and maintained by the ſpirit, now our bodies are upheld by meat and drinke, ſleepe and phyſicke; but then the Spirit of God ſhall quicken them, and they ſhall have no need of theſe helpes. We know that *Moſes* was forty dayes in the Mount, where he was ſo filled with the glory of God, that he was neither thirſty nor hungry, nor deſired to reſt, or ſleepe; Now if *Moſes* was thus upheld with the glory of God in the eſtate of mortality, without the uſe of meat and drinke, much more ſhall the bodies of the Saints be upheld in the ſtate of glory: where God ſhall be all in all unto them. 1.

Secondly, becauſe the body ſhall attend the ſpirit in all good duties, and ſhall be ſubject unto it: as *Auguſtine* ſpeakes, It is not called a ſpirituall body, becauſe as ſome thinke, the ſubſtance of the body is turned into a ſpirit, but (ſaith he) it is called a ſpirituall body, becauſe it ſhall bee ſubject to the ſpirit, and attend it. The Schoolemen, as *Thomas Aquinas*, confeſſe thus much, It is a plaine caſe, that in glory the ſpirit ſhall not depend on the body, but the body ſhall bee led by the ſpirit, and attend it. For in the beſt there is now ſuch reluctation betwixt the fleſh and the ſpirit: as *Gal.* 5. 17. that they being contrary to one another, wee cannot doe the things that we would: ſo *Matth.* 26. 40. when the Diſciples ſhould have watched and prayed, Chriſt found them aſleepe: ſo *Rom.* 7. 22. *For I delight in the law of God as touching my inward man, but I ſee another law in my members rebelling againſt the law of my minde, and leading me captive unto the law of ſinne which is in my members:* ſo *Ezek.* 3. 14. 2.

I went

I went (saith he) *but it was in the bitternesse of my spirit*. Thus the wrastling is great in us betwixt the flesh and the spirit, but one day, it is our comfort, the spirit shall have a finall victory, & we shal be led by the spirit. When *Rebecca* had conceived, *Gen.* 25.22. she felt so great striving and strugling in her, that shee was much perplexed, untill she went to God, and had this answer, that two Nations were in her, and that the elder should serve the younger. So must this be our comfort, that though now we be troubled with the flesh, which is the elder, yet that the time shall shortly come that the flesh shall submit, attend, and be subject to the younger, which is the spirit (last bred in us) in all things. If one bring a little sparke of fire to a great heape of Gunpowder, the fire will dissolve it, and bring it to nothing; so although there bee a great heape of sinne and corruption in us, yet if a man get but a little sparke of the Spirit of God into us, it will dissolve our sinnes, and bring those purposes to nothing. Therefore now we must comfort our selves with this, that though now our bodies be not ruled by the spirit, yet that one day they shall be subject unto it.

Sixtly, in that it shall bee a powerfull body: as 1 *Cor.* 15. 43. Now this power of the body appeares in two things.

1 First, that it shall have power to performe the actions of the body without defatigation or wearinesse. Now we cannot doe any action, but in time we shall be weary of it: weary of going, sitting, standing; as it is said of Christ, *Iohn* 4. that being weary he sate downe upon the Well: so *Exod.* 19. *Moses* hands waxed weary in holding them up for Israel. So the best Christians are weary in the best duties: but at that day all duties shall be performed without any shew of wearinesse. Which should comfort us now amidst our imperfections, making us long for that day, when wee shall be inabled to serve God without ceasing.

2 Secondly, in that the body shall then move any way with ease, being able to walk in the ayre, on the water, even as now we can walke on the ground: though now our bodies be heavy, yet then they shall have such strength as they shall be able to mount upwards, downewards, or forward, or backward, with as much ease as a man lifts up his hand. Which should stirre us up to live a holy life, that we may one day be partakers of these excellent priviledges. *Pliny* reports of the little Bees, that in a great winde or tempest they fetch up little stones in their clawes, to ballast themselves against the winde, that they be not caried away in it. So should we doe in the time of temptation or trouble, ballast our selves with the promises of God, and hope of blessednesse, that so we be not caried away with the winde of temptation and trouble. Thus farre of the godly.

Now for the wicked, in what estate they shall rise in, it consists in two things.

Esay 66. First, they shall rise in an estate of shame and disgrace. *And they shall goe forth, and looke upon the carkeises of the men that have transgressed against me, for their worme shall not dye, neither shall their fire be quenched, and they shall bee an abhorring unto all flesh.* Wee see in sickenesse and paine, or a great feare, how our countenances alter and change; much more shall they then, in so great vexation and anguish of spirit.

Secondly, as the godly shall be free from hunger, cold, thirst, and all diseases and paines, so the wicked shall be subject unto all these in much extremity for ever: In so much as if they should but (like the rich Glutton) desire a drop of comfort to refresh them, they shall not have it. Wherefore seeing all the necessities and paines of nature, yea and all the vengeance that the anger of an angry incensed God can inflict upon them, shall torment them for ever; Let us now stirre up our selves to strive more than ever to shunne this wofull miserable condition which the wicked shall then be in; and hearken unto the good counsell and advice of Gods word, of the Ministers, and of our godly friends to helpe us on in the good wayes of God, which leads to heaven and happinesse.

Thus I have done with the doctrine of the Resurrection of the body: yet there remaines

maines some questions to be answered, which for mine owne part I could be contented to passe over: because as *David* sayes, *Psal.*131. I have not walked in great matters and hid from me. And in the Law, *Exod.* 19. 24. the Priests as well as the people had their bounds set them, which they might not passe beyond. Yet notwithstanding, because some are desirous to heare what further may be said, I will answer your desires, and make a further supply of them, as farre as the light of Gods truth will lead me.

The first question is, Whether such as were borne monsters, and misshapen, shall rise so at the last day? 1. *Quest.*

Augustine answers, that they shall not rise monstrous deformed bodies at the last day, but corrected and amended in all parts. The reason he shewes in another place is this: Because if a workman cast an ill favoured peece of worke at first, hee takes it and melts it againe, untill he make it an excellent peece: therefore much more God can and will melt these deformed bodies by death, and make them glorious, intire, and perfect. Now to this judgement I assent thus farre, that all the deformed bodies of the godly shall rise melted by death, glorious and perfect in all parts: but that they who be wicked shall have the same deformities upon them at the day of Iudgement. My reason is, Deformednesse and misshapennesse is a punishment of sinne: but at the day of Iudgement the punishment of sinne shall not be repealed unto the wicked, but shall be further increased. But the Schoolemen say (unto which I assent) that if a wicked man lose an eye, or a hand for his offence, by the command of the Magistrate, they shall be restored unto them at the day of Iudgement, to their further increase of torment. Loe then the way to shunne deformity, if thou bee misshapen any way, live in the feare of God, beleeve in Christ, repent thee of thy sinnes, and then at that day all thy deformities shall be done away, and thy body made like unto Christs glorious body for ever. *Answ.*

The second is, In what sexe wee shall rise, whether men shall rise men, and women women, or not? 2. *Quest.*

I answer, they shall rise in the same sexe: as (*Matth.*22.8.) we see by the Saduces question propounded to Christ, of a woman who had had seven husbands, whose wife she should be in the Resurrection: Christ doth not say, there shall bee no women in the Resurrection, but he sayes they shall not mary, (so that the sexes shall not cease) but they shall be as the Angells of God in heaven. And Saint *Ierome* upon that place, affirms, that Christ gives us thereby to understand, where he sayes, they shall not then marie, nor give in mariage, that both shall rise againe in their proper sexe, men shall rise men, and women shall rise women: and the Greeke text beares so much, though the Latine doe not. So 1 *Pet.* 3. 7. the Apostle exhorts both men and women to live together as heyres of the grace of life. And *Matth.* 12. 24. there it is said, *that the Queene of the South shall rise up in judgement against this generation, and shall condemne it, &c.* so it is cleare, that both sexes shall rise againe. *Answ.*

The third question is, In what age we shall rise, whether children shall rise children, and old men rise old men? 3. *Quest.*

Augustine (unto whom the Schoolemen agree) answers, that all shall rise at the age of Christ, of 33. yeares of age. But I dare not assent unto this opinion, because there is no warrant for it out of the Scriptures: for whatsoever is not of faith is sinne; and that which hath not its warrant from the word, cannot be of faith; which must be grounded on the Scripture. There is one place which seemes to confirme the former opinion, that of *Ephes.* 4. 13. *Till wee all meet together in the unity of the faith, and knowledge of the Sonne of God, into a perfect man, and into the age of the fulnesse of Christ.* Now by a consent of most of the Fathers, they understand this place in another sense. *Chrysostome* saith, that in this place by the fulnesse of the age of Christ, is meant not the full age of Christ, but the gifts and graces of Christ: so some others say, to the same sense. *S. Ierome* sayes, that by the age of Christ is not meant the grounds of the bodies of the godly, but the inward man, of the gifts and graces of the soule. Againe, *Answ.*

Tertullian

Tertullian differs from his judgement another way, (ſaith he) Let Chriſtians remember that our ſoules ſhall receive the ſame bodies from the which they departed: and therefore looke in what ſtature and in what age they departed, in the ſame they ſhall riſe againe. And in my judgement there be ſome reaſons to prove the contrary.

1. Firſt, that there is nothing in a childe more than in a man to hinder him from the kingdome of God: for Chriſt ſaith, *Suffer little children to come unto mee, and forbid them not, for of ſuch is the kingdome of God:* And I make no queſtion, if in innocency *Adam* had had children, they ſhould have beene bleſſed: much more are they capable of bleſſedneſſe in heaven.

2. Secondly, children may performe the chiefeſt act of our worke in heaven, namely, to praiſe God: as *Pſal.* 8. *Out of the mouthes of babes and ſucklings thou haſt ordained praiſe.*

3. Againe, all thoſe whom Chriſt raiſed, being upon earth, were raiſed in the ſame ſtature they were in when they died: as the Maid, the Widowes ſonne, and *Lazarus*: and thoſe who were raiſed at the Reſurrection of Chriſt, how ſhould they elſe have beene knowne of their friends, if they had not riſen the ſame they were? So that the imperfection of children is onely in regard of labour and travaile, not in regard of capacity to live a ſpirituall life.

Thus have I ſatisfied your deſires, in delivering my judgement in theſe waighty points; which I tye no man to beleeve further than the Spirit of God ſhal direct him. We muſt not be too curious in this great point: onely ſtir up your ſelves to the love and feare of God, to walke with him according to the preſcription of his word, and then let it ſuffice us, we ſhall be raiſed up in a wonderfull manner to everlaſting glory and happineſſe, beyond all that we are able to thinke or ſpeake: Vnto which, God of his mercy bring us all in due time.

AMEN.

FINIS.

THE MATCHLES MERCIE.

In One SERMON.

WHEREIN IS SHEWED
the Excellency and wonder of Divine Mercy in par-
doning and ſubduing of ſinne in us.

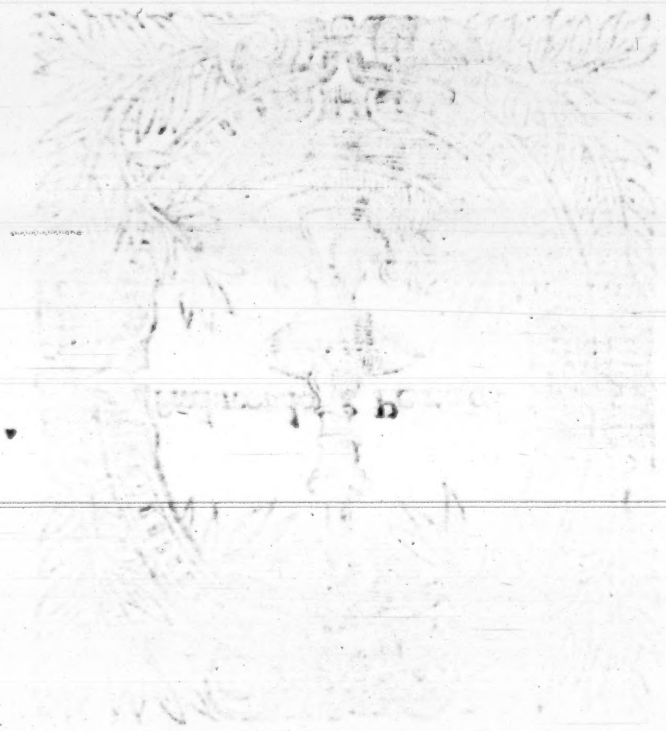
WITH THE REASONS WHICH
may induce the ſoule to beleeve and ap-
prehend the ſame.

VPRIGHTNES HATH BOLDNES.

PSAL. 144.9,10.

The Lord is gracious and full of compaſsion, ſlow to anger, and of great mercy.
The Lord is good to all, and his tender mercies are over all his workes.

LONDON,
Printed in the yeare 1629.



THE MATCHLES MERCIE.

SERM. XXII.

MICAH 7.18,19,20.

Who is a God like unto thee? that pardoneth iniquity, and passeth by transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.

He will turne againe, hee will have compassion upon us: Hee will subdue our iniquities, and thou wilt cast all their sinnes in the depth of the Sea.

Thou wilt performe the truth to Iacob, and the mercy to Abraham: which thou hast sworne unto our Fathers from the dayes of old.

THe drift and scope of this place is to shew Gods infinite and constant mercies unto his Children, who are tossed and tumbled in a world of miseries of this life, sometimes being altogether void of comfort and the sense of Gods love: and this is two wayes propounded.

1. *In the Benefits they receive.*
2. *In the Reasons moving unto the same.*

The Benefits hee promiseth are in number two.

1. *Iustification by the blood of Christ.*
2. *Sanctification by his Spirit.*

Now this Iustification is set forth, for our better understanding, by divers Arguments.

1. He shewes what hee will take away, *viz.*

First, he sayes, he will take away Originall sinne, in these words, *pardoneth iniquity.*

Secondly, he sheweth, that he will take away our rebellion, in these words, *And passeth by transgression.* In summe, he sheweth that he will take away both the Roote and the Fruits of sinne.

2. Hee sheweth the fruits of this Iustification in this, What he will passe by.

He passeth by the transgression of the remnant of his heritage: the summe is, He will both forgive and forget. The Originall in the time present, thus reads it, *Taking away*, arguing and shewing a continuall Act of God, even a continuall act of mercy in him: implying, that as there is a continuall spring of originall corruption in us, which stayneth all our best actions, making us continually lyable to the wrath of God, so that in him there is a continuall spring of mercy flowing from him, both to pardon and wash away this iniquitiy.

And now having shewed this benefit of Iustification, in the next place hee commeth to describe the persons who shall obtaine this great favour, two wayes.

1. *They are but a Remnant.*
2. *They are Gods Heritage.*

Now before he come unto the other benefit of *Sanctification*, he anſwereth two objections.

Object. Firſt, whereas ſome poore ſoules may object; What? how can this be? is God ſuch a God, who pardoneth iniquity, and paſſeth by the ſame? I finde my ſinnes to lie heavy and ſore upon me, they accuſe me day and night, and they purſue me.

Anſw. To this hee anſwers; True it is, God is forced to take notice of your ſinnes, to let them accuſe you, to curbe and keepe you in, (if we will not take notice of our ſinnes, then God muſt doe the ſame) yet (ſaith hee) for your comfort rejoyce, hee retaineth not his anger for ever; be patient a while and you ſhall ſee deliverance; it is for your good that you are thus afflicted.

Object. I, but here, becauſe the afflicted ſoule may againe object, But I am not only troubled with outward croſſes and afflictions, but alſo many inward tentations doe aſſaile me; I have committed ſinnes of knowledge and preſumption ſince my calling, I have treſpaſſed againſt my inlightning, grieved the Spirit, I have forced God to depart from mee, this ſeemeth hard, to bee without the favour of God.

Anſw. To this hee anſwereth; It is true, God, to your thinking, ſeemeth to bee gone from you, I, but deſpaire not, ſtay your minde in peace a while, hee hath but turned away his face for a little, he will turne againe, he will have compaſſion upon you, &c. though he correct and humble you for a while, yet you ſhall have a joyfull iſſue of all. Now having propounded this firſt mercy of our *Iuſtification*, hee commeth to

2. The ſecond benefit of SANTIFICATION, and it is amplified by two degrees.

1. *In this life.*
2. *In the life to come.*

For the firſt he ſayes, Hee will ſubdue our iniquities; that is, though at firſt wee were ſinfull, ruled and over-ruled by our ſinnes, yet now when God commeth unto us thus in Iuſtification, (working Sanctification) he ſayes, He will ſubdue them, that is, by little and little he will matter them, ſo that the force and power of them ſhall bee taken away.

Secondly, he ſheweth, that All the ſinnes of thoſe whom hee ſubdueth, hee will throw into the bottome of the Sea. To underſtand which wee muſt call to minde a hiſtory of former times, which is, that the Lord will deale with our ſinnes, as ſometimes hee did with the temporall enemies of his people; when *Pharoah* and his army purſued them, the Lord did overthrow the Chariots and horſmen of *Egypt*, and drowned them in the bottome of the Sea; unto which the Spirit of God alludeth here, that Hee will (for aſſurance ſake) for ever drowne all our ſinnes; ſo that, as the Lord ſaid to *Moſes*, *The Egyptians whom yee have now ſeene, yee ſhall not ſee any more*; ſo here the Lord ſaith, that our ſinnes, which vexed us, we ſhall never hereafter ſee any more, for he will drowne all our ſinnes from out of his ſight, they ſhall never any more either vexe us or grieve him, They ſhall bee all caſt into the bottome of the Sea.

Now the Reaſons moving God, are taken from his Nature.

1. *From his Mercy.*
2. *From his truth, aided with foure Reaſons thereof.*

For the firſt he ſaith, For mercy pleaſeth him; or, He delighteth in mercy.

For the ſecond, Of Gods truth, becauſe above all things we are full of infidelity, and hardly beleeve this, therefore hee ſtrengtheneth and confirmeth it with divers other Reaſons.

Firſt, from antiquity. It is an ancient truth even from the dayes of old, ſo that a thing of ſo ancient a truth muſt needs be beleeved.

Secondly, from the often repetition thereof; To *Abraham*, *Iſaac*, and *Iacob*: So that a truth that hath beene ſo often repeated muſt needs bee true.

Thirdly, it is a truth confirmed by many witneſſes: even a truth known of all our fathers:

fathers: ſo that muſt needs be true which is confirmed by ſuch a cloud of witneſſes.

Fourthly, if all this will not ſerve, yet he ſayes, that *God hath ſworne it*; it is as true as Gods truth: ſo that better it were that all the world ſhould faile, than God ſhould faile of his truth. And therefore if wee will needs keepe and obſerve our oathes, much more muſt God. It ſtands him to defend his truth. Thus farre of the opening and meaning of the words: Now let us come to the inſtructions riſing from hence.

And firſt, in that we ſee in the coherence of the Text, hee commeth in, (as it were in a triumph) challenging all the powers in heaven and earth; Angels and Devils, with admiration crying, *Who is a God like unto thee? &c.* Wee learne that There is none ſo mercifull as God. So the Lord ſpeaketh, *Eſay* 49. 13. *Can a woman forget her childe, and not have compaſſion upon the ſonne of her wombe? Though they ſhould forget, yet will not I forget thee, &c.* He ſheweth here that all naturall compaſſion is nothing to that great care God hath of us. So *Pſal.* 103. 13. *As a father hath compaſſion on his children, ſo the Lord hath compaſſion on them that feare him.* So alſo we may ſee the ſame practiſed by examples. For at firſt when *Adam* had forfeited his eſtate, flying away out of Gods preſence; yet we ſee God commeth, and findeth him out, then forgives his ſinne, and laſtly comforts him in the promiſe of the Bleſſed Seed. And for the loſſe of a Paradiſe upon earth, he bringeth him to a far more glorious and eternall Paradiſe in Heaven. So *Saul*, *Act.* 9. going unto *Damaſcus* in fury and rage to perſecute the Saints, we ſee Chriſt hee comes unto him, findes him out, lovingly reaſons the matter with him, and forgives him, ſending him unto the meanes of his finall converſion. Thus as of ſinnes of *Nature*, ſo of ſinnes after *Regeneration* we may ſee the like. When *David* had ſinned in adultery and murder, before he could halfe make confeſſion of his ſinne, the Lord he meets him as it were halfe way, and pardoneth his ſinne, putteth it quite away from his ſight, imputeth not the ſame unto him; ſo that we may juſtly cry out alſo with this Prophet, *Who is a God like unto thee? &c.* The Reaſons are divers.

Doctr. 1.

Gen. 1.

Reaſon 1. Firſt, becauſe Mercy is Gods nature: It is his name, even an attribute as infinite as himſelfe. And he himſelfe being infinite for meaſure, infinite in continuance, ſo his mercy muſt needs be as infinite as himſelfe.

2. Secondly, becauſe all creatures in heaven and earth have their mercy by derivation from this mercy of God. In him it is his nature, in us derived (as a drop to the Ocean) from him; ſo is all our mercy nothing elſe but a drop of his infinite mercy: ſo that he is mercifull above all.

3. Thirdly, becauſe mercy in God is free, without any cauſe in us moving him to the ſame. In us mercy and love is ſtill procured by ſomething in the party we love. In God it is not ſo, for he loveth freely, without any moving cauſe in us: ſo that his mercy is over all his workes.

Vſe. The Vſe is, Is it ſo, that Mercy is Gods nature, is an infinite eſſence, is free in him; why then in all diſtreſſes, let us come running freely unto him, and reaching out the hand of faith: let us confidently promiſe unto our ſelves whatſoever mercies the beſt childe hath ever found from the moſt kind and tender-hearted father and mother: for it is certaine if we come unto God, and have a good conceit of his mercy, and of the infinite immenſible depth, and length, and bredth, and height thereof, that we ſhall returne from the throne of grace filled with a great meaſure of this mercy.

Note.

Luke 15. 17. As the *Prodigall ſonne*, before he reſolved to goe unto his father, hee had firſt a good conceit of him (by a ſecret compariſon and unequals,) *O* (ſaith he) *how many hired ſervants are at my fathers, and have bread enough, and I dye for hunger; therefore I will riſe and goe to my father, &c.* Even ſo we come unto God very often with ſmall comfort; why? Becauſe wee have not a high conceit of Gods attributes; wee judge of him like unto our ſelves, and ſo wee ſpeed for the moſt part, departing as wee came: And I pray you, if our children ſhould lament, weepe unto us and beſeech them-

themſelves, would not wee pitty them? What pride then is this in us, to thinke better of our ſelves than of God? If wee be thus mercifull, is not hee much more mercifull unto his children, ſince all our mercy is but a ſmall drop of his infinite mercy? It was a good ſpeech uttered by *Benhadad*, (though a heathen man) who becauſe of a flying report hee had, that the Kings of *Iſrael* were mercifull, did humble himſelfe in ſackcloth, and found mercy; ſo, I ſay, if *Ahab*, a wicked man, upon this was mercifull to *Benhadad*, (though with his owne deſtruction) how much more, doe wee thinke, doth GOD exceed in mercy? So many of us want comfort, becauſe we will not goe unto him for mercy, and therefore alſo doe we want comfort even of our deareſt friends, becauſe God would have us runne unto him, call earneſtly for his mercy, be ſo much the more deſirous thereof, and be acquainted with him.

Now in the ſecond place, where he beginneth to reckon up what this mercy is; firſt hee ſheweth, that hee pardoneth iniquity, which is remiſſion of ſinnes; where

Doct.2. the doctrine is, That it is the mercy of all mercies to have our ſinnes forgiven, to have them covered, buried, and done quite away: Now there be many Reaſons to prove this, that it is the mercy of mercies to have our ſinnes forgiven.

Reaſ.1. Firſt, becauſe other mercies reprobate men may have, as an abſtinence from ſome ſinnes; a ſhew of ſanctification, ſome outward gifts of the Spirit, &c. but this mercy none can have but the Elect.

2 Secondly, becauſe this benefit is the chiefeſt fountaine which floweth from Chriſts blood, *Hee hath loved us, and waſhed away our ſinnes with his owne blood.*

3 Thirdly, becauſe it bringeth unto us the happieſt fruits and benefits here and hence; for 1. Here by this we are at peace with God, yea, in a more perfect peace than God had with *Adam* before his fall. Secondly, by this we have peace of conſcience; when God favours us then our conſcience favors us, and all is at peace when once wee are ſprinckled with the blood of Chriſt. Thirdly, he hath peace with all the creatures, even in league with the beaſts of the field, as *Iob* ſpeaketh: ſo alſo for the world to come.

4. Fourthly, this brings us to an everlaſting peace in heaven, making us to bee able that wee may ſtand in the great day of his appearance without feare, as alſo now it is no ſmall benefit, that GOD with forgiveneſſe of ſinnes healeth the nature of his children, that ſinne and Sathan ſhall never have their former dominion over them.

Vſe 1. Since then wee ſee this is ſo great a benefit and mercy to have our ſinnes forgiven, it muſt teach all of us earneſtly to prize it, ſince ſuch are ſo bleſſed who have their ſinnes forgiven. The meanes is, to pray often and earneſtly for the forgiveneſſe of the ſame; to confeſſe them often, and to appeale often to that payment which Chriſt hath already made for us: for if we come to confeſſe our ſinnes before God, wee come but to get an acquitance of that debt which Chriſt hath formerly paid for us.

2 Secondly, it is comfort unto ſuch, who have been ſory and grieved for their ſins, who have got power againſt them; to bee thankefull for ſuch deliverances, yea, to be thankfull for all croſſes in the meane time, for all ſuch following croſſes are but as wholſome medicines to cure our ſoules from our ſinnes, that wee may have our corruptions, and the crie of ſinnes removed. This is a great cauſe to rejoyce, as *Pſal.* 103. 1. *Praiſe the Lord O my ſoule, and all that is within mee praiſe his holy Name; which forgiveth all thy ſinnes, &c.*

Object. But here the trembling ſoule may object; Oh but I am ſinfull and full of ſinnes.
Anſw. What then, if thou beleeve in Chriſt he hath payed all. Imagine two men did owe one of them a hundred thouſand pound, the other a ſmall ſumme, having one ſurety for both, may not a man demand the hundred thouſand of the party, as well as the little ſumme? Even ſo I ſay, it is all one to Chriſt thy ſurety to pay thy great debts as well as thy ſmall ones, if thou come unto him.

I, but

I, but here the trembling ſoule may object againe, But I am a daily ſinner, I ſin againe and againe, how then ſhall I be ſure to be ſtill forgiven? *Object.*

To this the Lord anſwereth (as it is in the Original) in the preſent number, paſſing by iniquity, arguing a conſtant, continuall Act in God of forgiving; he is more ready (ſaith hee) to forgive than you to ſinne; as there is a continuall ſpring of wickedneſſe in you, ſo there is a greater ſpring of mercy in God: It is not as many thinke, that God expects, that after Regeneration we ſhould ſinne no more; no, he lookes but that ſtill we ſhould bee aclenſing our bodies and ſoules, that wee ſhould ſtill come unto him for new aſſurance: God he clenſeth us not like unto a Ciſterne, wch filleth not againe, but like unto a Veſſell that will fill againe, and ſo muſt ſtill bee emptied and filled, untill it breake by diſſolution. *Anſw.*

It is for Imitation: Is God thus merciſull unto us, and ready to forgive? why then, wee muſt labour to bee like unto God, and merciſull one to another. 3

Oh but my enemy hath a ſpring of evils againſt me. And I anſwer, but God hath a greater ſpring of mercy to forgive thee. Oh but it is great. Oh but God hath forgiven us much more: And yet further, (as S. *Luke* ſaith) *It is a matter of great credit to forgive*, for thereby we are declared to be the Children of our heavenly Father. It is alſo matter of comfort for us, for if wee forgive, ſo ſhall wee alſo be forgiven. If a poore man had a few ſhillings owing him, and he did owe the King many thouſand pounds, were not he (think you) a mad man, that would not forgive the ſhillings to have the many thouſand pounds forgiven him? Even ſo, we all owe many thouſand pounds unto God, we muſt then forgive our ſhillings, that hee may forgive us our pounds. And thus we ſee how the poore as well as the rich may be merciſull even to forgive wrongs, to love for hatred, and the like. *Object.* *Anſw.* *Simile.*

Having thus ſhewed you both what God doth forgive in the wonder of forgiveneſſe of ſinnes by a more wonderfull mercy, and alſo how he doth forgive, none being like unto him, now he commeth to deſcribe,

The perſons,

Who ſhall enjoy theſe great benefits; and firſt hee calleth them Gods heritage. whence learne, That God in a wonderfull and ſpeciall manner reſpecteth his heritage, the proofe whereof (I need not ſtand upon it) is evident enough and knowne both by his working ſince the Creation, and in our time of the Goſpell, I come to reaſons thereof. *Doct. 3.*

Firſt, becauſe they are Gods purchaſe; for whereas the Elect had forfeited all their eſtates, hee hath againe purchaſed them by the blood of Chriſt, the reſt of the world are none of his: If we then doe make much of our purchaſes, much more will God doe with his; this is the reaſon, becauſe God hath payed a full and a valuable price for them all. *Reaſ. 1.*

Secondly, becauſe of his Providence, in that hee keepeth a continuall watch over them, as it is, *Iſa.* 27. 3. There the Lord ſaith, *I the Lord doe keepe it, I will water it every moment; leſt any hurt it, I will keepe my Vineyard night and day.* Againe, he ſpeaketh, *Iohn* 15. 2. to ſame of purpoſe, *Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.* 2

Thirdly, becauſe he dwelleth amongſt his Church, and therefore hee will have a ſpeciall care of his owne heritage, to doe them all manner of kindneſſes. 3

The Vſes are: Since therefore the Lord is ſo ready, preſent and willing to defend and prune his heritage, 1. We muſt labour to be fruitfull unto him with ſome proportionable obedience; as *Heb.* 6. Wee ſee good ground will bee fruitfull and drinke in the raine, and receiveth therefore a bleſſing from God; but that which bringeth forth thornes & briers is rejected, being nigh unto curſing and burning. It is no ſtrange thing to ſee brambles and thiſtles in an Heath, but to ſee ſuch weeds in a watered garden of good ground were more than ſtrange: So let us looke to it, and be ſure, that now when God hath beſtowed much coſt upon us, he looketh for ſome anſwerable fruits. *Vſe 1.*

Secondly,

2 Secondly, it is matter of comfort unto us, that ſince God alwayes dwelleth with his heritage, hee therefore ſees all our ſorrowes and cares; and becauſe of this his abode, for this cauſe the Church ſhall ſtand, becauſe hee loveth his dwelling place; yea, though all the power of hell ſhould bee turned looſe, yet they ſhall not hurt the Church of God: yea, though their ſinne draw downe judgements upon them, yet they ſhall not reſt upon them for ever.

Doct. 4. In the ſecond place we ſee the Perſons are deſcribed, by calling them *a Remnant*, a little flocke; whence the point is, That the people of God be but a Remnant in regard of the wicked, even like the gleanings of the corne, a ſmall company, which is a cauſe they are ſo deſpiſed of the world: Whereof the Vſes are,

Vſe 1. First, wee muſt not bee diſcouraged though we ſee few goe with us in the way to heaven: many are ready to object and cavill againſt ſuch, but few are ready to profeſſe and ſuffer with them; yet let all ſuch who walke forward with the multitude, remember, they are but a Remnant which ſhall be ſaved.

2 Secondly, is it ſo that this ſmall Remnant is ſo oppoſed and ſcoffed at, why then let us labour ſo much the more to love and make much one of another, and thus we ſhall bee aſſured to doe more good, than all the power of hell can procure hurt unto us: The Devill hee labours to ſow ſedition amongſt us, but by love wee ſhall overcome all: The Church hath ever received more hurt by diſcord than by open enemies.

Having thus deſcribed the parties on whom theſe great mercies ſhall be beſtowed, now hee proceedeth to prevent an objection of ſome troubled ſoules, which might ariſe from the former doctrine.

Object. You ſay that God is thus, and thus, and thus mercifull, yet I feele him ſcourge mee often and long together for my ſinnes, I am ſure hee ſeemes to bee angry for the time.

Anſw. To this he anſwereth, He retaineth not his anger for ever. Whence the doctrine ariſeth, that The afflictions of Gods children ſhall have a ſeaſonable and a ſpeedy end: The Lord he knoweth beſt when it is good to begin, and when to make an end, ſo the Lord ſpeaketh, *Iſa.* 54.7. *For a ſmall moment have I forſaken thee, but with great mercies will I gather thee; in a little wrath I hide my face from thee for a moment, but with everlaſting kindneſſe will I have mercy on thee*, ſaith the Lord thy Redeemer. So ſaith the Pſalmiſt, *Heavineſſe may come in the morning, but joy commeth in the evening.* The reaſons whereof bee divers.

Doct. 5.

Reaſ. 1. The firſt is taken out of *Lam.* 3.33. *Becauſe the Lord doth not afflict willingly, nor grieve the children of men:* Hee doth it not to hurt us, but to mend us and make us come unto him, otherwiſe we would not come.

2. Secondly, becauſe wee having ſuch a ſure friend in the Court of heaven, even Chriſt Ieſus to make interceſſion for us at the right hand of the Father; It is not poſſible but our afflictions ſhould have a ſeaſonable end, for if the Church (having *Heſter*, ſo ſure a friend in the Court of *Ahaſhueroſh*) found by her ſo ſpeedy and true deliverance; much more ſhall the Church now, by the interceſſion of Chriſt, obtaine deliverance from the Court of heaven.

Simile.

3. Thirdly, wee ſhall have ſpeedy and ſeaſonable deliverance from afflictions, becauſe by afflictions we gaine inſtruction; this leadeth us to humiliation and confeſſion of ſinnes, and then (the Lord having bound himſelfe by promiſe and oath) it is not poſſible but wee muſt have deliverance; hee cannot chuſe but bee mercifull: Whereof the ground is, That looke how ſoone God hath his end, which is our unfained humiliation, confeſſion and amendment of life, inſtantly wee have alſo our end, which is deliverance.

4. Fourthly, they ſhall have ſpeedy and ſeaſonable deliverance, becauſe hee correcteth them onely for their profit; leſt therefore they ſhould faint and mourne under the burden, he will and hath promiſed to haſten helpe, as the Pſalmiſt ſpeaketh, *The rod of the wicked ſhall not alwayes reſt upon the juſt, leſt the wicked oppreſſe and triumph*

umph over him. Excellently alſo to this purpoſe doth the Lord ſpeake, *Iſa.*57.16. *I will not contend for ever, neither will I alwayes bee wroth, for the ſpirit ſhould faile before mee, and the ſoules which I have made.* So certaine it is, God will not beate his children unto death; he beateth not in revenge, but to bring home and amend us.

The Vſes are, 1. Reproofe to Gods owne deare ſervants, who in a ſharpe and quicke croſſe, where they ſee no iſſue they begin to murmure and repine, ſaying, Oh, I ſhall never get out of this croſſe. But what (tell mee) wouldeſt thou thinke of thy child, that when thou art a chaſtiſing him for ſome fault, would have ſuch a conceit of thee, that thou wouldeſt beate him to death; mighteſt not thou thinke him an unnaturall childe? yet much more unnaturall are wee unto God, (who is a great deale more loving) for if hee once begin, wee ſtraight imagine that hee will never make an end: But wee ought not thus to repine, but rather quench his anger with repentant teares, and take away the fuell of ſinne which kindleth the ſenſe of this wrath, and then the fire will ceaſe: ſo let us take away the proud and dead fleſh, and the plaiſter will quickly fall away. *Vſe* 1.

Secondly, we muſt hereby learne to imitate and be like unto God; if wee will needs bee now and then angry, let it bee quickly gone; let us ſpend our anger upon our ſinnes, and not let the Sunne goe downe upon our wrath. 2

But now here ariſeth another objection, worſe than the former, for the troubled ſoule might object, Oh, but I have driven God quite away by my innumerable ſinnes, I have loſt my feeling, angred my God, grieved the Spirit, and forced God to depart from mee. This is a miſerable eſtate, but yet the Prophet in the next verſe anſwereth for the comfort of ſuch, that he is not quite gone away, *He will turn againe* (ſaith he) *and have compaſſion, &c.* Whence I gather, Thoſe who have once had any ſaving comfort, they ſhall have it againe. We ſee *David*, hee quenched the Spirit, made a foule houſe, brought all things out of frame, hee kept his union with God, but he loſt his communion with Chriſt; the graces of the Spirit were ſeeming dead in him; yet this man had much comfort againe, and did much good to the Church, and dyed in peace and proſperity. So we ſee *Cant.* 3.1. the Church at firſt quite loſt Chriſt in a manner, ſhe had no feeling, yet ſhe ſought him up and downe; nay, ſhe went through all the meanes of ſalvation, yet found not Chriſt. It ſeemes a ſtrange thing, that ſometimes one ſhould uſe all holy meanes, and yet finde no comfort or feeling; yet is it moſt true: But what then? ſhee went a little further and then ſhe found him whom her ſoule loved. So let us alwayes learne this much, that when we have uſed al the means to find feeling & comfort in vaine, yet to go a little further, which is, to waite in patience for Gods good time, and to hope above hope, &c. and then wee ſee the iſſue, wee ſhall finde him whom our ſoule loveth; yea, then hee will inable us to lay ſurer hold upon him than ever, and alſo keepe him ſurer: So *Peter*, he fell for a while, yet wee know Chriſt came againe unto him, and made ſure worke, that he was the ſtronger for ever. *Object.* *Poſſ.* 6.

The Reaſons are plaine; firſt, becauſe all Gods ſaving graces be given for everlaſting, therefore they ſhall never bee finally taken away from his children, as thoſe outward graces of the Spirit, which were in *Saul*, was. *Reaſ.* 1.

Secondly, he will turne againe and have compaſſion, though hee turne away his face, becauſe his heart is neare unto us; like unto a mother who in ſeeming anger turneth away her face from her child, yet ſhee longeth untill ſhe turne againe: even ſo the Lord when his face is turned from his children, he longeth untill hee turne againe and have compaſſion, &c. 2 *Simile.*

Thirdly, becauſe of all burdens the abſence of Gods favour is ſo intollerable, which abſence CHRIST himſelfe at that time could not indure, but cries out, *My God, my God, why haſt thou forſaken mee?* And *David* you know he cries out, *Thy loving kindneſſe is better than life.* Therefore, I ſay, God being a moſt loving Father unto his children, and knowing how precious his favour is unto them, and how grievous his abſence, (that they cannot live without him) why then, as ſure hee is 3

God,

God, and goodneſſe it ſelfe, no more can hee bee without them; he will turne againe and have compaſſion, though not in our time, yet in a better time, even in ſuch a time as hee ſhall ſee fitteſt: therefore let us not be diſmayed, but redouble our courage.

Vſe 1. The Vſe hereof is, firſt, Reproofe unto ſuch, who ſay, that if their peace be once loſt, oh they ſhall never have it againe, they ſhall never have comfort, favour or feeling of Gods love: But marke our errour, we in this caſe judge God to be like unto a man, who will ſay, Oh I will never againe love this man, who hath deceived mee. *Note.* But let us remember, that God did foreſee all our errors and ſinnes that ever wee ſhould commit, before we did commit the ſame: Now if theſe our ſinnes before our calling, (which in the courſe of our life we were to commit) being all before Gods face, could not hinder his love unto us, what folly is it to thinke, that now after our effectuall calling, our ſinnes (which he foreſaw) can ſtay his mercies from us: This the Apoſtle aimeth at, *Rom.* 5. 10. For *if whileſt wee were enemies, wee were reconciled unto God, by the death of his Sonne; much more, being reconciled, we ſhall bee ſaved by his life.* So that moſt certaine it is, he will turne againe and have compaſſion. *Simile.* For if a Father ſhould foreſee ſuch and ſuch faults in his ſonne, doe you thinke hee would puniſh his ſonne for thoſe faults which he foreſaw would of neceſſitie bee in him? certainly hee would not: Though hee ſeemed angry, yet hee would love him ſtill.

2. Secondly, if wee have loſt our feeling, like the Church, *Cant.* 3. 1. let us ſeeke it againe night by night, that is, conſtantly, diligently and earneſtly; as *Iſa.* 62. 7. let us give God no reſt untill hee returne; let us, with *David*, intreat him to reſtore unto us his Spirit againe. Now reſtoring argueth a former having: ſo hee will returne and have compaſſion, according to the multitude of his mercies.

Having thus at length propounded and ſpoken of the firſt benefit God promiſeth, of *Iuſtification*, now he commeth unto the ſecond of

Sanctification,

1. *In this life.*
2. *In the life to come.*

Firſt then, For this life; after hee hath ſpoken of Iuſtification, now hee commeth to Sanctification, as a neceſſary inſeparable fruit thereof; and ſheweth, that whenſoever God commeth to have mercy upon us, then hee alſo ſubdueth our ſins, and bringeth them in ſubjection; He will ſubdue (ſaith he) our iniquities. Whence *Doctr.* 7. learne, that, Where God forgiveth ſinne, there hee alſo ſubdueth ſinne; as unto *Paul*, looke how ſoone God was mercifull unto him in effectuall calling, ſo ſoone did hee begin to ſubdue ſinne in him. So wee ſee of *Mary Magdalene*, how penitent ſhee was after forgiveneſſe of ſinnes; and ſo *Peter*, weeping bitterly after the ſame: ſo of *Manaſſeth* that great ſinner, who when his ſins were once pardoned, did leave off his ſinnes; they were ſubdued alſo.

Reaſon 1. The Reaſons are, firſt, becauſe the vertue of Chriſts death can never be ſeparated from the merit of the ſame; now the merit of his death being the purchaſe of our free pardon by what hee hath done for us imputed, for forgiveneſſe of ſinnes: The vertue of his death (which is, to kill and wound ſinne by degrees, to ſubdue and bring it under, to mortifie the affections) can never bee ſeparated from the ſame.

2. Secondly, becauſe without this ſubduing of ſin upon forgivenes, neither ſhould we have comfort from him, nor he glory from us; for ſo long as wee groane under the burden & dominion of ſin, we cannot rejoyce in God heartily, we cannot ſerve him: Now becauſe God would have his ſervants to rejoyce and ſerve him here fully, therefore upon acceptation of our perſons, hee will alſo looſe our bands, and make us able to ſerve him.

Vſe 1. The Vſe is, 1. Reproofe and terrour unto ſuch who ſay, they hope their ſinnes are forgiven, when indeed they are not ſubdued; for it is certaine, that with forgiveneſſe of ſinnes God alſo healeth the nature in ſuch, that the like bee committed no more,

more,at leaſt there is a reſolution, and a totall conſtant indeavour and ſtriving to leave all ſinne.

Secondly, this ſerveth unto us for ſtrong conſolation, to ſee, that this is not a death of ſinne here meant,but that it ſhall not aſſaile ſo often, come ſo ſtrong, act with ſuch delight, and be ſo violent: No, the Child of God in this life ſhall never have ſinne ſo ſubdued,as to finde a death of it;onely it ſhall be ſubdued, therefore this is a ſtrong hold unto us,that if God have abated the force of ſinnes in us, this is a ſure ſigne of our juſtification. 2

Thirdly, it is matter of inſtruction for us all,that whenſoever we finde our ſinnes too ſtrong for us,let us then flie out of our ſelves unto him, who is ſtronger than all,and hath ſworne to ſubdue them. 3.

Some object and ſay, Oh I would come if I could but ſubdue this ſinne. *Object.*

No, I ſay, becauſe thou canſt not overcome this or that ſinne,yet come, God he bids thee come becauſe thou art not able to ſubdue it,that hee may come againſt it with his mighty power and ſubdue it;otherwiſe, if it were in our power to ſubdue our ſinnes,wee ſhould be like unto ſo many gods. Now I meane, we muſt goe unto God in all his meanes, to prayer, to the Word alſo, which is mighty to caſt downe holds, all ſtrong mountaines of ſinne. Againe,we muſt goe unto the Sacracraments,which,we muſt thinke, are as able to feed us to life,by eating and drinking of a little bread and wine, as the eating of a little unholy food was at firſt to bring upon us deſtruction; this is a ſtrong hold to reſt upon. Againe, for ſubduing of our ſinnes, let us binde them up in fetters and chaines, let us binde one another by reproofes and holy admonitions.I deny not,for al this Gods children have, and may have many vexing ſinnes, but with humiliation let them be humbled for them.This is a death of ſinne,even this weakning and ſubduing of it. *Answ.* How to ſubdue ſinne. *Note.* *Note.*

Now followeth the ſecond part of this Sanctification after this life, in theſe words, *Hee will caſt all our ſinnes in the depth of the Sea*; meaning, that hee will drowne all our enemies, dealing with our ſpirituall enemies,as ſometimes he did with the temporall enemies of his Church. *Pharoah* and all his army hee drowned in the bottome of the Sea; ſo hee ſayes, at length hee will drowne and deſtroy all our ſpirituall enemies. After ſubduing of ſinnes ſhall come drowning of them: Whence the doctrine is,that, Thoſe who have their ſinnes ſubdued whileſt they live,ſhall have them all drowned when they are dead. We ſee, 1 *Cor.* 15. it is ſaid, *The laſt enemy wee have is death*;but this is onely in regard of nature; to them it is a paſſage to heaven, for the others, unto hell. *Revelat.* 14. the dead in the Lord are pronounced bleſſed,for then all their enemies are quite ſubdued. Here we labour under the burden of many croſſes and afflictions, but then is deliverance; here we are troubled with many ſinnes, but then commeth freedome from ſinne, then we labour no more, then all ſhall have an end;wait but a little untill then,and all ſhall appeare moſt exceeding glorious, for then (for our comfort) all our ſorrowes and troubles, wherewith we are now fined in the furnace of affliction, ſhall be quite forgot,as though they had never been; former things ſhall be remembred no more. *Doct.* 8.

The Vſe of all this is for us,ſince all our ſinnes and ſorrowes ſhall then be ſubdued and forgot; to fight our battels cheerfully here, and looke up unto heaven for helpe. *Vſe* 1.

Secondly, againe,that we ſhould be exceedingly comforted in this, that our battell is ſo ſhort,our victory ſo ſure,and our reward ſo infinite and eternall; ſince after a little while, all our ſinnes and croſſes ſhall be drowned, they ſhall bee put as farre from us as the Eaſt is from the Weſt, as heaven is from hell: then, then our long tedious enemies ſhall all flie away. 2

Thirdly, it is infinite conſolation for us againſt the feare of death,that that death which parteth body and ſoule,ſhall alſo part us from all our ſinnes, ſorrowes and croſſes for evermore;all thoſe meanes wee now doe uſe,ſerve but to weaken ſinne, 3

but

but death this kils and vanquiſheth it for evermore. So that the ſpeech of *Moſes* to the Iſraelites, may as truly bee ſaid of our enemies, *The Egyptians whom you have ſeene to day, you ſhall never any more ſee*; even ſo, I ſay, though thou be vexed and troubled with many ſinnes, croſſes, and afflictions, yet ſtand ſtill but a while, yet a little while, nay, a very little while, and all theſe croſſes and ſinnes which vexe you, you ſhall never ſee any more, Hee will drowne them all the bottome of the Sea.

I now come unto the Reaſons of theſe Doctrines, which are in number two, wherein I muſt uſe brevity.

1. *His mercy.*
2. *His truth.*

Doct.9. I will onely touch them, and ſo make an end. The firſt is, Becauſe hee delighteth in mercy: If we will needs ſpeedily and earneſtly performe that wherin we doe delight, much more will God. The Point is, that, That wherein God delighteth it is impoſſible but it muſt needs come to paſſe: Now he delighting in mercy, therefore it is of neceſſity, that hee muſt needs poure upon us abundance of all his mercies; for hee is the perfection of goodneſſe, the perfection of love; nothing can ſtay him from performing that wherein he delighteth; therefore all theſe excellent mercies

1. muſt needs be beſtowed upon his children.

2. The next Reaſon (as I ſhewed in the opening) is taken from the truth of God, aided with many Reaſons; Of antiquitie, Often repetition, Many witneſſes, and The
3. oath of God confirming the ſame: So that the giving of theſe mercies, and certaine
4. aſſurance thereof, dependeth upon Gods Truth. Whence learne,
Doctr. 10. God is bound, in regard of his Truth, to fulfill all his former mercies unto his Children; and there-
Vſe 1. fore as certainly as God is true, as certainly all his benefits and mercies ſhall bee given unto them.

The Vſe hereof is unto us, notwithſtanding all theſe promiſes, to ſee our weak-
Simile. neſſe, how in tentation wee are ready to rob God of his truth, neglecting the promiſes, becauſe we finde not preſent helpe. Behold how wee deale with God. If a man promiſe us a thing againe and againe, wee beleeve him, but if he ſweare and confirme the ſame with an oath, then we doubt no more; and yet when God hee promiſeth againe and againe unto us many precious promiſes, (yea, and giveth us the earneſt in hand) and ſweareth unto us, yet (loe our wretchedneſſe) wee truſt not with aſſured confidence in him: a mortall man would take it ill to bee thus uſed at

2. our hands. So every ſmall tentation maketh us to robbe God of his truth, and to thinke that hee will not be as good as his word.

Secondly, it muſt be matter of inſtruction for us all, that when wee come unto God, we muſt promiſe our ſelves to have good ſpeed, ſince God is moſt true of his promiſes, and wee muſt labour by all meanes to remember and apply them, and ſo to turne them into prayers; thus reaſoning the matter, What? I am in this and this neceſſity, God he hath promiſed to helpe; ſince hee is true, it muſt needs bee that he will have a care to fulfill his truth; for howſoever I ſhould not bee heard, yet God hee ſhould bee the greateſt looſer, to looſe his Truth. Oh beloved, it is eaſie for us to ſpeake, but in the evill day to put on our armour, to flie unto prayer, to hang upon God, to fight againſt tentations, to give unto GOD the praiſe of his Attributes, that as hee is true, loving, juſt, mercifull, all-ſufficiency, infinite, omnipotent; ſo to expect infinite love, infinite truth, infinite mercy from him, this is no ſmall matter, yea, it is true Chriſtian fortitude, in tentation and affliction thus to reaſon the matter, to relie upon God, and as it were to binde his helpe neare unto us with the chaines of his loving promiſes: If a promiſe binde us, much more it bindeth God, for all our truth is but a ſmall ſparke of that Ocean of Truth in him; And therefore to conclude all with this promiſe, (worthy to bee ingraven in everlaſting remembrance, upon the palmes of our hands) GOD hee hath promi-

ſed,

ſed, that all the afflictions of his Children they ſhall worke for the beſt. This is as true as Gods truth, I ſhall one day ſee and confeſſe ſo much if I waite in patience: why therefore I will wait: God is infinite in wiſedome and power, to bring light out of darkneſſe. So alſo he is true, and he will doe it: therefore becauſe I beleeve I will not make haſt: I will walke in the perfect way, untill hee ſhew deliverance. This muſt be our reſolution, and then it ſhall be unto us according to our faith. Which God for his Chriſts ſake grant unto us all.

FINIS.

THE POORE DOVBTING CHRISTIAN DRAWNE VNTO CHRIST.

In One SERMON.

Wherein the maine letts and hindrances which keepe men from comming to Christ are discovered and removed.

Together with the helpes and meanes which further Gods Children in the obtaining of grace and faith, &c.

Chiefly tending

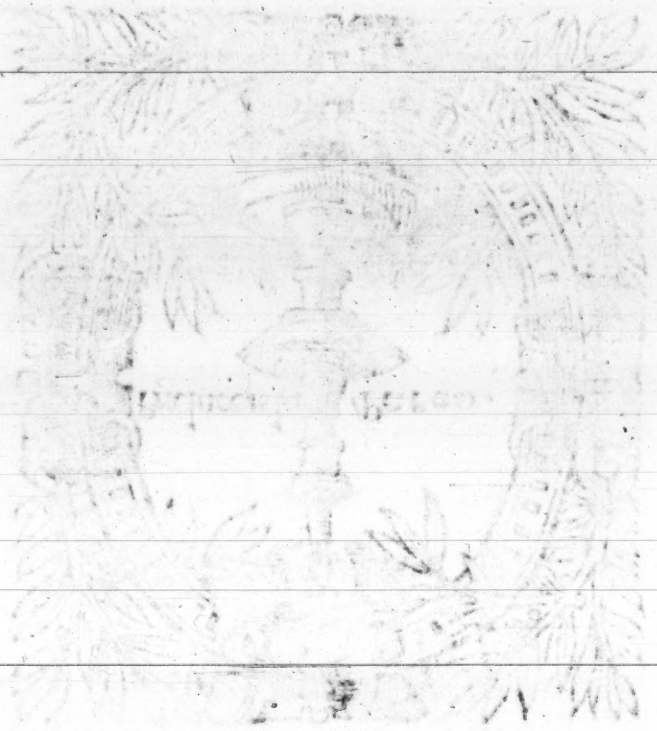
To lay open the necessity and excellency of Christ, and the promises:
To empty us of selfe-confidence, and resting in our selves:
And to show the weakenesse and insufficiency of all carnall props and reasonings whatsoever.

VPRIGHTNES HATH BOLDNES.

ESAY 55. 1.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eate; yea come, buy wine and milke without money, and without price.

LONDON,
Printed in the yeare 1629.



DOUBLING CUBE

THE POORE DOVBTING CHRISTIAN DRAWNE VNTO CHRIST.

SERM. XXIII.

IOHN 6.45.

Every man therefore that hath heard and hath learned of the Father, commeth unto me.

THere are divers lets and impediments which hinder poore Christians from comming unto Christ, all which I desire to reduce to these following heads.

First, such hindrances as really keep men from comming to take hold of Christ at all, which are these foure briefly.

Lets which hinder men from comming to Christ.

1. Blinde carelesnesse, or presumptuous security, whereby men content themselves in their present condition, presuming all is well with them, when there is no such matter.

2. Being convinced of this thing, bethinke how to save themselves by their owne strength, and thereupon set upon a reformation of life, thinking to make God amends by reforming some sinnes which they heare themselves reproved of by the Ministers.

3. The sinner being convinced of this also, now he gets up a stayre higher, and sees all his performances, and prayers, and duties, are of no power in themselves, but he must leave all and cleave onely unto Christ by faith, he thinkes hee can doe that well enough, and so thrusts himselfe upon Christ, and thinkes all the worke is done, and there is no more to doe.

4. If he sees this failes him too, then he goes yet further, and confesseth he cannot come to Christ except Christ give him his hand, and helpe him up: now he will attend upon the ordinances, thinking that if hee doe labour and bestirre himselfe hard, he shall hammer out a faith at last of his owne making, and here he rests, and so as it were hangs upon the out side of the Arke, as it were so long till at last the waves and windes are so fierce and violent, that he is beaten off from his hold, and so sinkes for ever. These we have formerly set forth at large, and the remedies and cures of them.

Now in the second place wee are come to those kindes of hindrances which doe not indeed deprive a man of title from Christ, but makes the way more tedious, that hee cannot come to Christ so readily; and the ground of this hindrance is this, when men out of carnall reason contrive another way to come unto Christ, than ever he ordained or revealed, when wee set up a standard by Gods Standard, and out of our owne imagination wee make an other condition of beleeving than ever Christ required or ordained. Thus wee make barres in the way, and manacle our hands, and fetter our feet, and then we complaine we cannot goe: thus it is with you poore Christians, and the fault is your own. Now amongst many there be three hindrances which are chiefly to bee observed, by which many gracious hearts are marvellously hindered from comming to, and from receiving that comfort from Christ, which they might, and he is willing to bestow.

Three maine hindrances which keepe men from Christ.

First, the distressed soule being happily truely humbled, takes notice of the beauty of holinesse, and the Image of God stampt upon the hearts of his children, and of all those precious promises which God hath made to all that are his; now the soule seeing these, begins thus to reason with himselfe, and saith, Surely if I were so holy and so gracious, then I might have hope to receive the pardon of my sins, for were my heart so inlarged to duties, and could my heart bee so carried with power against corruptions to master them, then there were some hope; but when I have no power against corruption, nor any heart to seeke so importunately for a Christ, how dare I thinke that any mercy belongs to mee, when I see so many wants? thus they dare not come to the promise, and they will not venture upon it, because they have not that inlargement to duties, and that power against corruption which sometimes the Saints of God have. This doth not hinder, wee make it a hinderance, but it doth not hinder in truth; for observe it, wee must not thinke to bring inlargement and hope to the promise, but wee must goe to the promise for them; hope must be stirred, and desire quickned, and love and joy kindled; nay, who made this a condition of the covenant, that a man must have this inlargement before he come to the promise; our service requires no portion but meere poverty and emptinesse: if thou hast nothing hee will have thee, provided that thou wilt have him; *The rich hee sends empty away*, but the poore is satisfied, and the thirsty refreshed: so there is nothing required on our side but onely to receive him as a husband: *Buy without money*, saith the text; you must not thinke to come and buy a husband; the Lord lookes for no power or sufficiency of our selves, nor power against corruption, nor inlargement to duties; if you will bee content that Christ shall take all from you, and dispose of you, then, in truth, take a Saviour and have him.

Luke 1.53.

Esay. 55.1.

Quest. But the poore soule saith, If I goe thus hud-winked how shall I know that I doe not presume, and how shall I know that I have title to the promise?

Answ. I answer, there is no better argument in the world that thou hast an interest in Christ, than this, thy taking of the Lord Christ as a Savior wholly, & as a husband. *Iohn* 1.12. *But as many as received him, to them he gave power to bee the sonnes of* GOD, *even to them that beleeve on his name.* He doth not say, to as many as had such inlargement in duties, and such power against corruptions; but if thou wilt take Christ upon those termes which he offers himselfe, there is no better argument under heaven, that thou hast a title to the promise. Every ditch must be filled, as in *Luke*. This is a desperate despaire that sometime seaseth upon the hearts of distressed sinners.

Therefore in the second place, as the sinner lookes upon the excellency of Christ, and grace, and his owne insufficiency, and so will not venture upon the promise, so hee lookes upon his owne sinfulnesse and worthlesnesse, and therefore dares not venture upon mercy; hee viewes the number of his sinnes so many and vile, and the continuance of them so long, and he seeth the floods of abominations comming in amaine upon his soule, and Sathan helpes him forwards hereto; for this is the poli-

cy of the Devill,that, if he can,he will make a man that he ſhall never ſee his ſinne, but ſay,there is mercy enough in a Saviour,& therfore I may live as I liſt: but when the ſinner will needs ſee his ſinne,then hee will let him ſee nothing but ſinne; the one that hee may preſume,and the other that hee may deſpaire. Now the poore ſinner ſtayes here; tell him of the mercy of God,and of the plentious redemption in Chriſt, and of the riches of the freeneſſe of Gods grace, what,ſaith hee,ſhould I thinke that there is any mercy for me,and that I have any intereſt in Chriſt, that were ſtrange? And thus the ſoule is here poring, and faſtned, and ſetled upon his corruption,and is ever ſtirring the wound,and never goes to the Phyſitian: For a man is as well kept from looking to Chriſt by deſpaire,as by preſumption; before hee ſees his ſinne he thinkes his condition is good, and hee hath a ſufficiency of his owne,and needs not goe to Chriſt; and when hee ſees his ſinne, then hee ſees ſo much vileneſſe in himſelfe that he dares not goe to Chriſt,leſt when he goes before him,hee ſend him downe to the pit. But herein the Devill his very ſubtill, but this doth not hinder our title to Chriſt, that we ſhould not, neither ought it to diſcourage our hearts from comming to Chriſt. For firſt, (obſerve it) for whom did Chriſt come into the world,and for whom did hee die when he was come? it was not for the righteous, that needed him not,but for the poore ſinner that condemns himſelfe,and knowes he cannot ſave himſelfe. *Paul* ſaith, 1 *Tim.*1.15. *Chriſt Ieſus came into the world to ſave ſinners,of whom I am the chiefe:* and *Zach.*13.1. there is a fountaine opened for ſinne,and for uncleanneſſe, that is, for all ſorts of ſinnes, and for all ſinners: bee their ſinnes never ſo great, and never ſo vile, there is a fountaine ſet open, come who will; there was never any ſaved but a Rebell,and never any man received to mercy,but he that oppoſed the mercy of God,and his grace in Chriſt. The fiery Serpents ſting the people in the wilderneſſe,but there was a Brazen Serpent to heale them.

Againe,obſerve the folly of this plea: what Scripture ever ſaid that the greatnes of mans ſinnes hinders the greatneſſe of Gods mercy? no Scripture reveales this, nay, *David* prayeth the contrary, *Pſal.*25.11. *Have mercy upon mee O Lord, and pardon my ſins, for they are great*: Nay, God himſelfe doth the quite contrary, *Iſa.*43.24, 25. *Thou haſt made me ſerve with thy ſins, and wearied mee with thine iniquities, yet I am he that blotteth out thy tranſgreſſions, for my names ſake.* When the Iewes did tire God with their diſtempers,and burthened him with their ſinnes,then the Lord for his owne names ſake would not ſo much as remember their iniquities againſt them.

Againe obſerve, that ſinnes though they be never ſo hainous of themſelves, yet if the ſoule can ſee them,and the heart bee burthened with them, they are ſo farre from hindering the worke of faith,and from making thee uncapable of mercy, that they fit thee to goe to Chriſt: but the truth is, (which I pray you take notice of) it is not properly our unworthineſſe, but our pride and hautineſſe that hinders us from comming to Chriſt; for wee would have ſomething in our ſelves, and not have all from Chriſt. Take the diſtreſſed ſoule that ſees the vileneſſe of his ſinnes, were thy ſinnes fewer, then thou mighteſt goe to Chriſt, nevertheleſſe even then thou goeſt not, becauſe thou art perſwaded of the freeneſſe of his grace, but becauſe thou haſt ſomething in thy ſelfe, and wouldſt bring ſomething to Chriſt, and not receive all from him: So it is thy pride, and thy ſelfe conceitedneſſe that hinders thee,and thou muſt have thus much, and Chriſt muſt not juſtifie the ungodly, but the godly man; I tell thee, then hee will never juſtifie a man while the world ſtands.

But the ſoule repines againe, My ſinnes are worſe, not onely becauſe they are many,but becauſe of the grace and ſalvation that I have rejected,which hath beene offered me from day to day. *Object.*

This hinders not, provided that thou canſt ſee thoſe evils of thine: though thou haſt caſt away the kindneſſe of the Lord, yet the Lord will not caſt away thee, if thou wilt come and ſeeke againe for his mercy: *For the iniquity of his covetouſneſſe* Iſa.57.17,18. *Answ.*

I was

I was wroth (saith God) *and I smote him, I hid my selfe and was wroth, and hee went on frowardly in the way of his owne heart.* If this could have hindred, *Iudah* should never have received mercy, but the text saith, I have seene his wayes, and will heale him;

Ier. 3. 1. *Thou hast played the harlot with many lovers, yet turne againe to me, saith the Lord.* There is no time past if a man have but a heart to returne; there is no limitation of the riches of Gods free grace, except the sinne against the holy Ghost. *Rev.* 3. 20. *I stand at the doore and knock*; though hee crie till hee be hoarse, and stand till he be weary, yet he stands still: if any adulterous wretch will open, the Lord will come in, and bring comfort, and suppe with him.

Object. Oh, that is true, saith the poore soule, had I but a heart to mourne for my baseneſſe; see my sinnes I doe, but this is my misery, I cannot bee burthened with them, I have a heart that cannot breake and mourne for the dishonours of God.

Answ. This hinders not neither, provided that thy heart is weary of it selfe, that it cannot be weary of sinne: *The Lord shewes mercy because he will shew mercy*;

Mich. 7. 18. it is not because thou canst please him, but because mercy pleaseth him. When did the Lord shew mercy to *Paul*, even then when *Paul* did expresse most malice against him; *Saul, Saul why persecutest thou me?* he persecutes Christ, and yet Christ pities him, and shewes him mercy; and so the churlish Iaylor, when he was most opposite against the meanes of grace, the Lord then shewed most compassion upon him; he that resists the meanes of grace, is now brought home by those meanes.

Object. But woe, saith the poore soule, you are now come to the quicke, this very word is like a Milstone about my necke, to sinke my soule for ever; for this is the depth of that baseneſſe that lies on mee, that all the meanes doe not better me. Why, though *Paul* and the Iaylor were bad enough, yet they were made better by the meanes; but this is my hopeleſſe condition, that the meanes of grace prevaile not; is there such a heart in hell? how ill am I, when all the meanes in the world will doe mee no good? but, me thinkes, I feele my heart more hard and stubborne under all Gods Ordinances, and therefore my condition is hopeleſſe, when the meanes that should soften me, doe but harden me, and make me worse.

Answ. This is the last plea whereby the Devill holds downe the heart of a poore sinner, but let me answer thee, this hinders not neither, but that at least thou maist have hope of mercy, therefore observe three passages by way of answer.

First, the Word and meanes doe worke good if it make thee more sensible of thy hardneſſe and deadneſſe, though happily it worke not that good, and after the same manner that thou desirest, yet if it make thee see thy baseneſſe, and hardneſſe of heart, and dulneſſe, in regard of that body of death which hangs upon thee, then the word works in the best manner, because it is after Gods manner, howsoever not after thine: That Physick workes most kindly, that makes the party sicke before it workes; so it is with the Word; thou hast a proud heart, and liftest up thy selfe in thine owne abilities, and trustest in thine own strength, and thinkest that thy care and improvement of the meanes would work wonders; but now the Word works sweetly, when it makes thee apprehensive, that a wounded soule is the gift of God; not of man, nor of the meanes; and therefore the word makes thee looke to God for it, and to prize it when thou hast it; and the Word makes thee looke to God to continue it, to feele deadneſſe is life, and to feele hardneſſe is softneſſe; onely

Caution. here remember one Caution, except there bee some lust or distemper that thy heart hankers after, for then the Word will harden thee, because thou hardenest thy selfe.

2. Secondly, (marke this I beseech you) thou art the cause why thy heart is not softened, and why the Word workes not upon thy soule; this distemper of thy heart hinders the working of the word, and dispensation of Gods providence, and the tenure of the Covenant of Grace; thou must not thinke to limit the Holy One of Israel; for it is the Covenant of Grace; the Lord will not stand bent to thy bow, and give thee grace when thou wilt; it is not for us to know the times and seasons.

What

What if the Lord will not give thee grace this yeare, nor the next, nor all thy life, if at the laſt gaſpe hee will drop in a little favour, it is more than hee owes thee, therefore heare to day, and waite to morrow, and continue ſo doing, becauſe thou knoweſt not when God may bleſſe his owne Ordinances, and complaine not of delayes, but waite, for God hath waited for you long, and therefore if he make you waite for peace of conſcience and aſſurance of his love, the Lord deales equally and lovingly with you, and as ſhall be beſt for you; God gives what, and when, and how hee will, therefore waite for it.

Thirdly, know and conſider, that thou haſt reſted upon thine owne duties and indeavours, and thou doeſt not goe to God, that bleſſeth both the meanes and indevours, the fault is thine owne, (I ſay) becauſe thou reſteſt in thine owne performances, and in the power of the meanes that thou apprehendeſt, and doeſt not goe to God, that would have wrought more than all theſe: for did a man depend upon Gods power and mercy in his Ordinances, he ſhould alwayes finde ſome proportionable ſuccour, as well when he findes no ſucceſſe, as when he finds any; for God ſometimes gives & ſometimes delayes, but Gods love is as conſtant when he gives not, as when he gives. Therefore labour to get out from all carnall confidence in holy duties, and reſt not in thy performances, but looke beyond all duties to God, and deſire him to give thee ſucceſſe above them.

Object. Oh but, ſaith a poore ſinner, I would goe out of my ſelfe, and I ſee I reſt upon my duties, but I cannot get out of my ſelfe.

Anſw. Sathans ſubtilty diſcovered. I anſwer, it is Sathans ſubtilty to keepe us in our ſelves hereto, by indeavouring to make us goe out of our ſelves by our owne ſtrength; and this is a marveilous depth of malice and cunning in the Devill, when he makes us beleeve (and wee out of ignorance are deluded) that we have power in our owne hands to goe out of our ſelves; no, it is a ſupernaturall worke, and the ſame hand muſt bring us out of our ſelves, that muſt bring us to Chriſt: but this in truth is ſelfe-deniall, when the ſoule knoweth it hath nothing, and therefore is over-powerd with the mighty hand of God, the worke of Gods Spirit, that the poore ſinner doth not ſo much as expect any power or ability in himſelfe, or from the creature; in the doing of any duty hee knowes hee is dead, and therefore cannot helpe himſelfe, and when hee is brought to deny himſelfe, he lookes not to the creature nor to himſelfe. Now (obſerve it) whiles that I thus thinke with my ſelfe, that I have ability to goe out of my ſelfe, I doe not then ſay, that I have a principle within me to deny my ſelfe, which is quite contrary, for to deny a mans ſelfe is to know that hee hath no power in himſelfe to doe any ſpirituall duty, therefore wee muſt looke onely to the voyce of Chriſt, and know, hee that cals us from the wayes of darkneſſe, and from our ſelves, muſt alſo bring us to Chriſt; and expect power from Chriſt to plucke thee out of thy ſelfe, and to make thee beleeve, for the ſame hand doth worke both. Therefore I would not have a poore creature thinke thus with himſelfe, If this meanes and theſe Ordinances will doe mee no good, and will not worke upon my heart, I ſhall never have it; but ſpeake thus unto God and ſay, In truth Lord I expect no power from my ſelfe, nor from the meanes, but my reſolution is, to looke up (as in *Eſay*) to him that hath hid his face from *Iacob*, I will not looke inward here for power to receive it from within, nor to the Miniſter, nor to the meanes, but I will waite upon thee Lord, and looke up to this power to worke by the meanes. *Who is amongſt you that feareth the Lord, and obeyeth the voyce of his ſervants, that walketh in darkneſſe, and that hath no light of comfort, let him truſt in the name of the* LORD, *and ſtay himſelfe upon his God.* When all other things in the world faile, let the ſoule then looke up to the Lord, and looke out from it ſelfe; this is the fitteſt time of all to meete with God, I would have a Chriſtian chuſe this time above all times to meete the Lord, and this is the onely time to diſappoint Sathan; for, as I ſaid before, it is the laſt refuge that the Devill hath, and if hee miſſe this oportunitie hee is conquered. Now the ſinner partly ſeeing the beauty of grace, will not, and partly ſeeing the baſe-

Eſay. 50. 10.

neſſe

nesse of his owne heart, dares not come to Christ.

Object. Then in the next place it is want of sense and feeling, which he would have and cannot finde; therefore the distressed soule saith, Alas, I never knew what it was to have the assurance of Gods love, I never received any evidence of Gods favour, and shall I think that I have faith? they that beleeve have their hearts filled with joy unspeakeable and glorious, the Word reveales this, but I am a stranger to that joy, how can I then thinke that I have any worke of faith to come to Christ.

Answ. I answer, this doth not hinder either that thou hast not faith, or that thou maist not come to God by beleeving, therefore remember these three particulars.

First, thou must not thinke to have joy and refreshing before thou goe to the promise, but thou must looke for it when thou doest chew and feed upon the promise: thou wouldest have the Lord to give thee all the bargaine before thou make the match: This joy is a fruite that proceeds from faith after much wrestling, it doth not follow from faith at the first; first beleeve, and then joy, for the heart is not filled with joy before beleeving, but afterwards when thou hast had the sweet dew of the comfort of the promise many a day, then looke for this joy.

2. Secondly, know that these joyes, and this sense and feeling may be absent from faith: a man may have a good faith, and yet want the relish and sweetnesse which he desires; man may want his desirings, and yet want neither life nor heate: A tree may want leaves and fruit, and yet want neither sappe nor moysture: A mans faith may bee somewhat strong, when his feeling is nothing at all: DAVID was justified and sanctified, and yet wanted this joy; and so *Iob* rested upon God when he had but little feeling, as when he saith, *Thou makest mee a But to shoot at; yet I will trust in thee though thou kill me.* Therefore away with your sense and feeling, and goe to the promise.

Iob. 3. 15.

3. Thirdly, the Saints of God many times are deprived of comfort, not because God with-holds it, but because they put it from them, and will not have it, though he offer it, as *David*, (*My soule refused comfort*) like a sullen childe that will not eate his Milke because hee hath it not in the golden dish; so because God doth not for you what you would, you will have nothing at all. These are the maine hindrances: and I might adde many more, for carnall reason is very fruitfull this way, but wee through our folly and the Devils subtilty, abuse these things, and make them hindrances, and yet none of all these doe hinder our right and title to Christ. Now I come to the cures of these hindrances; for if wee had the wisedome and care wee should have, we might break through them all and come to Christ. The means are foure, whereby wee may bee fortified against these, and at last bee able to leape over all.

Pſal. 77.

Helps to come to Christ.

The first cure and helpe is this, we must not looke too long, nor pore too much or unwarrantably upon our owne corruptions, so far as to be feared or disheartened from comming to the riches of Gods grace; for this is an everlasting truth, that whatsoever sight of sinne unfits a man for mercy, when hee may take it, and it is offered to him, that sight of sinne is ever sinfull, though it have never so faire a pretence of sorrow and deepe humiliation: as we thinke many times, Had I a soule so throughly humbled, and so forth. Thus the Devill keeps us in sinne, by poring upon our sinnes, when we thinke hereby to be carried from our sinnes; that course I say, is sinfull. Tell not me of sorrow, and repentance, and humiliation, all that sorrow and humiliation is nought that keepes a man from receiving mercy, when it is offered; see this in *Abraham*, hee had this promise, that hee should have a sonne in his old age; *Hee being not weake in faith regarded not his old age or deadnesse, nor the barrennesse of* Sarahs *wombe, but hee beleeved in him who had promised it*, and there he rests and stayes; hee saw his body was dead, yet there was a living promise; and what though *Sarahs* wombe was barren, yet the promise was fruitfull; he knew his deadnesse and her barrennesse, but he considered them not: so wee must see our sinnes and consider our owne weaknesse, but never so settle our selves with, or consider of them

True godly sorrow what it is.

Rom. 4. 19.

them so as to bee hindered from comming to God for mercy, which God offers us and wee want, for while the soule of a man is daily plodding upon his owne misery, and distempers, these two things follow.

First, wee stop the streame of Gods promise, and let downe the sluce against it, so that the promise cannot come into our soules. 1.

And secondly, wee set open the streame and sludgate of corruption, and made it to runne most violently in upon us, and in the end to overwhelme us, and the inconvenience arising hereby will slay the best Christian in the world, for what can a man get out of his corruption? hee can have no more thereof than is there to bee had; it is vaine to looke for comfort where it is not to bee had, it may dishearten us, but never incourage us. See the humility and wisedome of the woman of *Canaan*, she followes Christ, but hee listens not to her, but gives her the repulse, and cals her *dog*, and saith, you *Gentiles* are *dogs*; and the Gospell of Grace and salvation is the *Childrens bread*. Now if shee had onely considered the words of Christ, and onely looked into her owne baseneſſe, shee had never come to receive mercy and comfort, but she saith, Truth Lord, I am a *dog*, yet the *dogs eate of the crummes that fall from their masters table*. There are two things here which doe expresse the frame of this heart that is truely wise to attend to its owne baseneſſe, there is her humility and wisedome; as if she had said, Thou saist I am a Gentile and a Dog, I confesse it, yet though I am a Dog I will not goe out of the doores but lye under the table for mercy; so wee must and ought, when our corruptions come in upon us, and wee see our selves damned creatures, let us then say, In truth, Lord, I am as bad as thy word can speak, yet let us not flie away from mercy, but lie at the feet of our Saviour; it is fit and we ought to see our sinnes, but stay not too long here; see thy sinnes thou must, but not be setled there to bee kept from Christ; that sight of sinne which doth not drive a man to Christ for mercy is ever sinfull. See thy sinnes thus. a

First, see thy sinnes till thou see them odious and loathsome. How to see sin aright.

Secondly, till thou see an utter insufficiency in thy selfe to helpe thee.

Thirdly, till thou hast seene an utter and absolute necessity of Christ to succour thee, and then away to the throne of Grace, and dwell no longer on thy sinnes, for there is pardon enough to remove the guilt that sinne hath brought upon thy soule, there is power enough to make thee master thy corruptions. Indeed every soule should say thus, It is true Lord, my sinnes are many and great, for I have departed from thee Lord, and shall I goe from God and persist in evill? God forbid. All this while I speak to broken hearted Christians, you prophane ones, you have your portion already, and shall have more afterwards, but stand you by, and let the Children come to their share.

Now the second meanes of cure is this, take heed of judging thy estate by carnall reason without the rule, as thus it is the fashion of poore distressed spirits to passe fearefull sentence upon themselves upon groundlesse arguments, as to say, I never found it, and I feele it not, and I feare it is not so. Thus wee heare those carnall pleas which Sathan helpes us to invent, and wee judge our selves by them: Now, I say, take heede of this and make conscience of this same, as of any other sinne of swearing, stealing, whoring, or murther, for this is as truely a sinne as those, though not so great, nay, this is a greater sinne than you imagine. Consider this you humble-hearted Christians, for to you I speake; for when upon these grounds thou concludest thy case and estate is naught: see against how many Commandements thou sinnest. First, thou dishonourest God and the worke of his grace; and thou breakest the third Commandement, in denying that which God hath done for thee, and speakest unreverently against God; and thou art a murderer, and woundest thy soule, and hast sinned against that Commandement; and thou robbest thy selfe of comfort, and art a thiefe; and thou beares false witnesse, to speake against thy selfe, against Christ, and his Spirit, and this worke of his 2. Helpe. The danger of judging our selves rashly.

his grace, and joyneſt with the Devill againſt the Lord Chriſt. But thou wilt ſay, I ſpeake as I thinke. That hinders not but that thou beareſt falſe witneſſe: as wee ſee, if a man affirme ſuch a one is a drunkard, and knowes it not, this man beares falſe witneſſe, becauſe though the man be a drunkard, yet he knowes it not: ſo thou ſayeſt thou haſt nothing, when as thou doſt onely feare it, and ſuſpect it, and the like: I ſpeake this the rather, becauſe of the ſinfull diſtemper that creepes in upon the hearts of many broken-hearted Chriſtians, that out of a ſelfe-willd rode of carnall reaſon, and a vilde haunt that they have got, their hearts are perſwaded that they doe well to doe ſo, and they are never well except they doe thus.

But know that you have ſinned fearfully all this while; and ſuch as theſe, marke it, when reaſon is plaine, and the Scriptures are evidently againſt them, they doe not ſo much attend what the Miniſter ſaith, but they ſtand and invent how they may anſwer the Miniſter, and ſo put away their owne comforts. Let the feare of God fall upon every ſoule that heares this, and know that howſoever you have taken leave to your ſelves, and have taken up pleas againſt the truth, yet now goe your wayes, and mourne for it, and wonder that the Lord hath not taken away all the comfort of his grace, and all the motions of his Spirit from you. The Prophet *David* prayes the Lord to turne away his eyes from beholding vanity: now if God muſt doe that, then much more muſt he turne away our hearts from attending to vanities: I muſt attend to God, and the voice of his Spirit, but to liſten to thoſe carnall pleas which I have no warrant to doe, I ſinne deeply, and hurt my owne ſoule dangerouſly thereby. No man would deale with a cheator; carnall reaſon is a cheator, therefore let us not attend thereto, unleſſe we reſolve to be cozened; and if the danger of the ſinne cannot make us doe this, then let the ſorrow that will come by it conſtraine us: *Behold all you that kindle a fire, and that compaſſe your ſelves about with the ſparkles that ye have kindled, this ſhall you have at my hand, ye ſhall lye down in ſorrow.* I will ſhew what is meant by ſparkles, and by fire; in the old Law you know there was heavenly fire continually in the Sanctuary, that ſhadowed out to us the will and wiſedome of God in his word: but there was alſo ſtrange fire, that is, there were diver, ſparkles of their owne imaginations, and there were conceits; every poore creature caries his tinder-box about him, and he is ever kindling of it; the Lord doth not allow of this: In that text are two things: firſt, that the heart of man will naturally invent carnall reaſons and pleas againſt it ſelfe, and bee ſetled upon them: ſecondly, then marke what followes thereupon, This ſhall ye have of mine hand, you ſhall lye downe in your owne ſorrow: When the Scriptures are cleare, and reaſons are evident, you will have your owne devices, thus much I tell you, you ſhall lye downe in your owne ſorrow, you may thanke your ſelves for it; away with your tinder-boxes therefore, and lye downe before the Lord, and be wiſe to ſalvation.

Pſal. 119. 37.

Eſay 50. 11.

3. *Helpe.* Thirdly, let us bee marvellouſly wary and watchfull that wee enter not into the liſts of diſpute with Sathan, upon thoſe points which are beyond the reach of man; as thus to ſay, I am not elected, and God will not doe me good, ſeeing I am not elected, and therefore it is vaine for mee to uſe the meanes; and oh the time is gone, oh the day of grace that I have ſeene, the Lord knocked ſweetly, and was pleaſed to reveale my ſinnes at ſuch a time: but then hard-hearted wretch that I was, I ſhut the doore of my heart againſt the Lord Ieſus Chriſt, and now it is gone and paſt, and now there is no hope for ever of receiving mercy againe: If the devill get thee here, all thy comfort is gone, for upon this ground a man ſhall never receive reſt to his heart; for if no man can ever know the thing, how ſhall I be able to give, or any man to take comfort? Looke as it is with a poore travelling man that lighteth among theeves, who come and promiſe to cary him a nearer way, and at laſt they bring him into a wood where no paſſengers come, and there they doe what they will with him: ſo it is with a poore ſoule, when the Devill gets him into theſe ſecret diſputes of Gods eternall counſell, there are no paſſengers come this way, and there-

therefore thou art voyd of ſuccour. Therefore for your direction in this caſe obſerve three rules.

1. First, let the ſoule in this caſe ſtay it ſelfe upon the all-mightineſſe of the power of God, *I am God all-ſufficient:* if thou art perſwaded of the all-ſufficiency of God, this will helpe thee: thou canſt not know Gods power, and yet God can doe more than thou canſt thinke, and therefore God is able, and will doe thee good, though thou know it not, and therefore obſerve thus much, the ſoule never doubts of Gods will, but it doubts of his power alſo in ſome meaſure. Gen. 17. 1.

2. Secondly, checke thine owne heart for medling with Gods ſecrets, let no man goe beyond his bounds: checke thy heart, I ſay, for prying into Gods ſecrets, and know that it doth not belong to thee; *Secret things belong to God, but revealed things belong to us:* and, *Who hath knowne the mind of God?* ſaith *Paul.* Marke this, you that will be going up into the skies to know what Gods ſecret minde is, keepe your ſtations wiſely, for the Devill and all the Devils in hell never knew the minde of the Lord. When *Ionas* cryed againſt Niniveh, ſaying, Within forty dayes all you drunkards and adulterers ſhall be deſtroyed: Marke there how the King ſtayes himſelfe, ſaying, Who can tell if the Lord will repent and ſtay his fierce wrath that wee periſh not. When the Devill tels thee thus, and ſaith, God hath appointed a way to ſalvation, and you have had the meanes, and did not profit by them, therefore God will never ſhew you mercy, nor give you grace: how can the Devill tell that? nay all the Devils in hell cannot tell: let me walke in that courſe which God hath appointed and commanded, and doe that which I ought, and let me ſay, who knows but God may breake the heart of a proud rebellious ſinner, none but God knows it. Deut. 29. 29. 1 Cor. 1. 2. 16. Ionas 4. 19.

3. Thirdly, meaſure not the riches of Gods love, and the ſweetneſſe of his grace according to your owne conceits, and doe not thinke that becauſe you cannot conceive it, therefore God will not doe it: *Eſay* 55. 7, 8, 9. *Let the wicked forſake his wayes, and the unrighteous man his thoughts:* as if he had ſaid, All you wicked ones, and you that have lived leudly returne from your wicked wayes, and from your vaine imaginations, for he will abundantly pardon.

Object. But will the Lord pardon all my ſinnes, ſaith the ſoule, I cannot thinke it, if I were a God, I ſhould never paſſe by ſuch intolerable things.

Anſw. And becauſe you cannot, you thinke God cannot: Yes, ſaith the Lord, I can abundantly pardon, for my thoughts are not your thoughts, nor my waies as your waies, ſaith the Lord. A poore creature thinkes his ſinnes are unpardonable, and he ſhall never get aſſurance of Gods love. You are men, ſaith the Lord, and have finite thoughts, but I am God, and have mercy infinitely, when you thinke I have no mercie.

Object. But there were never any ſuch received to mercie, ſaith the ſoule, and therefore why ſhould I be the man?

Anſw. When Chriſt had wrought many ſtrange miracles, the people ſaid, there were never any ſuch things done in Iſraell; and therefore it is plaine, God can do things that never were done: *Iob* 9. 10. *Which doeſt great things paſt finding out, and wondrous without number:* therefore judge not Gods power and love by what thou canſt conceive.

4. The fourth cure is this, and it is ſpecially to be obſerved above all: In thy proceeding with thy ſelfe in judgement, that is, paſſe no judgement againſt thy ſoule but according to the evidence of the Word: if thou art to bee approved, let the word of God approve thee, and let the word examine thee, if thou art to bee examined; if the word ſpeake for thee, it is no matter though all men and Angels ſpeake againſt thee; and if the word condemne thee, it is no matter who ſpeakes for thee: what though ſome wrangling rayler ſtep in, and will be determining the cauſes before the Iudge comes; yet a wiſe man will ſtay till the Iudge comes, and wait his leaſure. Deale thou ſo with thine owne ſoule, put not the caſe to be tryed by a company of peeviſh carnall reaſons, but ſtay till the word come, and judge

Ephes.5.13. thy selfe by that, and hold to that for ever. *The light is that which manifesteth all things*; the meaning is this, the light is the light of the word, and the evidences of Gods truth manifested to the soules of Gods people; all sense and feeling of carnall reasoning, are like fogs and mists which make a man that he cannot see the way; but bring him to the light, and then his state and condition will be manifested what it is. Matth.11.29. *Learne of me* (saith our Saviour) *and you shall finde rest*: and the Psalmist saith, *I will enquire what the Lord will say*: so say thou, I will not hearken what carnall reason will say, but what the Lord will say: The want of this is the reason why wee want rest, and are still in doubtings, because he that teacheth us is a deluder.

Object. For the poore soule saith, What, shall I have gaine, shall I have title to the promises? nay this belongs to those that are broken-hearted: indeed if I had such power against corruption, and this and that, there were some hopes, but I am so full of weakenesse, and many times led captive by my rebellious heart; nay I never had grace, nay I never shall have it.

Answ. But who told you so, and where learned you this Religion? I am sure you never learned it of Christ. Who, or what word tels you, If I have such corruptions I shall never have grace? not the word of Christ, I am sure: wherefore I charge you hold to the truth of the word; Learne of me, saith Christ, and put not your cause to be decided by carnall reason, nor hearken what it telleth you; for if you take that course, you shall never come to Christ whilst the world standeth: Learne of the Lord Christ, for his word is faithfull, and his promise sure, and there you shall finde rest as strong as Mount Sion; it is that word whereby thou shalt bee judged at the great day, when sense and feeling shall bee cast out for wranglers, and never come into Court. Thus much of the foure cures: I will now propound foure rules how a man may order himselfe aright in this course, so that he may repayre to the word at all times, as he ought to doe, and gaine evidence by the word of truth.

Rules to direct a Christian how to use the word of God for the evidence of his assurance.

Rule 1. First, that we may so use the word of God as we ought: as thou must in all conditions that concerne thy soule repaire to the word, so thou must consider thine owne uprightnesse, and what worke of grace is in thy soule, that will answer the word, and testifie that the worke of grace is true: bee sure to take thy soule at the best; doe not alwayes consider what is the worst part in thee, nor thy failings that may accuse thee, but if there bee any uprightnesse that may speake for thee, heare that too; it is injustice for any Court to heare one side and not another: the Lord doth not lye at catch with his children, but he takes them at the best: as *Rom.*4.22. it is said that *Abraham beleeved the promise, and it was imputed to him for righteousnesse*: 1 Pet.3.6. Gen.18.12. yet in the 12. of *Gen.* we see he had some doubtings, but wee see God tooke him at the best, and so records this of his faith. So we see that *Sarah* is spoken of as a gracious woman, and a paterne for women in calling her husband *Lord*, which was a signe of an humble heart; but yet wee reade that she derided the message of the Lord by the Angell, notwithstanding the Lord buries that, and onely mentions the other in the commendations of her. Now as the Lord deales with his servants, so must we deale with our selves, whatsoever is found sincere and upright, observe that as well as the other, nay rather than the other. If a man should have his cause handled in any Court after this fashion, and they should onely observe the failings in his cause, the best cause may happely goe against a man, therefore the Court will heare all read; as if any Bond or Bill come in, or any matter of agreement, they heare all; but if a man have an Indenture, and the Lawyer onely heares and reads the failings in it, and that which seemes to make against that party, if the Judge onely heare that, it must needs goe against him, and therefore the man saith, Good my Lord heare all: and when they finde it written that such a debt is payd,

and

and the party satisfied, then the cause goes well; whereas if they had heard onely the first part, and not the second, hee had lost all. So, many bring in great inditements against themselves, and say, Oh what pride and stubbornnesse is in my heart, oh how weake am I, and dull, and dead, and backward to holy duties? It is true; but is not thy heart troubled with these, and is it not the greatest griefe of thy soule that lyes upon thee? yea, saith the poore soule, I confesse my heart is weary of these, and I could be content to be any thing, that I could not bee thus: now take thy soule on this side, and heare the best part: as it is with a mans hand and the staffe, I compare the promise to a staffe, you know the backe of a mans hand cannot take hold of the staffe, but let him turne the palme of his hand to the staffe, and then he can take it: so turne thou the right side of thy soule to the promise, and then thou maist take it; but we turne the backe-side of our hearts to the promise, when the soule saith, Oh my stubbornnesse is great, and mine inabilities and corruptions are many; this is the wrong side of thine heart, and this will ever hinder thee from taking hold of the promise, but thy soule hates these, and is weary of them; this is the right side of the heart, turne that to the promise.

Secondly, labour to have thy conscience setled and established in that truth which now out of the word thou hast gotten, to beare witnesse of the work of grace in thee; for if there be any want of the assurance of Gods love, and if the evidence of the worke of grace cannot poure fully in upon thy heart, but there is some guilt of sinne still remaining, then conscience will breed new broyles, and continually nip and disquiet the heart; therefore as we must have our judgement informed by the word that there is some good in us, so wee must get conscience perswaded of it, that conscience may speake for us: as the debtor, if he be indebted to many creditors, he must agree with all; for if he agree with all save one, that one may imprison him as well as all the rest: So it is with the poore distressed soule that lyes at the mercy of the Lord, and is so deepe in arerages that hee cannot helpe himselfe, he must labour therefore to still conscience, that it doe not accuse him, but be on his side. The want of this is the cause why new suits and new bils are daily put up against us, onely because conscience is not pacified; take a poore sinner that hath all his doubts and objections answered, come to him, and say, are all these all your doubts and objections? yes: and are they all answered? yes: and have you now any thing to say against that which hath beene made knowne unto you? no not now: say to him againe, Did your conscience say to you, it is a sinne to say you have no grace? Now here he demurres and stayes, and saith, No I dare not say so, but I rather say the contrary. Marke this, all the bookes are croft, and all objections answered, and yet conscience puts in a new plea, because it was not satisfied. Now come to him againe, and say, you are sometimes captived by sinne, but you are willing to be at Gods disposing, and that he should plucke away all those corruptions? Oh saith the poore sinner, I must needs yeeld to that; then this is a worke of grace: now let conscience be fully satisfied, and cancell all occasious accusations, and it will cleare the heart, and cast out all cavils that come in against us: *For if our consciences condemne us not, then we have boldnesse towards God*: we must make conscience, and be convinced, that it is a sinne to say, God hath not wrought this worke of grace in our hearts: for though sense and feeling be sometimes gone; yet conscience remembers the day and yeare when he had a cleare evidence of Gods love, and saith, Lord thou knowest it, and thou didst say out of thy word that my heart was upright and sincere in thy sight.

Rule 2.

Iohn 3. 21.

It should be with a poore sinner, as it is with a wise man when hee would make his lands sure unto him and his posterity by evidences and writings, he is not content onely to have his evidences in his owne keeping, but will have them inrolled in Chancery, such a yeare, and such a day, that if he should lose his deeds, hee may be sure to find them againe there: so it should be with a distressed soule, we should not onely be content to have all our objections answered, but get them recorded

in the Court of conſcience, that when ſenſe and feeling is loſt, yet wit may goe to the Court of conſcience, and there finde the day and yeare when Gods love was made ſure to us.

3. *Rule.* Thirdly, we ſhould ſtrive mightily to have our hearts over-powred with the evidence which reaſon & conſcience makes good to us, that ſo we may quietly receive it, and calmly welcome it, and yeeld & ſubject our hearts to that truth. But here we all ſtick, for there are three things in the ſoule of a man which maintaine theſe quarrels and oppoſitions againſt the evidence of the word: 1. Reaſon objects: 2. Conſcience accuſeth: 3. the will of man will not ſubmit: and wee finde it in experience that when a man hath ſtilled conſcience, and anſwered all reaſons, yet the ſtubbornneſſe of the heart maintaines a gaine-ſaying againſt the truth, and keepes the old quarrell that hath beene anſwered long agoe, and that a man would thinke had beene buried long ſince. It is in this caſe with a poore ſinner, as it is with a man that hath a contentious adverſary; happely the cauſe that they two have in hand hath beene tryed in all the Courts of England, and at laſt comes to Chancery, and there it is concluded againſt a man, ſo that all things are ſetled and ended, as a man would thinke, and an honeſt man would ſit downe and be quiet: but the other a quarrelſome fellow will not yeeld yet, but to the old law hee will againe, and he will ſell all he hath but he will have his will; till at laſt the Iudge comes to take notice of this man, and caſts out the cauſe, and puts him in priſon, and ſaith, Theſe things were all anſwered, and the cauſe ended long agoe: Iuſt ſo for all the world is it with the heart of a gracious man that is humbled in ſome meaſure, and could bee content to yeeld to the credit of Gods word, and to the witneſſe of his conſcience, and ſaith my condition is better than I thought it was, but there is an old proud ſelfe-willed heart that will not be quiet, but ſtill bee quarrelſome, and maintaine the old quarrell, though reaſons are all confuted, and conſcience beares witneſſe againſt him, and every Miniſter caſts out the cauſe; yet obſerve it, a poore diſtreſſed ſinner will keepe the old objections, and though they were anſwered the night before, yet he will have them freſh the next morning, and the next moneth, even when a man would thinke he ſhould not dare to come in Court, and the miſchiefe lyes even here, in a proud ſelfe-willed heart that will not yeeld. Therefore labour to get thy heart ſo farre over-powered with the authority of the truth, whatſoever it is that God reveales to thee for thy good, and doe not reject the evidence which God makes knowne and paſſeth upon thy ſoule for thy everlaſting good, doe not (I ſay) reject it: and becauſe thou haſt not that comfort that thou wouldeſt, therefore thou wilt have none at all: it is not properly becauſe thou canſt not, but becauſe thou wilt not receive the promiſe: this is it which breeds the quarrell: and hence it is that when reaſon is ſatisfied, and conſcience convinced, aske the ſoule this queſtion, and ſay, Are you perſwaded that the Lord hath done you good, and will ſhew mercy unto you? no (ſaith hee) all the world ſhall not perſwade me of that, Miniſters are mercifull, and Chriſtians are charitable, and are loth to diſcourage me, as I ſhould doe to them, but did they know me indeed they would never think it, and I would never finde it ſo: what I grace? all the world ſhall never perſwade me to it: but I ſay it is thy pride and ſelfe-willdneſſe that will not receive that good that God is willing to give thee, and it is helliſh and devilliſh pride.

Object. But will ſome ſay, How is it pride? they are ever complaining and condemning themſelves, this is not pride.

Anſw. Yes I ſay it is devilliſh pride, and that I will ſhew you theſe two wayes: firſt for a man to follow his owne conceits and ſelfe-wildneſſe againſt the truth, and the force of reaſon, and the witneſſe of the ſervants of God, and his owne conſcience, is not this pride? ſecondly, thy pride appeares in this, namely, becauſe thou haſt not what thou wouldeſt, and in that manner and meaſure thou deſireſt, and haſt not that ſweetneſſe of grace that thou wouldeſt have, therefore thou flingeſt away all Gods kindneſſe; this is infinite pride: that meaſure of mercy which God hath

already ſhewed thy ſoule is incomprehenſible, and yet becauſe you cannot have what you would, you will have nothing at all. As a man that hath the Law on his ſide, and his eſtate ſetled on him, yet becauſe his evidences are not written in great huge letters, and in large paper, he throwes them all away: ſo you have no grace, becauſe you have not ſo much as you would have; you have no humility, becauſe you have not ſo much humility: oh pride, pride, and devilliſh pride too, labour therefore to bring thy heart to this bleſſed ſubjection to the truth of God, and make it thy duty as well to receive comfort when God offers it upon good grounds, as to doe a duty commanded, and know that it is a ſinne to reject mercy when God offers it, as to kill a man which God hath forbidden, and therefore you Saints of God that have beene peſtered thus, and have beene enemies to your ſelves, when your hearts beginne to ſlide away thus, take your hearts and reaſon thus with your ſoules, and ſay, Good Lord, this is the proud ſtubborne diſtemper of this vilde heart of mine; what would I have? is not Gods word cleare, and my conſcience ſatisfied? doe not the Miniſters of God affirme my ſtate to bee good? and ſhall I thus diſhonour God?

But what ſaith the poore ſoule againe, Muſt I eate mine owne words, and ſay I have grace, when before I ſaid I had none? *Object.*

Yes, and be thankfull to God that thou maiſt ſay ſo too; it is better for you to croſſe your owne humors, than croſſe Gods Spirit: take notice of it, and feare for ever, leſt that proud and ſtubborne ſoule of thine which now refuſeth conſolation when God offers it, be forced to eat thy fleſh, and come upon thy knees, and never get comfort; and though God ſave thee in the end, yet thou ſhall be as it were in hell upon earth. *Anſw.*

One would have thought it had beene humility in *Peter* to refuſe to let *Chriſt waſh his feet*, but it was nothing but pride, and therefore Chriſt takes him up for it ſharply, and it is the onely way to cure this diſtemper, *If I waſh thee not thou haſt no part in me*: if you will needs have your owne humours, and will not be perſwaded, you may get you downe to hell with them: but when his ſtomacke came downe, then *Lord, not onely my feet, but my hands and heart and all.* It is humility of heart to take what God offers. Moſt Chriſtians thinke they are humble-hearted, but they are proud ſo farre, as they give leave to this diſtemper: therefore labour to over maſter this gain-ſaying heart of thine, with the authority of the word of God, and learne to receive mercy when God offers it, leſt he take away the comfort of his Spirit from you, and make you goe howling and roaring to your graves. Iohn 13.8,9.

Though he bring you to heaven in the end, yet you may have a hell before you come thither.

The laſt Rule is this, Maintaine the good word which thy heart hath ſubmitted to, and keepe it as the beſt treaſure under heaven, and when thou haſt this evidence heare nothing againſt it, but ſticke faſt to it, which is good in Law; heare nothing but out of the word of God, againſt that comfort and evidence of the word which thou haſt beene perſwaded of by the word, if Sathan or carnall reaſon have any thing to ſay againſt thee, let them bring Scripture, and then yeeld to it, but without the word heare nothing: looke as it is with a man that is at law for lands, if hee have his adverſary on the hip, and have gotten ſome advantage againſt him, he will keepe him there, and hold him to the point. If a man will follow every wrangling Lawyer at every impertinent out-ſtraying, he will never have any good ſucceſſe, for it is the faſhion of many Atturnies rather to breed quarrels, than to end them; and therefore hold to the maine point. So deale with Sathan: it is the cunning of the enemy to lead you out, and he will have many vagaries, but bee ſure to hold to that truth which you have received from the evidence of the word, and the witneſſe of conſcience: when a man hath gotten ſome comfort, then the Devill beginnes to play the Lawyer, and ſayth, Doeſt thou not ſee how weake and poore thou art? *Rule 4.*

How the soule being tempted may answer Sathans accusations.

It is true (saith the soule) yet it is as true that hee that confesseth and forsaketh his sin, shall have mercy.

But (saith the Devill) dost thou not see that thou art full of pride and weakness, and secretly unwilling to come to duties?

It is true (saith the soule) I am so, yet I hate and forsake, and shall finde mercy, the word saith so.

But (saith the Devill) are you of Gods counsell, secret things belong to God?

Oh but (saith the soule) I know not what GODS secret will is, yet this I know, that the word saith, Hee that confesseth and forsaketh his sinne, shall finde mercy.

But (saith the Devill) many cozen themselves, mercy is a great thing, and few obtaine it, and why may not you be cozened as well as others?

But (saith the soule) the Lord will not cozen me, and the Lord knowes my heart, and the word knowes what the Lord knowes.

But (saith the Devill) may not you be deceived in the word; the word is true indeed, but how know you that you rightly apply it, and that the word and your heart doth sute together?

Why (saith the soule) I know my heart by the word, and to the word I repaire, and the Lord knowes that I hate all sinne inwardly, and reforme it outwardly, and therefore I know I shall finde mercy: show me a place of Scripture that saith I doe not rightly apply the word, and I will beleeve it; but I will not beleeve thee, for thou art a deluder and a lyar. Thus hold to the word, and the Devill will be tired, and goe away: keep you here, for if he catch you a wandring after sense and feeling you are gone. *Thou through thy Commandements hast made me wiser than mine enemies,* Psal. 119. 98. saith *David, for they are ever with me.* Sathan is wise, and the flesh, and carnall reason, and the world, are wise, but blessed be our God that makes every poore ignorant servant wiser than all these: but how? the word must be ever with them; you must keepe the word with you daily, and that will make you not know onely what was amisse, but get ground against whatsoever is amisse.

Sathan deales in this with the soule, as the enemy deales in warre: as *Ioshua* 8. 19 when he defeated the men of *Ai*, hee got them out of the City, and then they that lay in ambush went and tooke it in, and burnt it with fire: so the Devill doth: Our Castle or City is the promises, and the word, and ordinances of God: now if the Devill can but get you out of this Castle, hee hath you where he would; if you will looke after every bird that flyes, and listen after every carnall reason and temptation, you are gone, if he once get you from the promise hee will intangle you in his snare and overcome you.

Little Children, if yee abide in Gods Commandements, yee abide in God: 1 Iohn 2. 28. As if hee had sayd, Children, your enemies are many, and great, and cunning, therefore keepe home, keepe home, come not abroad, and then you shall be safe, whatsoever troubles arise.

It is the fashion of parents, if their children runne abroad and catch a knock they tell them that they are well enough served, you might have kept home then when you had warning: The issue of this point is this, Iudge thy soule by the word, and looke upon thy sacred part, and let that beare witnesse for thee, and what the word of God doth evidence to thee, that maintaine, and heare nothing against it; this is the way to receive constant comfort, and goe on merrily in our Christian course: let quarrels, troubles, and temptations come, yet keep you within doores, and rest your selves upon the riches of Gods free grace in Iesus Christ, and bee for ever comforted, and you may goe singing to Heaven, and to your graves though you meet with never so many temptations and oppositions.

Meanes

Meanes to obtaine grace and faith.

Now I will ſhew you ſome meanes whereby a man may ſo improve his time, that at laſt hee may obtaine this bleſſed grace, which are foure; but before I doe begin with them, you muſt bee advertiſed of thus much, that wee may uſe the meanes, but there is no meanes under heaven will doe it, yet you muſt wait upon GOD in the uſe of the meanes, for it is not the meanes that will doe it, that will worke faith, but the SPIRIT of GOD in the uſe of the meanes, and therefore the text ſaith, *To you it is given to beleeve*, for faith is the free gift of God; it is GOD that muſt doe it, and yet hee will not doe it without us, becauſe wee are reaſonable men and women, and God affords us meanes, and therefore wee are to waite upon the Lord in the uſe of the meanes, and let the Lord doe what he will, and let us doe what we ſhould: wee muſt not thinke when wee have the meanes then wee can get faith, for as *Paul* ſaith, *The ſame power that raiſed up Ieſus from the dead muſt make us able to beleeve*, or elſe all the Angels in heaven, and all the Miniſters on earth, and all the helpe that men and meanes can doe thee, will doe thee no good, the meanes are divers, as hearing and prayer, which are the Conduits wherby God communicates faith; but I let thoſe paſſe, and only faſten upon thoſe which are needfull for feeble Chriſtians to bring them into this bleſſed grace, and thoſe are theſe. Eheſ. 19. 20.

1. *Meanes.* Firſt, we muſt, as much as in us lyes, labour to pluck away all thoſe props that the ſoule leanes upon, and all thoſe outward ſuccours, and whatſoever outward contentment it is, which a poore ſinner doth repaire and betake himſelfe to for ſuccour and reliefe, that when all theſe are taken from us, wee may bee forced to goe for ſuccour there where it is to bee had. It is that which remaines in the nature of man, and that which is naturall to us even from our firſt Parents, that wee would have the ſtaffe in our owne hands, and ſupport our owne ſoules, and ſupply all thoſe neceſſities that lye upon us.

Now the way to make the ſoule leane upon CHRIST, is, to plucke away all other props, for the laſt thing that wee come to is the promiſe, and if wee could finde good any where elſe, we would never goe to Chriſt; God heares laſt of us, and therefore wee ſhould doe with our ſelves as the enemy doth with a City beſieged, when hee would make them yeeld, the onely way is to famiſh them, cut off all proviſion, and ſtop all paſſages that none may come to relieve them, and then they will bee forced to yeeld themſelves to the mercy of the enemy; ſo it is with our nature, we would truſt to our owne ſtrength, and relie upon ſomething of our owne, and therefore famiſh thy heart, and cut off all the meanes and comfort whereby thy heart may be ſuccoured, and thy conſcience quieted, and when thy heart is famiſhed, it will then ſeeke to a Saviour, and lie there, becauſe there is no other thing to ſupport it.

The poore woman in the GOSPELL had ſpent all her goods upon the Phyſitians, and if ſhee had had but a little meanes left, yea, but one farthing token for any thing, I know ſhee would never have gone to Chriſt; but when all theſe failed, then ſhee was forced to ſeeke to Chriſt, that was ready and willing to doe any thing for her diſtreſſed nature: ſo our ſoules muſt have ſomething to ſupport themſelves upon, for they cannot live without ſome ſupport. Now therefore when all our carnall hopes are taken away, wee muſt needs ſtay upon the promiſe, becauſe wee have nothing elſe. It is not required that a man ſhould caſt away thoſe outward comforts that God affords him, but onely this, that though you have all, yet labour to get your heart to ſee and acknowledge the emptineſſe of all theſe, and let not the heart ſeeke too much content in them, for theſe are all but lying vanities, and broken ſtaves, which will not onely cozen a man, but pearce him to. Now when the ſoule ſeeth all this cannot ſuccour him, but lay him in the duſt, when hee ſeeth this, then hee will bee content to have his heart ſevered from theſe. It is with Marke 5. 26. 27

the

the soule as it was with *Noahs Dove*, when the *Arke* began to rest upon the Mountaine of *Arraret*, *Noah* sent out the *Dove*, but the *Dove found no rest for the sole of her foot*: No question there were many dead carkases, but the Dove found no rest till shee came to the Arke againe; so when a man findes no rest in all these, and can get no footing for the soule to stay it selfe upon them, then it betakes it selfe to Christ, and goes home to the promise, and rests there, and expects from thence what is needfull; as in the Art of swimming, hee that will swimme must plucke his feete from the bottome, and commit himselfe to the streame to beare him up; so we must plucke our hearts from these things, and them from us; and though we have honour and preferments, yet wee must not put any confidence in them, but learne by our beleeving to commit our selves to the power of the promise, and receive comfort from thence.

Let not the gods of this world, honour, and profit, and pleasure deceive thee; did the pride of *Pharoahs* heart deliver him? did the riches of *Dives* save him? did *Herods* applause that hee had deliver him? did these gods deliver them? nay, have they not left them in the lurch? therefore let us take our hearts off from these things, and have a base esteeme of them, and see a vanitie, and emptinesse, and insufficiency in them, that wee may bee forced to seeke to Christ, and say as *David* said, *Helpe Lord, for vaine is the helpe of man*. Labour therefore to see the privy prankes of thine owne heart, and hunt out all these mazes, for it is wonderfull to see how the soule is ready to hang her comforts upon every hedge, and shift and sherke in every by-corner for comfort: Now when thou seest thy heart thus seeking to settle it selfe, plucke away that prop, and see the emptinesse of it, and then thy heart will be fit and ready to goe unto Christ.

2. *Meanes.* Now when this is done there is a little way made that the promise may come to the soule, therefore labour in the second place to have your hearts possessed throughly, and perswaded effectually of the fulnesse of that good which is in the promise, and of that satisfactory mercy and freenesse of the grace of God in Christ, that so the soule may be establisht with that full content which is to bee had in the riches of the promise. But marke what I say, perswade your heart of it, and content not your selves that you are able to dispute somewhat fully of the excellency of the promise and of the riches of Gods free grace; What is this to the purpose that the heart knowes this, and yet is forestalled that it comes not the promise? therefore leave not thy heart till it come to make that account of the promise, that the word saith it is worth; I say leave not thy heart till thou see the promise of grace most beautifull in thy eye, and that thy heart may gaine some earnest touching the goodnesse of God, and the riches of his grace towards thee, and bring thy heart to know and see, that the promise is better than all the riches and honours that thou canst have, or the world can bestow, *They that know thee will trust in thee, for thou Lord hast never failed them that seeke thee*: This kinde of knowledge ever breeds confidence and resolution, and perswades the heart; Wee dare trust a friend whose faithfulnesse we have tryed; and to rest upon that which it knoweth. The promises are of a tryed truth; seeke from one end of the heavens to the other, and see if ever any man leaned on the promise, and the Lord did not performe that which hee had promised to doe for the good of his soule? *Except the Lord had beene my delight, I should have perished in my troubles*, (saith *David*) and, *my flesh faileth and my heart also, but thou art the strength of my heart and my portion for ever*. Here lyes a great weight, and it is a worke of marvellous difficulty and great necessitie, and therefore that thy heart may sit downe satisfied in the sufficiency of the promise, I will propound three rules that you may improve the promise for your uttermost benefit.

Psal. 9. 10.

Psal. 119. 92.

Psal. 73. 26.

How to improve the promises for our benefit. First, observe and labour daily to present a greater good in the promise than the soule can see any where else: It is a mans skill, and it should bee his indeavour daily to dogge his heart, and to looke

what

what it is that the heart desires most, and present a greater good to thy soule that all things thou canst have elsewhere: wee should deale with our hearts as a man would doe with a corrupt Iustice, when hee would have him to be on his side, the onely way is to bribe him, though that is sinfull, yet it is good to bribe the corrupt heart with the goodnesse of the promise, that the heart may goe with it. Doe honours, or riches, or the applause of men, or any earthly pleasures offer thee content and satisfaction? then perswade thy heart there is a greater worth and excellency in the promise than can bee had in all the world. Here is an exceeding waight of glory, hee that hath this promise shall be made a King, and shall have glory that will never vanish: doth thy heart hanker after earthly joy and mirth? thou shalt find a greater mirth in the promise, than in the cracking of these thornes; (and so I may say of any thing else) Doth thy heart hanker after riches? then tel thy heart that there are unsearcheable riches in Christ, & through him we have title to all the promises of this life and a better: thus wee should observe the goings out of our hearts, and what offers it selfe to give it content, and present it with a greater good in the promise than in all things else; we know he that offers most for the bargaine hath it; I would have the soule outbid the world, therefore labour to have accesse to the promise with thy soule, and speake a good word for it, and say, stand by profits, and pleasures, and preferments, roome for the Lord Iesus Christ, and put a wonderfull price upon the promise; this is an everlasting rule, whatsoever the soule doth account as best, that it will chuse and leave all others for it. To conclude, labor to outshoot the Devill in his owne bow, and those things which the Devill casts in thy way, for hindering thy soule from comming to the promise, let those things bee as meanes to usher in the promise. As thus, when thou seest thy heart looke after friends, let those friends usher the way to thinke on the infinite love and favour of God in Christ; and when thy heart would faine hunt after wealth, let this usher a way to the promise, and say, if the heart finde such content in riches, what would it finde in the riches of Gods grace in Christ? thus present a greater good in the promise than in any thing else.

The second rule is this, labour to convince thy heart with this, that all the things in the world without the promise are not good, and hadst thou all that the earth can afford without a promise, they were rather a curse to thee than a blessing. *Faith is the substance of things hoped for,* it gives a kinde of being and substance to all, there is no substance in honour and riches, if they be not in faith they are clogs and snares to a man, except faith give a title thereunto, and a blessing therewith, and all our prayers have no substance in them, but they are poore and empty words without faith in the promise to have what we pray for: the poorest and meanest prayer, when a poore creature can scarce utter foure words with any sense, yet if there bee but faith, it is a very powerfull prayer; and the substance of all your hearing, and my preaching lyes in faith, otherwise they are but lost labour, for faith is it that gives a kinde of being to whatsoever we speake or doe. 2. Heb. 11. 1.

The third rule in this second meanes is this, labour to acquaint thy heart with the goodnesse of the promise, before carnall reason comes and possesse thy heart, that the promise is most sure, and will come when it is most seasonable, when it is best, when God sees it most fit we shall have it; *Let us therefore come boldly to the throne of grace, that wee may receive comfort and mercy in time of need,* not when I see it fit, but when God sees it fit; this is it which carries away many poore sinfull hearts from resting upon the promise of God; sometimes the heart is a little affected with the excellency of the riches of Gods grace, and seeth what great things the Lord hath done for his soule, and saith, Oh that I were such a one, and let mee die the death of the righteous; but when it comes to passe that he hath not present ease and comfort, then hee casts away the good promise of the Lord, and the Devill prevailes wonderfully with these poore creatures: *When the figtree shall not blossome, neither shall the fruit bee on the Vines, when the labour of the Olive shall faile and yeeld no fruit, then will* 3. Heb. 4. 16. Hab 3. 17.

Ire-

Hab.3.17. *I rejoyce in the Lord, and joy in the God of my salvation.* Now comfort from the promise, and from the Lord Iesus Christ is seasonable, when I have most neede and may receive most good thereby; then shall I bee sure to have the promise so to surprize my heart, that it may be possessed with the all-sufficiency of it. Now when thou hast seene the goodnesse of the promise, and thy heart is fully perswaded of the good that is in the promise,

3. *Meanes.* Then in the third place see that thou expectest all the good which thou needest and canst desire from that sufficiency of the promise; doe not thinke to bring any good with thee to the promise, but goe to the promise for all good, there are all the cords of mercy that must draw thee, and there is the all-sufficiency that can supply all thy wants, looke for all from thence, and expect power from the promise to inable thee to doe whatsoever thou wouldest, and to make thee able to beleeve the promise.

Object. It is a weake plea for a man to say, I dare not looke to the promise I cannot beleeve, if I could then I might expect some good.

Answ. Thou shall never beleeve upon these termes, thou must not first have faith and then goe to the promise, but thou must first goe to the promise, and from thence

Psal.119.49. receive power to make thee able to beleeve the promise, *O Lord, remember thy word to thy servant, wherein thou hast caused mee to trust.* When men are inlarged in love to a man, and make faire promises, this perswades the heart to trust to them, and to relie upon them for good; therefore a man doth use to say, I durst not have thought it, nor expected, if you had not promised it; so the promise of GOD made to the soule, makes the soule to rest upon it; to expect faith without a promise, is al one as if a man should expect a crop without seed, for the promise is the immortall seed of Gods Word, whereby the spirit breeds this faith in the hearts of all that are his.

Iohn 6.25. *The houre is comming and now is, when the dead shall heare the voice of the Sonne of God, and they that heare it shall live*: It is spoken of raising of a dead man from the grave of sinne. First, there is the voice of Christ to the soule, before there can bee an Eccho againe of the soule to Christ; so the power of the promise must come to the soule, and wee must heare the voyce of God in the promise before wee can returne an Eccho again to the Lord; the Lord saith, Come to me, & the soule saith, I come Lord. When thou seest much deadnesse and unfitnesse of heart, doe not thou goe away, and looke off from the promise, and say, Thus I am, and so it is with mee; but rather goe to the promise, and say, Whatsoever frailties I find in my self, yet I will look to the Lord, and to his promise, for if I want faith, the promise must settle mee more and more therein, I must not bring faith to the promise, but receive faith from thence, and therefore I will waite till the Lord please to worke it.

4. *Meanes.* Lastly, labour to yeeld to the equall condition of the promise, and make no more conditions than God makes, the promise will beget faith, and make men come to it, now the promise requires no more of a man, but that he should come to take it, therefore doe thou require no more than God in the promise requires; there is enough in the promise to doe thee good, and expect all good from it, and be content to goe to the promise, and take of God whatsoever hee hath therein offered. *Buy*

Esay 55.1. *without money*; This is the condition that God offers mercy upon, buy wine and Milke; that is, grace and salvation without money, that is, without sufficiency of your own; if a man should goe running up and downe to borrow money before hee come to buy, he may famish before he come; so the Lord offers Christs mercy and salvation, and faith, Come take it without money, and wee runne up and downe to borrow money of prayer, and duties, and power against corruption, but you may bee starved before you buy, if you goe this way to worke.

Therefore make Gods commodities no dearer than God himselfe makes them, for this is the cause why many a poore soule is kept from comming to the promise: oh, saith one, if I were able to master my sinnes and distempers as such a one can doe, than I would beleeve; this is to bring money; but art thou content to have

Christ,

Christ, and that Christ may have thee, and rule thee, and supply thy wants, and reveale thy sinnes, and heale thy corruptions; then goe to the promise, and the Lord thereby will supply thy wants and master all thy sinnes and corruptions; but that must come afterwards; *When I passed by thee, and saw thee in thy blood,* (saith the Lord) *and behold the time was as the time of love, and I spread my skirt over thee, and covered thy nakednesse; yea, I entred into a covenant with thee, and thou becamest mine*; (that is, you were content that GOD should marry you in all your ragges) *and I washed thee with water, yea, I throughly washed away thy blood from thee, and annoynted thee with oyle, I cloathed thee also with broidered worke.* First, hee marries the Church to himselfe, and then he gives grace, and passeth over his estate to his Spouse. Were it not a wonderfull great folly, if some great King should make love to a poore Milkemaide, and shee should put it off and refuse the match, till shee were a Queene, whereas, if she will match with the King, hee will make her a Queene afterwards; so wee must not looke for sanctification, till we come to the Lord in vocation; for this is all the Lord requires of thee, to see thy sinnes, and be weary of them, and be content that the Lord Iesus shall reveale what is amisse, and take it away, and that the Lord should give thee grace, then the Lord will bring thee to himselfe, and thou shalt receive mercy from him, and then all thy corruptions shall fall to the ground. To summe up the point briefly thus: Ezek. 16.8,9.

First, when wee have pluckt away all carnall props, there is way made for the promise to come to us.

Secondly, when our hearts are possessed throughly of the sufficiency of Gods promise and grace, then the promise drawes neare to the soule.

Thirdly, when we expect all from the promise, even power to come to the promise, then the promise layes hold upon us.

Fourthly, when we are content to yeeld to the equal conditions of the promise, then the promise carries us quite away.

Thus wee have seene the hindrances removed, and the meanes propounded, and now, that wee may bee moved and perswaded importunately to seeke after this blessed grace of God, let us consider thus much; if you once get this grace you get all other graces with it; it is a ground of comfort to set a man a worke, when in the doing of one worke hee may doe another, nay, all workes; so it is in the worke of faith, it should incourage us to labour for faith, because if wee get this wee get all: men that are wise to provide for themselves, & to lay out their money in a purchase for the best advantage, if they see it well wooded and watered, especially if there bee some golden Mines, all their minde will bee upon that, because if they have that they have all with it; so it is here, get grace and get all, strengthen this and all is strong, want this and want all, once get this, and you need not seeke for wisdome, for faith will make you wise to salvation, and you neede not labour for patience, for faith will make you patient, and faith will bring holinesse with it to purge you, for faith brings all grace. Now the Saints of God indeavour with much paines to get grace, and to subdue their corruptions, but yet they are feeble and weake therein, because they take not the right way.

Many a poore soule mournes and cries to heaven for mercy, and prayes against a stubborne hard heart, and hee is weary of his life because his vilde heart remaines, and yet happily never gets little or any redresse: and the maine wound lyes here. Alas, you goe the wrong way, for if you would have grace you must first of all get faith, and that will bring all the rest; buy the field and the Pearle is yours; you must not stand strugling and striving with your owne hearts, and thinke to master a proud heart, that will not doe it, but let faith goe to Christ, and there is meeknesse, patience, humility and wisedome, and faith will fetch all these to the soule. Brethren, if you set such a price upon any of these graces, then labour for faith, get that and you shall have all; the Apostle saith, *Wee all with open face beholding, as in a glasse, the glory of the Lord, are changed into the same Image from glory to glory.* The Lord 1 Cor. 3.18.

Christ

Christ is the glasse, and the glorious grace of God in Christ is compared to the glory of the Lord; therefore first wee must behold the grace in Christ by faith, before we can receive grace; first see humility in Christ, and then fetch it there; first see strength and courage to enable thy weake heart, and then fetch it. Would not you bee content to have a meeke, gracious and humble heart? I dare undertake for many of you, that you had rather have it than any thing under heaven, and you would thinke it the best bargaine that ever you made; and you say, Oh that I could once see that day, that this proud heart of mine might bee humbled, and see the blood of my sinnes, I should thinke my selfe happy, and desire to live no longer, then get faith, and so buy the whole, for they goe all together; you must not thinke to have patience and meeknesse, without faith, but buy faith and you shall have all together: Would you have the glory of God, and bee more heavenly minded, then looke to it, get it by the eye of faith, and looke up to the glory of God in the face of Iesus Christ, and then you shall see it; but hold you there then, and this will increase all your graces, to your everlasting peace and comfort. When men use to make a purchase, they will reckon up all, and say, There is so much wood, worth so much, and so much stock, worth so much, and then they offer for the whole, answerable to all the pareels: so there is *Item* for an heavenly minde, that is worth thousands, and *Item* for an humble heart, that is worth millions. And are these graces worth so much? what is faith worth then? Oh precious faith, it will bring all graces with it, one degree of grace after another; grace here, and happinesse for ever hereafter.

If wee have any hearts of men, (I doe not say of Christians) mee thinkes this should provoke us to labour for this blessed grace of GOD.

***

FINIS.

THE TOVCHSTONE OF REGENERATION.

In One SERMON.

WHEREIN THE VNDOVBTED and true Signes of Regeneration are discovered, and the Soule pointed to such a frame and temper of disposition, which having attained, it may be comforted.

VPRIGHTNES HATH BOLDNES.

GALAT. 5.22.

But the fruit of the Spirit is love, joy, peace, long-suffering, gentlenesse, goodnesse, faith.

Meeknesse, temperance, against such there is no law.

LONDON,
Printed in the yeare 1629.

THE CONSTITUTION OF THE UNITED STATES.

THE TOVCHSTONE OF REGENERATION.

SERM. XXIIII.

ISAY 11. 6,7,8,9.

The Wolfe alſo ſhall dwell with the Lambe, and the Leopard ſhall lye downe with the Kid, and the Calfe and the young Lyon and the fatling together, and a little Childe ſhall lead them.

The Cow and the Beare ſhall feed, their young ones ſhall lye downe together, and the Lyon ſhall eate ſtraw like the Oxe.

And the ſucking Child ſhall play upon the hole of the Aſpe, and the weaned child ſhall put his hand on the Cockatrice denne.

They ſhall not hurt nor deſtroy in all my holy Mountaine, &c.

I Have formerly in divers Sermons upon this Scripture, declared, that it (by way of Propheſie) foretelleth what ſhall be the fruits of Chriſts kingdome under the Goſpell, ſhewing that miraculous change Chriſt ſhould make upon men, ſhadowed out in this Scripture under the ſimilitude of beaſts, as Lyons, Wolves, Beares, Leopards, &c. The ſumme whereof is, That God will take from us that fierceneſſe, malignity, and bitterneſſe of nature in us, and bring us in place thereof to a loving, ſweet, milde, and mecke ſociety together.

Many things already have beene particularly handled out of this text: as,

1. Firſt from the condition and naturall eſtate of men, wherein they may bee called, Beaſts, Lyons, Serpents, &c.

2. And ſecondly, of that change Chriſt thereafter makes in us: which indeed is a miraculous change. This was the firſt thing handled.

Firſt, that in every ſoule which ſhall come to heaven, there muſt be a change.

Secondly, you have heard whereof the change muſt be: Not of the ſubſtantiall

parts of a mans body, but of the corrupt qualities of the minde: or (if you will have it ſo) of the ſoule, and all the powers thereof.

Thirdly, I ſhewed upon whom this change was made; (looke verſe 9.) it is made upon the Church of God in this world, which in my Text is called Gods holy mountaine. So alſo *Heb.* 12. the Church is called the mountaine of God.

The fourth thing conſidered, was, By whom this change was made: even by the ſpring-head of all, from the God of grace it commeth, and floweth to us by Ieſus Chriſt our Lord, who was God manifeſted in the fleſh.

Fiftly, we enquired then by what meanes this change is wrought. This we ſhewed to be by the knowledge of the Law, &c. And this is the reaſon which is added, why there ſhall be no hurt nor deſtroying in all this holy Mountaine, becauſe the earth ſhall be full of the knowledge of the Lord, as the waters cover the Sea; meaning there ſhall then be an abundant knowledge, a deepe knowledge, and a well ſeaſoned permanent knowledge, which ſhall keepe every one within their limits, every one knowing his duty, ſo maintaining a mutuall peace in all this holy mountaine.

Next, now ſixtly and laſtly for ending of this text, I am to ſpeake of the markes of this change; or rather (I may call them) the effects of this change, the certaine and infallible ſignes of the ſame. Yet looke not that here I will undertake to handle a common-place, and ſhew unto you all the ſignes of Regeneration: onely I will containe my ſelfe within this text, contented to ſhew you thoſe which this Scripture affordeth, which whoſoever hath, may aſſure themſelves of the reſt: wherein ere wee proceed further in particular, let us firſt marke the generall: that is, a taming, a ſubduing, a taking away of the fierceneſſe and cruelty of our corrupt nature. This throughout the Text is the maine marke of the change. Which will yet be more evident by the particulars.

The maine thing in Regeneration.

What meaneth this, that the Lyon ſhall lye downe with the Calfe? that the Leopard ſhall lye downe with the Kid? when they ſhall come from their owne kinde, to another ſtrange generation, as it were? what meaneth this, that they ſhall truſt one another with their young ones? that the Lyon ſhall no more prey upon blood as in times paſt, but eate ſtraw with the Oxe? that the Serpent ſhall let the little Childe play upon the hole of his den? and all theſe to be ſo tamed, that a little childe ſhould lead them, take them, and rule them? what meaneth all this, but this, That it is an eminent and infallible marke of Regeneration, to have the violence and fierceneſſe of our cruell nature taken away. This is a ſure ſigne: for this looke *Rom.* 1.29. how naturally the heart is filled with all maliciouſneſſe, and ſinfull cruelty, which to be ſubdued and tamed, is a ſpeciall grace. So *Gal.* 6.19. and *Epheſ.* 4. there you may ſee the fruits of the old man to bee idolatry, witchcraft, hatred, variance, wrath, ſtrife, ſedition, &c. there you may alſo reade of a change, of a renewing of the new man in love, joy, peace, long-ſuffering, gentleneſſe, goodneſſe, faith, meekneſſe, temperance, againſt whom there is no law. There you may ſee what a great alteration this change maketh, and what the markes of corruption are.

Tryall of Regeneration.

But yet (there it is worth the marking) that here in theſe places the holy Ghoſt calleth for workes of mercy, to performe duties to men, meekneſſe, temperance, patience, &c. not mentioning duties directly due unto God. Why are theſe duties towards men ſo much urged, but to ſhew, that our corruption is not ſo much manifeſted in the worſhip of God, as in works of mercy to men? Therefore it is that all the Prophets doe ſo call for workes of mercy, that Chriſt himſelfe ſo inviteth thereunto, becauſe men may deceive the world with a counterfeit ſhew of outward juſtice to God, but in workes of mercy there is no meanes to eſcape, *Micah* 6. If the firſt borne, or ten thouſand rivers of Oyle, with a number of the like ſacrifices, might pleaſe God, all would be given for the ſinne of the ſoule; but the Lord calleth for workes of mercy, Meekneſſe, and to walke humbly with God.

Now

Now the cauſe why men are ſo hardly brought to bee merciſull to others, and more eaſily to workes of piety towards Gods worſhip, I take to be, becauſe, as it is, *Iohn* 8. the Devill is a lyar and a murtherer from the beginning. Now his prime quality being to bee a murtherer, hee worketh ſo in the children of diſobedience, that, like unto him, they have a murtherous diſpoſition, to ſhew no mercy, to relieve none, which ſheweth, that ſuch are poyſoned with the ſame ſorts of poyſon wherewith he is infected. Thus you ſee there muſt bee a generall meekneſſe in all who are heavenly wiſe, farre from this murderous diſpoſition. So *Iames* 3. 14. he ſaith, Who is a wiſe man, and endued with knowledge among you; let him ſhew out of a good converſation his workes, with meekneſſe of wiſedome. There hee ſpeakes of a devilliſh wiſedome, which comes not from above, which is full of envying and ſtrife: but the wiſedome which is from above, is firſt pure, then peaceable, gentle, and eaſie to be intreated, full of mercy, and good fruits, &c. Thus hee ſhewes by what coat-armour a Chriſtian muſt be knowne: how the ſonnes of God muſt be diſcerned. This is the generall marke: If that naturall cruelty and bitterneſſe bred in us, be taken away, and meekneſſe, gentleneſſe, and the like, put in place thereof: this for the generall is a ſure ſigne that the change is made, regeneration is begunne. Now I come to ſpeake of theſe markes and infallible ſignes of regeneration, contained in this text, which muſt bee in ſome meaſure in the party regenerate: the firſt is,

1. *Harmleſneſſe.*

Which, though it be a thing that runs along the body of my text, and is laſt named, yet here I bring it firſt, becauſe it is partly implyed in all: for in this, that it is ſaid, the little childe ſhall play upon the hole of the Aſpe, and take no hurt: what doth this imply, but a milde and harmleſſe diſpoſition, contrary to our naturall fierceneſſe and cruelty. It is written, *Prov.* 3. 27. With-hold not good from them to whom it is due, though it be in thy power to doe it. As I take it, by good in that place is meant workes of mercy. That we muſt be ſo like God as may be, in works of charity; he that refuſeth workes of mercy to thoſe in need, hee is a murderer: how can a man ſay he is renewed, unleſſe in ſome ſort hee be like unto God in merciſulneſſe? We ſee the wicked, it is a prime quality in them to doe miſchiefe, they delight in evill, it is meat and drinke to them to doe wickedly, they are ſtill muſing on ſome curſed deed or other. But it is a property of Gods childe to be harmleſſe. Yet for further triall of this grace, note we two ſignes of this ſigne.

First, if we would not doe evill, though we might do it unſeene of any creature: As when a little childe ſhall lay his hand on the Cockatrice denne, the Serpent might ſting, and yet, unſeene of any, pull in the head againe. This likewiſe is a true ſigne of harmleſneſſe, when, though a man may doe ſome hurt unſeene, yet he will not. Thus was not *Herod*, he abſtained a while from beheading of *Iohn Baptiſt*: but it was more for feare of the people, than any other cauſe. Therefore Chriſt in another place calleth him a Fox: ſo farre was he from this harmleſneſſe wee ſpeake of. Thus we ſee the doctrine of Chriſt may be preached to a many, but the power of the ſame extendeth but to a few. First ſigne of this ſigne.

Beloved, I would have all of us to conſider this, we live all of us in the Kingdome of Chriſt, but where is the man, that, though hee might doe evill unſeene, yet would not do it? We have a worthy patterne of this Grace in *Ioſeph*, *Gen.* 39. who, though hee might have done evill unſeene, yet would not; *Oh*, ſaith hee, *how ſhall I doe this evill, and ſinne againſt God*? and offend God? Oh, how many are there which with-hold the paſſions of their tongues, and the violence of their hands, onely becauſe they are not able to work miſchiefe? How many men now ſmooth the hands of Gods people, and ſay as they ſay, onely becauſe they dare not, and cannot doe them miſchiefe, who, if that oportunity ſerved, would ſting them? This will ſhew

a change to be made, and we to be harmeleſſe, if, when oportunity of doing evill is offered, yet we can abſtaine.

The ſecond ſigne of this ſigne.

A ſecond ſigne of this ſigne is, when though a man hath provocation to do evill, yet he will abſtaine. This is a ſound tryall: we ſee it is ſayd, that the little childe ſhall play upon the hole of the Aſpe, and the weaned childe ſhall lay his hand upon the Cockatrice denne. Is not here provocation? and yet no hurt done. In this the Holy Ghoſt would give us a ſure ſigne indeed. Many men are of a milde naturall diſpoſition, and ſo may perhaps forbear miſchiefe when it is in their power. And ſo many men which are meerly naturall, may beare with religion for ſome by-reſpects. But provoke them, and then you ſhall have them all of a fire, ready to flye in your face. What Religion is there in this? for to doe good for good, and evill for evill, this Chriſt ſayes, even Publicanes may doe: there is no thanke in this: but if when we are provoked, we can forbeare to revenge, this is a bleſſed thing. If there bee true love in our hearts, the Apoſtle ſayes, 1 *Cor.* 13.5. that it is not provoked. And it is written *Iſay* 53.7. that Chriſt he was afflicted, oppreſſed, yet opened hee not his mouth; he is brought as a lambe to the ſlaughter, and as a ſheepe before her ſhearers is dumbe, ſo opened not he his mouth. This he did, thus holy men have done, and this (if we would ſee life) we muſt doe. Yet we ſee, though wee ſhould be like ſheep, even they will now and then puſh at one another; but this is not with much violence, beſides that it doth not endure. The Apoſtle wills us to forbeare, forgive one another: ſo this ſtrife hath an end. Therefore if I cannot forgive in a ſmall matter, but that either my tongue muſt flye out in words, or the heart be ſet on miſchiefe; this is a wofull eſtate. If this be all our goodneſſe, ſurely it is miſerable goodneſſe; here is no harmleſneſſe: ſuſpect thy eſtate: but the true goodneſſe and bleſſed eſtate is to follow that counſell of our Saviour Chriſt, *Bleſſe them that curſe and perſecute you, &c.* This then is harmleſneſſe, when there is afforded unto us both ſecret occaſion and provocation to doe evill, and yet we abſtaine. So much for the firſt. Now I paſſe to the ſecond, which is,

2. *Sociableneſſe.*

Which is ſet out in the whole body of my Text. But with whom is it that this ſociety holdeth? Not of Lyons with Lyons, or wild beaſts with wilde beaſts: and yet many of theſe cannot endure one another: for the Rhinoceros and the Vnicorne, when they meet, they fight: ſo doth the wilde Horſe and the Beare: but if at length they agree, this ſociableneſſe of theirs is of wicked beaſts one with another. But this is more, that the Wolfe and the Lambe, the Cow and the Beare, the Leopard and the Kid, the Calfe and the young Lyon ſhall lye downe together: and that the little Childe ſhall play upon the hole of the Aſpe. This implies not onely a ſimple ſociety, as among wilde beaſts, but a ſociableneſſe, as it were among thoſe of another generation.

To apply this unto our ſelves: there bee good bands of our ſociableneſſe one with another, both reaſon and ſpeech: for naturally all of us have beene Lyons, Bears, and Wolves, and unſociable haters of goodneſſe in others. Now then this ſociableneſſe with thoſe former ſervants of God, who have beene called, this is a very ſure marke of this change in us: ſo the Apoſtle ſpeakes, 1 *Iohn* 4.14. *By this we know we are tranſlated from death to life, becauſe we love the brethren.* And ſo Chriſt our maſter ſpeaketh, *By this ſhall all men know that ye are my Diſciples, if ye love one another.* This neerneſſe imports conſanguinity. It is common in the Scripture to call the children of God brethren.

Firſt ſigne of this ſigne.

No man can love a Saint as a Saint, but a Saint. This is a ſure ſigne of this ſigne. For this cauſe the Apoſtle to *Philemon*, he rejoyceth for their faith to God, and love to the brethren. And ſo againe, *verſ.* 7. it was his joy that the brethren were comforted. The reaſon hereof is, becauſe as there is a naturall enmity among us by

ſinne

ſinne, (to ſhew a difference) the children of God muſt rejoyce in unity. Further, a true triall of ſociableneſſe, is, when men will joy to ſort themſelves with thoſe, with whom formerly they have beene moſt unſociable, and whoſe company they moſt loathed: As firſt we ſee the Wolfe doth lye downe with the Lambe, which is a ſlow beaſt: ſecondly, the Leopard with the Kid: thirdly, the young Lyon and the Calfe, for theſe fat beaſts are (for the moſt part) a prey to the Lyon: fourthly, the Cow and the Beare, for the Cow is a prey to the Beare: fiftly, the Serpent is eſpecially an enemie to mankinde, as *Gen.* 3. God ſaid, *I will put enmity betwixt thy ſeed, and that of the woman.* This I confeſſe is chiefly meant of the Devill, yet the extent thereof reacheth thus far unto us, (who naturally loath Serpents) that ſo great ſhall this ſociableneſſe be, that even a little Childe ſhall play upon the hole of the Aſpe, and receive no harme. Now when all theſe are reconciled thus, where formerly was ſpeciall envie, this is a true tryall of ſociableneſſe. For further proofe hereof, note an idolater when he is converted, none are ſo deare unto him as Gods ſervants. The voluptuous man having left his luſt, loves none ſo well as Chriſts people. The riotous man having left his exceſſe, loveth none ſo well as the ſober. The atheiſticall prophane man delighteth (being changed) ſo much in none as the trueſt worſhippers. So we ſee, though before converſion men may roare like Beares, as *Eſay* 59. yet being tamed, it is ſaid, *Ierem.* 31.9. that then they ſhall come weeping, &c. and draw into ſociableneſſe with others formerly hated. When ſome men come to be of our Religion, and yet keep ſuch about them as are not ſincere: this is no good ſigne. But take this for a ſure rule, That no man is truly turned unto God, but hee that loveth the ſociety he formerly hated.

The ſecond ſigne of this ſigne.

A ſecond ſigne of this ſigne is, To love every brother. Yea though it were to lay downe our life for our brother. But how is this implyed? *The Calfe and the young Lyon ſhall lye downe together.* If the young Lyon can indure not to raven upon the Calfe, then it can indure any other of that kinde. Beloved, it is a ſpeciall grace to love all the brethren without reſpect of perſons. So the Prophet *David*, *Pſal.* 119. ſayes, *I am a companion of all thoſe that feare thee.* Here is implyed, not to love ſome one brother, but the brethren. I confeſſe for ſome ſpeciall cauſe a man may rejoice and delight more in the company of ſome, than of others. As *David*, *Pſal.* 16. 2. *But to the Saints that are in the earth, & to the excellent, all my delight is in them.* So that, I ſay, for ſome ſpeciall grace, or graces, one may love one better than another. Thus Chriſt loved *Iohn* beſt, being called the beloved Diſciple, which was not for any ſpeciall grace in *Iohn*, but from a kinde of ſympathy in natures, which many times from a hidden cauſe produceth much love. But if we have reſpect of perſons, as it is *Iam.* 2. we are to blame. If we reſpect a great rich man with a little grace, more than a poore man, with a great deale; or if wee reſpect not a poore man as a rich, with alike graces. We ſee *Act.* 8. when *Philip* preached at *Samaria*, *Simon Magus* did cleave alſo to him: but it ſeemes hee did not ſticke ſo cloſe to *Philip* for his graces, as it appeareth he did for ſomewhat in his perſon. Brethren, if partially we admire ſome for their perſons, it is ſuſpicious. It is dangerous too much to admire fleſhly excellency for thoſe gifts of goodneſſe in the ſame. If I doe truly love goodneſſe in rich apparell, why doe I not alſo love it in rags? Beloved, if wee love not thus, we love with the Parrat, our love is not true: there ought ever to be the like love in kind, though not in meaſure. Now I come to the third Marke, which is,

3. *Conſtancy.*

How is this implyed? By dwelling and lying together. You ſhall have beaſts meete together by chance, yet part aſunder quickly againe; but when they lie and dwell together in conſtant abode, this is a ſure ſigne. You ſhall have many companions goe with a man, for faſhions ſake, to the Church, and yet leave going ere it bee long; you ſhall have ſome men ſicke, and then (like a Serpent frozen in Winter, which

which casts his skinne) you shall have them cast their skinne a little, that is, send for a Preacher or such a man, make confession of their sinnes, saying, Oh! if God will spare me, I will become a new man, I will never doe as I have done; I will never any more haunt such company; but yet when hee is well, within a month after, where shall you finde him? not with the Lambs, but with the Beares, and Wolves, and Lyons. Thus when we can constantly hold on with an unmoved constant affection to the Children of God; this is a sure signe: But I hasten to the next. The fourth is,

4. *Inwardnesse.*

How is this implyed? Their little ones shall lie downe together. There is nothing so deare unto all creatures, as their young ones, of which they are most jealous; there are no creatures which are not jealous and tender of their young ones, chiefly the Beare, which is most of all tender, fighting sometimes, even to the death, in defence of her young ones: But this, that the little ones of the Beare, and of the Cow shal lie together, this implies an Inwardnesse together, such an inwardnesse as I thinke is meant, *Acts* 4. 32. where it is said, *These dwelt together, and possessed all things in common use:* Yet not loosing that title they had unto the same as their owne, and *verse* 34. their charity is described, that *no man lacked any thing which another had, but in necessity all things were common.* This their united charity to helpe others, was their little ones, which did lye together. And this also must be our triall, if whatsoever is deare and neare unto us, even our yong little ones, if they be ready to lie downe together with the necessities of others, this is inwardnesse. Thinke of this also, that this dwelling and lying together is a thing free, not any way constrained. This is a tryall of our sociableness, not when wee are tyed together in a Cage, but at liberty, and then wee dwell together; for many keepe company now together, both in dwelling and lying together, which would flye out, if time served. Wee read in the booke of *Ester*, that when the Iewes had the better hand, many of their enemies joyned with them, but not of love, but because they had the better hand of their enemies: and so when the people of God came from *Ægypt*, many of the people, because of their prosperity, did joyne with them: and now also in the time of the Gospell, I appeale to the consciences of many among us, whether they doe not lie downe with us for feare now. Let no man thinke amisse of me for that I thus speake, for now such joyne with us, who, if they had another day, would shew other strange tricks unto us; and, as it is *Ieremiah* 12. let us smite him with our tongues; so many of these are ready to smite us with their tongues now, who seeme to be inward with us; What would these doe if the day were their owne? Beloved, such men cannot be of God, who thus doe maligne the servants of God. You may couple beasts together in a chaine, but being loose they runne asunder againe; so many now (like such beasts among us) are tyed in chaines for a while, but untie them once, and all is gone. Many of these, when once they are loose, keepe company with Beares and Wolves. But I hasten to the fift, which is,

5. *Tractablenesse.*

How is this implyed? A little Childe shall leade them and rule them. It is a true signe of grace, when wee become easie to bee ruled and brought in compasse. Wee reade of Lyons to have beene tamed to draw in Chariots, this is tractablenesse: so when a poore servant of God hath nothing but his simplicity to bring us in; this is tractablenesse, when we can be content to bee brought in, even by men inferiour to us, that are simple and of meane gifts: So when the husband can indure to be brought home by the wife, being wiser and of more knowledge than shee; when the wife can bee content to bee brought home by the daughter, or maidservant, like *Iob*, who despised not the Councell of his owne servants, this is tractable-

Iob 31. 13.

nesse.

neſſe. To bee briefe, when men can bee content to come to their old ancient food.

6. Simplicity.

Which is the ſixt and laſt ſigne of this Change; this is a ſure triall of regeneration: But how is this implyed? That the Lyon ſhall eate ſtraw like the Oxe. Beaſts at the beginning were not thus cruell, as ſince the fall of man, but did feed on graſſe, &c. ſo the holy Ghoſt doth imply, that when our ſtate is come backe to that it was at the beginning, as neare as may bee, that is to ſay, when the loſt Image of God is ſo reſtored in us; that a man is come to his former food againe, that as then, ſo now hee feeds on the contemplation of the Wiſedome of God, the Iuſtice of God, the Mercy of God, the Greatnes and Power of God, the abundant Goodnes and Truth of God, &c. this is a ſure ſigne of Regeneration. *Kain* hee was bloody, and fed upon blood; therefore (as it is *Iohn* 4.) when a man is come thus farre, that hee hath meate which one ſeeth not, whereupon hee feedeth, holy thoughts, holy meditations, &c. when hee can ſucke the breaſts of Gods conſolations, whereon his Children feed, to draw vertue from the ſame unto himſelfe: This is a ſure ſigne that a man is moſt happy and borne againe. In a word, (as the Apoſtle ſpeakes) when thus ſtriving for maſteries, hee becomes temperate in all things, this is a ſure marke and infallible. Now I come to the uſes, which are two.

1. *For Conſolation.*
2. *For Exhortation.*

Vſe 1. The firſt thing is, for the place. But how ſhall this bee brought in? What of the place? I ſay a triall by the place, where all this ſhall be in, (*In my holy Mountaine*) It ſhall be therfore for tryall of religion; Where the Mountaine is, there is the true religion, there is the Church; looke where you will, ſtill it is in the Mountaine. Many (now a dayes) crie out and keepe a ſtirre to know where the true Church is, and I affirme, it is in the Mountaine. So that in this I may ſay of the Church, as ſometime *Elijah* did ſpeake of the true God, 1 *Kings* 18.24. *Let him which anſwereth by fire be the true God:* ſo I ſay of the Church and of true religion, Let that bee the true religion that hath moſt fire in it; that which ſheweth forth moſt Piety and Holineſſe. The Papiſts they ſay they are the true Church, but look on Gods Mountaine, looke which Religion makes a man moſt milde, and tames his fierce nature, which takes away a mans dogged diſpoſition; for a dogge barkes and then hee bites; ſo the barking and biting of the Romiſh Church ſhewes them not to be in the Mountaine: their Church doth allow biting. Was there ever any doctrine like theirs, which teaches a man to murther his owne King? to keepe no faith, &c? Was there ever any religion like theirs, that ſet poyſoning a foote? which alſo ſet Princes at variance. The laſt Sacrament of theirs will never be forgotten, when that peace was proclaimed betweene both Religions; then one would have thought all was well and ended, there were ten thouſand maſſacred at one place, called *Labius*, 80. ſlaine with one ſword, with many other of their cruelties, and the Gun-powder treaſon, ſo odious and moſtrous as the like hath not beene heard. The like I may ſay of *Garnets* part, who muſt not reveale this treaſon, becauſe it was done in Confeſſion. Oh monſtrous times, that confeſſion ſhould be ſo abuſed to barbarous, inhumane, matchleſſe cruelty! if ever you take our religion to teach ſuch things, though Popery ſhould prevaile againſt us, (as God forbid) wee will claime no more right of the Mountaine. Never did, nor never will our religion teach taking up of Armes againſt our King, cruelty againſt ſuperiours and others; but by the contrary, our Religion teacheth a man to ſuffer with and for Chriſt. It may bee ſome cruell men may bee among us, but wee looke what wee profeſſe, and teach, that men with meekeneſſe muſt ſuffer; all this that I have ſaid much concerneth us: If God will have no cruelty to bee taught, nor raigne where hee loveth: See what a thing it is to bee thus cruell. If wee bee thus fierce and ſavage, let us not deceive our ſelves,

wee

wee are not yet come to the Mountaine of God, for, saith the Prophet, *They shall not hurt nor destroy in all my holy Mountaine.*

Vse 2.

Now I come to the second Vse for Exhortatiō. There is yet a little of the Lyon & the Beare remaining in every one of us, which shewes us to bee not throughly renewed, yet I doe not say, that those who are angry are not regenerate, but I say, If this doe rage and rule with us, all is not safe and well. A good tree sometimes may have some bare or Crabbe stocke on some side of the tree, that beares Crabs, and yet the tree bee good; but this must not bee predominant: The Apostle sayes, *If there bee divisions and dissentions among you, are you not carnall?* I speake not of some little faults; (God helpe us) In all our natures there is much frailty, but of such, that rule in us. It is a wonder to see how uncharitable many men are to censure others for every little fault, when they themselves swallow downe Camels, I meane, grosse sinnes. Some man, for refusall of riotous excesse, though hee be full of excellent parts, yet say they, Such a one is a Puritane: And so againe, if an honest man or woman fal by infirmity into some sin, Oh, say some, lo now his hypocrisie discovers it selfe. Shall men be thus censured, as though perfection were on earth? This is farre from covering thy brothers nakednesse, this is farre from Saint *Pauls* rule, to restore such a one with the spirit of meekenesse. Beloved, God forbid that I should hearten any man in sinne; I speake these things onely, that since a little of the Beare and the Lyon will still be in every one of us, so long as we shall live in this world, let us learne to beare one another infirmities, otherwise if thou chafe, censure, brawle and chide still, I can give thee no comfort of thy state: Can such a one be regenerate? what is the Beare, and the Lyon, and the Wolfe come among us againe? To conclude, as abroad, so looke to thy conversation at home, among thy servants and friends; take heed thy authority deceive thee not, to thinke thou maist set thy heart to raging and plotting envy and strife, to be angry and chafing still; if such raging bee at home in thy house, I can give thee no comfort; as thou wouldest looke for the evidences of thy lands, as certainly must thou looke for this mildnesse, meeknesse, and this change in thy selfe. Marke this still, when a good man hath found out his sinnes, hee is bound and doth lament for them; when he hath offended, he turneth the streame of his anger that way. So that (I say) if a man bee thus bitter of his tongue, looke what Saint *Iames* saith of such a one, *That mans religion is in vaine, that cannot bridle his tongue*: *Bee not* (saith hee) *my brethren, many Masters, for we have one Master, &c.* If these contentions remaine still among us, our stocke yet beares Crabs, wee may suspect our selves; but withall take with you this caution, let not men thinke it cruelty to execute the Iustice of God upon Malefactours; but if Magistrates doe it cruelly, let them looke to it, they shall dearly pay for it. The Prophet *David* saith, *Psal.* 101. 1. *I will sing of mercy and judgement, &c.* So for warre, I call not that cruelty to fight Gods battels, but if any man, without a Commission, will take up the sword, hee shall perish by the sword, so Christ saith unto *Peter*. This point is needfull to bee pressed still, because men crie mercy, mercy, but, I say, judgement must bee mingled; for as there may be a cruell justice, so there may be a cruell mercy, to suffer the Lyons to devoure the sheepe: Wee must (like God) temper them together, and make justice and mercy goe hand in hand, that so the GOD of mercy may deale with us, as wee with others.

Thus you see what minds we must have, if we look for an habitation in Gods holy Mountaine. God for his Christs sake grant unto us this tamednes and meekenes, this through-change of our cruell nature, that so we may come unto the assurance to be of that number for whom Christ dyed, seeing his Spirit hath wrought such an effectuall through-change in us.

FINIS.

SINNES ANTIDOTE.

In One SERMON.

Wherein is shewed,

- *What sinne is.*
- *The misery of it.*
- *How it bindes over to condemnation.*
- *How and in what sense it is said to be remitted.*
- *How Iustice and Mercie joyne in this act of remission of sinnes.*
- *That all the benefits of the new Covenant are given with remission of sins.*
- *That it is possible to attaine unto the knowledge that our sins are remitted.*
- *Lastly, how this knowledge is attained by the spirits threefold conviction.*

VPRIGHTNES HATH BOLDNES.

1 IOHN 1.9.

If we confesse our sinnes, hee is faithfull and just to forgive us our sinnes, and to cleanse us from all unrighteousnesse.

ROM. 3.19.

For as by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous.

LONDON,
Printed in the yeare 1629.

SINNES ANTIDOTE.

Serm. XXV.

Matth. 26. 28.

For this is my blood of the New Teſtament, which is ſhed for many, for the remiſsion of ſinnes.

I Have already noted three things in the Text.

1. The name or title that is here given to the Sacrament, it is called *the blood of the New Teſtament*: I have ſhewed the reaſon of it, and how all our good is made over to us by a new covenant which is ſealed with the blood of Chriſt.

2. I have ſhewed alſo how this Teſtament is confirmed, ratified, and eſtabliſhed by the blood of Chriſt.

3. I have ſhewed the fruits and benefits by this covenant thus eſtabliſhed, (in the extent of it) which we ſpake of the laſt day, *It is ſhed for many*: where I proved that many ſhall reape benefit by it, and not few, but many: and againe, not all, but many; though many, not all.

The maine benefit, Remiſſion of ſinnes.

Now it remains that we come to the maine benefit it ſelf, and that is The *Remiſſion of ſins*: which that you may the better underſtand, and make uſe of, I will Firſt open the phraſe cleerly, what is meant by this ſame *Remiſſion of ſinnes*. Secondly, we will anſwer ſome doubts about the ſenſe. Thirdly, wee will gather the maine concluſion, collect the maine point intended, make application of it, and ſo conclude.

Remiſſion what

Firſt for the phraſe that is here uſed, the great benefit that we have by the Covenant, and by the blood of Chriſt, it is *Remiſſion of ſinnes: Shed for many for the remiſſion of ſinnes*. The word in the Greeke ἄφεσιν, *Remiſſion*, properly ſignifieth the ſending of a thing backe againe to the place from whence it was taken: ſo *Remittere* is *Retromittere*, to ſend a thing backe againe; as old *Iacob* in his prayer, *The good Lord be mercifull to you my ſonnes, and give you favour in the ſight of the man, Gen.* 43. 10. *that he may ſend backe againe that my other ſonne, and Benjamin alſo*: there, to *remit*, is to ſend them backe againe to the houſe from whence they came.

Sinne whence.

So likewiſe *Paul* ſent *Oneſimus* backe againe to *Philemon* (in this ſenſe) when hee came away, that is the proper ſenſe of the word. And if it ſhould be taken properly, then to remit ſinne is to ſend it backe againe from whence it had its firſt being and beginning. Sathan the devill tempted man, it is to ſend ſin backe from man to him from whence it came firſt. But wee need not tye the word ſo ſtrictly. I ſay there-

therefore the word is a metaphor, and ſo here onely alludes to that ſame cuſtome of releaſing captives, or of releaſing ſervants that were bound, in the yeare of Iubilee, and the like: to releaſe them from that yoake, bondage, and ſubjection, to which they were tyed: and ſo *remittere* is as much as *relaxare* (ſo it is uſed) to releaſe and to free one from a yoake and bondage. Thus we have obtained remiſſion of ſinnes, when we are releaſed from that bondage under which ſin held us. That you may yet more clearly underſtand this, you muſt conſider what oppoſition ſinne hath;

1. *Againſt God.*
2. *Againſt his Law.*

1 Conſideration of ſinne.

By diſcerning of theſe we ſhall know what it is to have ſinne remitted to a man, (howſoever theſe in the thing are but one and the ſame:) There is no man tranſgreſſeth the Law, but he ſinnes againſt God, and there is no man that ſinnes againſt God, but he tranſgreſſeth the Law: yet for doctrines ſake, and for your underſtandings, wee will diſtinguiſh them, and ſhew you what that is that ſinne doth more directly againſt the Majeſty of God; and then what it doth againſt the Law of God, and how it is ſaid to be remitted in both theſe.

Sinne what.

Every ſinne is an injury and wrong offered to God: now when God remits ſin, he paſſeth by the wrong done to himſelfe; in point of his honour and Soveraignty, the creature is boũd to his Creator, to give al his ſtrength to his ſervice. Now when a man imployes any of his ſtrength, either of ſoule or body, in the ſervice of any thing againſt God, God is ſo farre wronged, and therefore ſometimes God takes this as a diſhonour to himſelfe, ſometimes he accounts it as a rebellion againſt himſelfe; ſo that in ſinne there is an enmity againſt God, and a diſhonour to God. There is an enmity; ſo *Rom.* 8.7. the wiſedome of the fleſh is enmity againſt God; and hee ſhewes the reaſon why he cals it enmity againſt God, becauſe it is not ſubject to the Law of God, neither indeed can be: that is, it doth not yeeld that orderly ſubjection to God which the creature ſhould to the Creator, that ſubjection to the Lord that Children ſhould ſhew to their father: and therefore *David* when he comes to confeſſe his ſinnes *Pſal.* 51.4. ſayes, *Againſt thee, againſt thee have I ſinned, and done evill in thy ſight:* he notes two things there in ſinne that aggravates it, and makes the ſenſe more grievous, that it was before God, and done in his ſight; and then, it was againſt God, Againſt thee have I ſinned, and againſt thee have I done evill: So that when God doth remit ſinne, hee doth as it were forgive that rebellion; he doth not account a man longer a rebell againſt himſelfe; and though he have rebelled before, and have rebelled never ſo much, yet now hee accounts him as a loyall ſubject, and now he accounts him a faithfull ſervant, and an obedient childe, becauſe his rebellion is pardoned. That is the firſt thing.

1 Aggravation of ſinne.

2 Aggravation of ſinne.

Another thing in ſinne, is, God is diſhonoured: Why? *If I be a father, where is my honour? if I be a maſter, where is my feare?* ſaith God in that ſame, *Mal.* 1.6. hee accounts obedience his honour, therefore diſobedience is diſhonourable to him. *He that offers me praiſe, glorifies me,* (ſaith he) *and to him that orders his converſation aright, will I ſhew the ſalvation of the Lord: Pſal.* 50. 24. Now the ordering of a mans converſation, which is an actuall and reall praiſing of God, this is a glorifying of God; when a man orders his converſation amiſſe, when hee diſorders his converſation, and walkes in a ſinfull courſe againſt the rule, and againſt God, he diſhonors God. Now when God forgives ſinne, he doth put up all injuries done to his honor, and accounts him now as a man that had never diſhonoured him at all. And that is the firſt thing.

2 Conſideration of ſinne.

Secondly, conſider ſinne as it is a breach of the law: ſo it is ſaid of ſinne, It is a tranſgreſſion of the Law: the Law is the bond that bindes all men, ſin leaves a man in this bond. Now the Law laps a twofold bond upon a man.

1. *A Bond of Duty.*
2. *A Bond of Miſerie.*

If

If hee ſhall neglect and faile in his duty.

The firſt is, a Bond of duty, that is, a Bond of obedience; every man is bound by the law to obedience, to obey God according to that will which hee hath manifeſted and revealed in his Law. Now when a man failes, the Bond is forfeited, hee remaines now under this Bond, to expect all the danger that will follow upon the neglect of obedience: and therefore ſinne is called a debt, *Forgive us our debts*, *Matth. 6.* ſo that when God forgives a mans ſinnes, hee deales with him as a mercifull Creditor doth with his Debtor, that though hee were indebted to him, yet when hee forgives him, he accounts it as if hee were not in debt; and him, as if hee had paid all, and there remaines no more reckonings betweene them: ſo that God releaſes the Bond now in reſpect of obedience, in the firſt ſenſe, that is, in reſpect of that obedience, that ſhould have beene performed in time paſt, as it is, *Rom.* 3. 25. hee is our reconciliation through faith in his blood, to declare the righteouſneſſe of God in the remiſſion of the ſinnes that are paſt; that is, thoſe ſinnes that were committed before, they are now forgiven, and a man is acquited even from that obedience that is due to the Law for the time paſt. That is the firſt thing, that whereas he failed in the breach and tranſgreſſion of the Law, his diſobedience is not imputed, it is not accounted, and hee remaines as if hee had obeyed the law for the time paſt, though he had not obeyed it all.

1. The law involves men in a Bond of Duty.

Simile.

But then ſecondly, there is ſomething wherein a man is bound for the time to come, that is, hee is bound now to the curſe of the law; *Curſed is every one that continues not in all that is written in the Law to doe it*, *Galat.* 3. 12. Now when God remits ſinne, hee frees a man from that curſe; all that ſhould have followed upon his neglect or failing in his obedience; *Hee hath freed us from the curſe of the Law* (ſaith the Apoſtle) *in as much as he was made a curſe for us*, *Galat.* 3. 13. ſo that put all this together, and now you ſee what it is to have ſinne remitted: it is, for a man to bee releaſed and freed from all that guilt under which hee was held, by which hee was bound over to judgement for diſhonour done to the Majeſtie and glory of God; for rebellion againſt the Soveraignty of God, for tranſgreſſing the Law of GOD, and that curſe under which he was bound; hee is freed from all, ſo that God beholds a man now as one that had not at all diſhonoured himſelfe, or rebelled againſt him; God lookes upon a man now, as a man that had not tranſgreſſed his Law, or beene under the curſe and cenſure of the Law in any point. So that you ſee there is a perfect and totall forgiving and paſſing by of all ſinne, and a releaſing of a man of the puniſhment of ſinne, when a man obtaines this favour, to have his ſinnes remitted him, this is that we call remiſſion of ſinnes. But now for the ſenſe, there be two Queſtions that muſt bee anſwered.

2. A Bond of miſery.

Remiſſion of ſinne what.

The firſt is this, whether this remiſſion of ſinnes bee all the benefit we have in this New Covenant by the blood of Chriſt? ſo it ſeemes to be here, as if there were no other benefit but this; *This is the blood of the New Teſtament, ſhed for many, for the remiſſion of ſinnes:* There hee names nothing but remiſſion of ſinnes?

Queſt. 1.

I anſwer, this is not all the benefit, though this include all the reſt, & therefore it is onely named: you ſhall finde ſometimes that this is left out, *Ier.* 31. 14. *This ſhall be the Covenant* (ſaith the Lord) *that I will make with them, I will be their God, and I will put my feare in their hearts, and they ſhall not depart from mee:* and there is no mention of remiſſion of ſinnes there; there Sanctification is mentioned without Iuſtification: here againe remiſſion of ſinnes is mentioned without the working of feare in their hearts; here is Iuſtification without Sanctification, and ſo in that place of the *Acts*.

Anſw. 1.

Secondly, wee are ſaid to be baptized for the waſhing away of ſinnes; there the waſhing away of ſinnes is put for all the reſt.

2.

Sometimes againe you ſhall have them both mentioned, and ſo in *Ier.* 31. 32. *This ſhall be the Covenant that I will make with thē, in thoſe dayes, ſaith God, I will be their God, & they ſhal be my people; I will forgive their iniquities, & give thē a new heart, & I wil take away*

3.

away their heart of ſtone,& give them an heart of fleſh,&c. here is all put together now, ſinne remitted, and the new heart given, and all expreſſed and mentioned in the new Covenant.

Queſt.2. How comes it then that remiſſion of ſinnes is here put for the reſt?

Anſw. I anſwer, Firſt, becauſe that this is the firſt mercy: and ſecondly, this is the chiefeſt mercy, and the chiefeſt benefit in the New Covenant, and therefore it is put for all the reſt, by a figure uſuall in the Scriptures.

Anſ.1. Firſt, I ſay, it is that which God firſt doth, it is the firſt mercy that he ſhewes; It is no hoping that he will beſtow any gift on a man, untill hee receive him to favour. All thoſe other gifts, thoſe gifts of grace, they follow the gracious accepting of a man. Firſt, God receives the perſon of a man, accepts him to favour, and then he beſtowes upon him all thoſe gifts that are bequeathed by Chriſt in this Teſtament. A King firſt receives a Rebell to favour, forgives him his offence before he beſtow any honour, any other priviledge upon him. Now becauſe this is the firſt, therefore it is put for the reſt, the reſt follow it.

Simile.

Anſ.2. Then ſecondly, becauſe this is the chiefe, and ſo it includes all the reſt under it: For if this be once obtained, if this favour bee once beſtowed on a man, that God have forgiven him his ſinnes, then hee gives him every thing elſe. So the Apoſtle *Rom.*5.9, 10. ſaith he, *If when we were enemies we were reconciled to God by the death of his Sonne, much more now being reconciled, ſhall we be ſaved by his life:* If when we were enemies we were reconciled by the death of Chriſt, that is the firſt thing; and the greateſt of all the great workes of Mercy, was to remove and take away the impediments, the obſtacles, the blockes that lay in the way, ſinne, the conſcience of ſinne, to purge the conſcience from that, to forgive all that which layd a man open to the wrath of God: This is the greateſt worke, if this bee done, it is an eaſie matter to obtaine all the reſt. And this may bee noted the rather for the comfort of weake Chriſtians that doubt ſo much of ſtrength of grace to ſubdue any corruption, for aſſiſtance and grace to perſevere in an holy courſe: Hath God done the firſt worke? hath he forgiven thy ſinnes? all the reſt are leſſe workes than this: it is a leſſe mercy, after ſinne is forgiven, to increaſe grace, to continue grace, to ſubdue corruption, and the reſt, all will follow upon this, they are all included under this: therefore, I ſay, let a man make ſure this to himſelfe, firſt, that he hath forgiveneſſe of ſinnes, and then from thence let him raiſe arguments to ſtrengthen his faith, and to incourage himſelfe in asking another mercy at the hands of God; and ſo in any outward thing, in any outward want, diſtreſſe, or difficulty, if God have done the greater, hee hath forgiven thy ſinnes. You know the Apoſtle reaſons from the giving of Chriſt, *If hee have given us his Sonne, with him he will give us all things.* Now the firſt and the greateſt gift (in the Sonne) it is this, to have our ſins forgiven, and therefore hee will certainly give all the reſt with it; if a man can make good this one thing to his ſoule, all the reſt will follow upon it. So much for the firſt Queſtion.

Comfort to weak Chriſtians.

Queſt.3. Againe, there is another, and that is this, How can it be ſaid here, that this blood is ſhed for the forgiveneſſe of ſinnes; it ſeemes ſomewhat contradictory and oppoſite one to another; for if ſinnes bee forgiven, how comes Chriſt to ſhed his blood for them? And if Chriſt ſhed his blood for them, how are they ſaid to bee forgiven?

Anſw.1. The ſhedding of Chriſts blood ſuppoſeth merit; it was by the merit of his death that we obtained this mercy. Now where there is merit, what mercy is there in it? forgiveneſſe ſuppoſeth a free gift, a free grace: but where there was ſuch a merit, as was procured by the blood of Chriſt, what free gift was in it? Theſe two ſeeme to fight one againſt another, and therefore we muſt reconcile them; for theſe two may well ſtand together, remiſſion of ſinnes, and yet the obtaining this by the blood of Chriſt. To this purpoſe you muſt conſider in God,

Iuſtice and *Mercie.*

Iuſtice and Mercy conjoyned.

He is exactly juſt, and exactly mercifull: He ſo ſhewes mercy as it muſt be done without injury to his Iuſtice: Iuſtice muſt bee fully ſatisfied, that Mercy may bee fully and comfortably manifeſted. Now there is the blood-ſhedding of Chriſt to ſatisfie Iuſtice, there is forgiveneſſe of ſinnes to declare Mercy; for that is the common ſpeech of people. Aske them, now they hope to bee ſaved? they will anſwer, They hope to be ſaved by the mercy of God. It is upon a miſtake, for, They doe ſwallow up Iuſtice in Mercy, as if God could not remaine exactly juſt in ſhewing mercy; now tell them againe, that God is as perfectly juſt, as hee is mercifull.

Object. I, but they hope to find better than ſo, they hope they ſhall finde mercy.

Anſw. And therefore know, that there is no man that receives this mercy in the forgiveneſſe of his ſinnes, till juſtice bee ſatisfied even to the utmoſt. If the Iuſtice of God were not fully ſatisfied, I ſay, the infinite juſtice of God in the exact rigor, and in the perfect righteouſneſſe of it, if it had not beene ſatisfied to the utmoſt, it had beene impoſſible that any fleſh ſhould have bee ſaved.

2. *Anſwer.* And therefore ſecondly conſider another thing, and that is, The compariſon betweene Chriſt and us; look upon Chriſt, and there is juſtice fully ſatisfied; look upon us, and there is mercy fully ſhewed. In us there is no merit, nothing but the guilt of ſinne: That if God would receive ſinfull men to favour, reckon, it muſt proceed from the tenderneſſe of the bowels of his mercy, from the freeneſſe of his love, by whom we have redemption through his blood, even the remiſſion of our ſins in his rich grace in the ſame, *Eph.* 1.7,8. it is the tenderneſſe of mercy, and the riches of grace, if he looke on us, becauſe there is nothing in us.

Chriſt hath ſatisfied the wrath of God to the utmoſt. Proofe.

Now looke upon Chriſt, who hath indeed ſatisfied the wrath of God, to the utmoſt, and therefore hee is declared to be a Saviour by the reſurrection. If Chriſt ſhould not have remained in the priſon, as he was in the priſon of the grave, till hee had payed the utmoſt farthing, God had not bin juſt; he was indeed our Surety, and there was no poſſibility of our being releaſed from the debt, unleſſe our Surety had payed the utmoſt farthing; but now therefore when Chriſt roſe out of the grave, and was now releaſed of the bonds of death, and was freed out of priſon, into which hee was caſt as our Suretie, it is evident, the debt is fully diſcharged, the Creditor is fully ſatisfied; and now our peace is fully made, becauſe Chriſt hath purchaſed us; & therfore in reſpect of Chriſt we are ſaid to be bought; *You are bought with a price*, & therfore glorifie God in your bodies & ſpirits; And you are redeemed, ſaith the Apoſtle, that is, you are bought, not with ſilver & gold, but with the precious blood of Ieſus Chriſt, 1 *Pet.* 1.18. ſo that there was a price upon the blood of Chriſt, a value, a worth. Conſider the perſon that ſhed that blood, it was one that had two natures; he was God, able to ſatisfie the wrath of an infinite offended Majeſtie, and therefore it is ſaid, that God purchaſed the Church with his blood, *Acts* 20. 28. that is, becauſe hee that purchaſed the Church with his blood was God as well as man: Now by this it comes to paſſe that his blood was meritorious, of an infinite value, worth and price, and ſo he merited the favour of God. It was merited on Chriſts part, but not on our part; every way it is free to us; the gift of Chriſt is free, for that it comes from the free grace of God. *To us a Child is borne, to us a Sonne is given, Iſay.* 9.6. it is a gift, Chriſt was given, and then the application of Chriſt to us, the acceptation of us through Chriſt: this is a gift, and a gift of grace, as the Apoſtle cals it in that ſame *Rom.* 4. it is of free grace that God accepts us, hee might have choſen others. We know that the Angels fell, and fell irrecoverably; Chriſt tooke not upon him the nature of Angels, but hee tooke upon him the ſeed of *Abraham*, and ſo he became a Saviour, not of Angels but of men; the Angels that fell, are falne for ever, but Chriſt dyed that hee might ſave men; ſo that every way it is free:

Chriſt is a free gift.

free: It was free that GOD gave his SONNE to this abasement, it was free that GOD gave his SONNE for men, it was free, that GOD should give men faith to lay hold upon his SONNE; *Through faith you are saved by grace, and that not of your selves, it is the gift of GOD, Ephesians* 2. 8. So that Remission of sinnes though it bee by the blood of CHRIST, it is an Act of free Mercy, an Act of Mercy whereto God is no way bound, but did it freely of his owne love and meere motion, and of his owne good pleasure. Thus you have the words opened; I have shewed you what Remission is, I have shewed you also how these things stand together, the shedding of Christs blood, and yet remission of sinnes by free grace.

Doct.

All blessings in the New Covenant given with remission of sinnes.

Now let us come to the maine point intended, and that is this, that All the benefits that beleevers have by the New Covenant, and so by the death of Christ, they are all of them given them in the remission of their sinnes: And therefore remission of sinnes is here put for the whole Covenant, for all the priviledges of the Covenant, because all the rest are given in this and with it: Looke what time God forgives a mans sinnes, at that time hee gives him all other things, sanctification, and whatsoever else, as we see at large in *Ezek.* 36.26. the Lord speakes there of the intention of his Goodnesse to his people; *verse* 26. hee shewes what hee will doe, Hee will cleanse them from all their Idols, and forgive all their sinnes, and then hee will give them a new heart, he will cause them to walke in his wayes; and then hee comes with outward mercies to, (as farre as shall bee good for them) hee promiseth them deliverance from their enemies, and other good things, in the rest of the Chapter; but all other things come in with remission of sinnes: A man that hath his sinnes forgiven, he hath the other things given with it. This point wee are to prove and apply, it is a point of great waight, it is the very Key of the Gospell, which requires great attention in the hearer, and great care in the speaker; there is much in it; for the very not distinct and cleare understanding of this causeth a world of doubts and scruples, and gives advantage to Sathan for many temptations, as wee shall shew when we come to open certaine cases about this.

First, we must open the point, and make it appeare to bee a truth, that all other priviledges and benefits of the New Covenant are given to beleevers, in, and with the remission of their sins; so that a man may conclude, he that hath his sins remitted and forgiven, he hath, and shall have all the rest of the promises of the new Covenant; and therefore *David, Psal.* 32.1,2. saith, *Blessed is the man whose iniquities are forgiven, blessed is the man to whom the Lord imputeth not sinne.* The Apostle, *Rom.* 4. expounding that text in the point of Iustification, hee shewes wherein the blessednesse of a man consists, that is, in that hee may appeare before God without his sin, without his filth, without that that makes him abominable to God: And therefore such a man is truely blessed, for hee hath with this all that can make him blessed; looke whatsoever a man would have to make up his blessednesse and to prove to his owne soule that hee is a blessed man, he hath all that here with remission of sins: you know, that other things, Sanctification and the rest, are part of our blessednes, and therefore they must goe along with this remission of sinnes. And so in another place of Scripture that speech of the Apostle, *Act.* 10.43. is for us; *To him give all the Prophets witnesse, that through his name we have remission of sinnes.*

Sanctification goes along with remission of sinnes.

Now the Prophets gave witnesse concerning Christ of many other things besides remission of sinnes, that we have in his name, that wee have by him, but all other things come with this; and therefore he would have them chiefly to marke, that that which all the Prophets would have the Church to understand, to bee the great benefit they have by Christ, is the remission of sinnes; they all joyne in this, that this is the generall benefit, (as it were) the great gift of all, that supposeth and includeth all the rest in it, that *whosoever beleeves in him shall have remission of sinnes*, 2 *Cor.* 5.19. God was in Christ, reconciling the world to himselfe, not imputing their sinnes; God was in Christ, reconciling the world to himselfe; a marvellous great mercy;

The great benefit of remission of sins.

this

this consists in this, that their sinnes were not imputed. I, but there are many other things that a Christian would desire besides this; for what man that hath (in truth) his sinnes forgiven, that hath his faith working by love, by love to CHRIST, but hee would desire also, that, as his sinnes past might bee pardoned, so hee might walke before GOD in newnesse of life; and therefore that is that which DAVID so much prayed for, *Oh that my wayes were so direct, that I might keepe thy Statutes.* Now wee have this into the bargaine, wee have this into the agreement, (as it were) in with the rest, that our sinnes are not imputed: When this is granted wee have this also with it, that they shall not condemne, as wee see *Rom.* 8. 1. *There is no condemnation to them that are in Christ Iesus, which walke not after flesh, but after the Spirit*; there is no condemnation to them. This is a great mercy, and this is one mercy that wee have by Christ; but this is not all, for (saith hee) *they walke not after the flesh, but after the Spirit*; to shew, that this walking after the Spirit, it is a thing that the Spirit of grace workes in them, that is given to them by Christ; for, *the Law of the Spirit of life which is in Christ, hath freed mee from the law of sinne and of death.* So that now you see plainly there is something else given when sinne is not imputed, and so a man is free from condemnation; all the rest comes in with it: That the law of the Spirit of life frees us from the law of sinne and of death, and so by degrees perfects holinesse and Sanctification with it: and so in divers other places of Scripture I might alleage for this purpose, but I intend not to dwell upon it; I will make it appeare to you by some Reasons, and so come to the Vses. You see it is so, you shall see also it will bee so, and it must bee so, when wee have remission of sinnes, when this great mercy is bestowed on a man, that his sinnes are forgiven, all the rest are given with it.

Reas. 1. From the nature of sinne.

The first Reason is taken from the nature of sinne; consider, that if sinne be taken away once, that which hinders all our good is taken away, as, *Isay* 59. 1. 2. it is said, *The hand of the Lord is not shortened, that he cannot helpe, nor his Eare is not deafe that hee cannot heare, but your sinnes separate betweene you and your God, and hide his face and keepe good things from you.* Good things are kept from us when Gods face is hid from us. That which keepes good things from us, it is sinne, (saith the Prophet) *your sins separate betweene you and your God*; take away that now, take away sinne that makes the separation, breake downe that partition wall, breake downe this distance betweene God and us, that keepes us from God, that wee have not that accesse unto his Presence, and keeps God from us, that there is not this free influence (as it were) of grace upon us: I say, take away that, and then a man is setled in all the other benefits, whatsoever comes by communion with God. Therfore this is the first thing, that remission of sinnes pulls downe the wall, and brings a man into communion with God. Now by communion with God we have all good, wee have all in him, all from him; there is no good denyed to man, when God hath received him to favour, and God never denyes his favour to a man, when hee hath forgiven him his sinnes; for indeed that is the great Act of his love, the great Act of his favour and goodnesse, that he forgives sinnes to a man; that is the first thing.

Reas. 2. From the intirenesse and perfectnesse of our Saviour.

Againe secondly, it will appeare yet further, if you consider the intirenesse of Christ, his perfectnesse, how perfect a Saviour he is in every way, he is the Head of the Church, able to fill all his members, to fill the whole body, and therefore the Church is called, *The fulnesse of Christ, that fils all in all, that fils all things, Ephes.* 1. 23. there would be some emptinesse in a Christian, if Christ should not fill the heart of man, fill the desires of the soule, if hee should not also give something else with remission of sinne: And therefore 1 *Cor.* 1. 30. (saith the Apostle) He is made to us of God the Father, Wisedome, Righteousnesse, Sanctification and Redemption; hee is an entire perfect Saviour every way, he is made Redemption to us; he is made, besides that, Righteousnesse to us; besides that, he is made Sanctification to us; besides that he is made Wisdome to us. Mark, if a man would have Redemption, it is Christ; *By him wee have Redemption, even forgivenesse of sinnes,* (saith the Text)

Text) Now a man that hath redemption in Christ, that hath forgiveneſſe of ſinnes, hee hath other things with it, he hath Wiſedome by Christ too, Righteouſneſſe by Christ, and Sanctification by Christ too. And ſo he hath every thing, becauſe he is an entire and perfect Saviour: and that is the ſecond Reaſon.

Reaſ. 3. From the chaining of all the priviledges of the New Covenant.

There is a third Reaſon, and that is this, it is taken from the chaining and tying of all the privileges of the New Covenant together; they are inſeparably knit, they may bee diſtinguiſhed, but they are not divided, they are in the ſame ſubject; where GOD gives one hee gives all; and therefore, *Romanes* 8. 30. it is ſaid, *Whom hee predeſtinated, them alſo hee called, and whom hee called, them alſo hee juſtified, and whom hee juſtified, them alſo hee glorified.* They goe all together; if a man bee a juſtified perſon, hee is effectually called too; if hee bee effectually called, hee was predeſtinate, and he ſhall be glorified. So that now there are many linkes in the chaine, when all are joyned together, if a man pull but one part of it, hee takes all, they all follow, they are all chained together; the priviledges of the New Covenant they are coupled together. In the New Covenant God doth not ſay, I will doe this or thus, and ſo ſpeake of them disjunctively, he will doe one or another; I will give you a new heart, or I will forgive you your ſinnes, or, you ſhall bee my people, hee doth not doe ſo: but the New Covenant delivers them coupled ſo, that they are linckt together: *You ſhall bee my people, and I will forgive you your ſinnes, and I will give you a new heart, &c.* They are all joyned together, and coupled together, and may not be divided aſunder; if God give remiſſion of ſinnes, the reſt goes with it, for they are coupled together in that grant, in the main grant, that is, in the covenant of grace it ſelf. Thus then the point is opened, and proved; I come to make ſome uſe of it. This is a point of great weight, the greateſt worke is to bring it home to the hearts of Chriſtians.

The firſt vſe we will make of it ſhall be for inſtruction and exhortation, and we will come after to comfort, and to reſolve certaine caſes, if time ſerve: the caſes are many, and riſe from miſtake of the Covenant.

Vſe 1. For inſtruction and exhortation.

Firſt, for exhortation and inſtruction, and that ſhall be, to perſwade every one, if they would make themſelves happy in the enjoying of all things that are good, what courſe they ſhould take for it, get this, their ſinnes forgiven, let that be the firſt thing: if a man would make all comfort ſure to himſelfe, let him make this ſure firſt to himſelfe, That his ſinnes are forgiven him. Therefore I beſeech you conſider this, and take it to heart, that we may perſwade you to get the knowledge of the remiſſion of your ſinnes. We perſwade you not to any thing that is impoſſible, or unneceſſarie; it is a thing that may be had, and it is a thing that is neceſſary you ſhould have, if you will have any good. Make this firſt ſure to thy ſelfe, that thy ſinne is pardoned.

1. That it is poſſible to attaine the forgiveness of our ſinnes.

I ſay, firſt, it is poſsible; it is that which the Papiſts denie, and that which others queſtion, and which naturall reaſon is againſt: And therefore, becauſe it is a point of faith, the Scripture is more large in it, and wee muſt be more expreſſe in clearing of it; to make it appeare to you, that it is poſsible, that a man may have the knowledge that his ſinnes are forgiven him: that hee may not onely conclude, that ſinnes are forgiven to ſome; or, it may be I may hope, that my ſinnes ſhall be forgiven to me; but he may conclude reſolutely, that my ſinnes are forgiven mee, and as truely, and as certainly, and more certainly, then if an Angell from heaven ſhould tell a man ſo. A man would think when an Angell ſhall come and tell *Cornelius*, that his prayers and almes-deeds were accepted, there could be no certainer knowledge then that. When an Angell ſhall come and tell *Daniel* that hee was a man greatly beloved, there could not be more certainty of it by any means. Al that *Dives* required, was, but that one might ariſe from the dead, that his brethrē might certainly know the things in another world. But we will make it appeare to you that there is a way to make it more certain to us, then the voice of any, that ſhould riſe from the dead, or the report of an Angell. Men have beene deluded by apparitions,

ritions, and Sathan may transforme himselfe into an Angell of light: But this way of making it known to a mans selfe, that his sins are forgiven, cannot deceive him, as we shall now shew to you: but that there is such a certainty, first, else how is it possible that the servants of God should have peace of conscience, till a man may know that his sinnes are actually pardoned him. But to settle a mans conscience in quiet and in peace, there must be an act in the court of Heaven, and somewhat must bee done in the court of conscience. Something Christ doth in heaven with God his Father, and something like that he doth in the heart of a man; he makes peace with God his Father for us. Now God is reconciled to a man, then againe he doth by his Spirit give to a man the knowledge of this reconciliation with God, by cleare evidences out of the Word, and then a man is at rest, then a man is at peace, and therefore a man may know it. Suppose a malefactor had a pardon granted in the Court, as long as he knows not of it, he is full of trouble still; when it is brought home to his chamber, to his lodging, to the prison, or wheresoever he is, now he hath peace. The soul of a man is not at peace till the pardon be brought home to the consistory, to his chamber, to a mans own conscience. Now where there is one of these manifested evidently to him, that hee may read it, and take notice of it, then hee is at peace. Now it is possible for a man to have peace in this life. *Rom.* 5. 1. Being justified by faith, we have peace with God, through Iesus Christ. It was not onely *Pauls* case that he had peace with God, but it was the case of the believing Romans, and therefore he joynes the rest with himself, *Wee being justified by faith, have peace with God.*

I. No peace of conscience untill there be assurance of forgivenesse of sinnes.

Againe, it appeares, a man may know that his sinnes are pardoned by another thing; else how could a man pray for the pardon of sinne? We are bound to pray for it; but what we ask, we must ask in faith and waver not. *Iames* 1. 5. and whatsoever you ask, believe it shall be granted, and it shall be done to you, *Mark.* 11. 24. A man must pray in faith, in praying for the particular thing, faith applies it to a mans selfe, applies it to his owne soule, not in a wavering, suspencing, doubtfull manner; but that upon knowledge; By his knowledge shall my righteous servant justifie many; there is a knowledge in faith, that is, such a knowledge as is grounded upon Divine Revelation, upon the truth of the word, whereupon faith lookes; which when a man knowes and applies, now he hath peace; by this he knowes that his sinnes are pardoned.

2 One could not else comfortably pray for the pardon of sinne

Againe, to what use else is the Sacrament, if it be not to make knowne to a man the forgivenesse of sinnes; for that same giving to every particular man, with the intent of it, to remember me (as Christ speakes) that which Christ did, as the end of it, that he died for sinners, and died for those particular sinners to whom hee offereth himselfe, to whom he is given in the Sacrament; All this, is but to bring the knowledge and application of this forgivenesse of sinnes, to my owne selfe.

3 To what use else were the Sacrament?

Againe, other of Gods Servants have knowne the forgivenesse of their sinnes; that their sinnes have beene forgiven, why may not we also? Doth the Spirit of God worke diversly in the Saints, did hee worke one way in *David*, and another way in us? Did he work one way in *Paul*, and another way in us? It will appeare otherwise. *Psal.* 32. 4. *I said I will confesse against my selfe my sinnes* (saith *David*,) *and thou forgavest the iniquitie of my sinne*; *David* knew it was forgiven.

4. Other of Gods servants have knowne the forgivenesse of their sinnes.

Object.

I, may some man say, *David* did it by some extraordinary revelation?

Soll.

No saith he, *for this shall every one that is godly seeke to thee, &c.* For this shall every man, it is every mans case, as well as mine, and they shall seeke it the same way that I have done, that they may obtaine the same mercy that I have found. And so the Apostle *Paul* saith: *I was a persecutor, and a Blasphemer, and an oppressour, but I was received to Mercy*, *Paul* knew hee was received to mercy.

Object.

I, but *Paul* might know it by some extraordinary Revelation:

Answ.

Nay, (saith the Apostle for the comfort of those that shall believe hereafter to eternall life,) *God hath shewed on mee, all long suffering and patience, for the comfort of those*

those that hereafter shall believe to eternall life: this mercy manifested to *Paul* was for the comfort of others of Gods servants that should afterward beleeve to eternall life: so it is not a thing impossible.

2 It it profitable, to be assured of the remission of our sinnes.

Againe, secondly, when wee perswade you to the knowledge of the forgiveneſſe of your sinnes, we perswade you to a thing that is as profitable as possible; as it is possible to bee had, so it is profitable, usefull, and necessary for us. When a man will come and aske any mercy at Gods hands, how shall hee lay a foundation now of hope and faith, that he may speed with God in obtaining it, but in this first, that his sinnes are forgiven? and therefore it was even *Davids* course, whensoever hee came to begge any great mercy at the hands of God, he begins with this confession of sinnes, to begge pardon for sinnes: So, *Dan.9.* when hee comes to begge a mercy for the whole Church at the time in those times of sorrow, what course doth hee take? First, hee confesseth the sins of the Church, he begs forgiveneſſe of the sinnes of the Church, as the great hindrances of mercy to the Church. And therefore here is the thing, if a man would beg any good thing at the hāds of God, begin here first, remove that which hinders; till sinne be done away, there will bee hindrances of all our prayers; every prayer is lost, whatsoever petition a man puts up, hee shall never speed and obtaine it, till his sinnes bee pardoned. Consider in the time of our Saviour Christ, whensoever he would bestow any speciall mercy upon men, many came to him in severall cases, with severall diseases; The first speech of Christ is, *Thy sins are forgivē*; when he healed their bodies, & other particulars, or cast out devils, &c. it went along with this stil, *Thy sinnes are forgiven thee.* And therfore of all things it is most necessary, that we may know how to speed in prayer, that we may know what right wee have to come before God, and to make our requests knowne, that we know that our sinnes are forgiven and pardoned.

No successe in Prayer untill sinne be pardoned.

Quest. How a man may know his sinnes are forgiven in particular.

But how may I know that? Now I come to the maine question, how a man may know that his sinnes are forgiven in particular.

Answer.

I answer, It is knowne by the testimony of the Spirit. That which they stand so much upon, which is, Extraordinary Revelation, it is not needfull for this businesse; but yet a Revelation from the Spirit is needfull, and therefore it is called, *The Spirit of Revelation, Ephes.* 1. that is, The Spirit reveales to a man the things that are given him of God: And the Apostle proves strongly, that any beleever may know the rich priviledges of the New Covenant, because any beleever hath the Spirit; as, *2 Cor.2.9.&c. The things* (saith hee) *that eye hath not seene, that eare hath not heard, nor hath entred into the heart of man, are they that God hath layed up for those that love him.* What things are these? They are things that are layed up in heaven, though that be not denyed; but the chiefe thing, the meaning there is, the great priviledges that we have in the Gospell, which God hath prepared for those that love him, and are laid up in the Gospel, as in a rich Treasury, there they lie; and therefore the promises are called precious promises, because they containe these Iewels and Pearles, and these spirituall riches of a Christian in them: It is a rich Cabinet, that hath rich Iewels in it; so they are precious promises that have such precious mercies in them. Thus these are such things as eye hath not seene, nor eare hath heard, &c.

Object.

But some man will say, If no man ever saw them, if no man ever knew them, how shall we ever get the knowledge of them?

Answ.

But (saith the Apostle) God hath revealed them to us by the Spirit; The eye of man, that is, The naturall eye of man can never see them, the naturall heart of man can never conceive them, &c. yet nevertheleſſe God hath revealed them to us by his Spirit; and so hee goes on, *verse 14. The naturall man knowes not the things of God, but the spirituall man discernes all things.* Why so? Because the Spirit of God, who now causeth the light of the Gospell to shine in his heart, reveales to him those things, that without that light can never be discovered or discerned by any man.

Quest. How the Spirit reveales forgiveneſſe of our sinnes.

But now the great Question is, how the Spirit of God reveales to a mān that his sinnes are pardoned in particular? Every man will doubt of it.

The

The ſame Spirit beares witneſſe with our ſpirits that wee are the ſonnes of God, Rom 8. So there is a witneſſe of the Spirit with the ſpirit of a man in the heart and conſcience of a man, that hee is accepted in the ſight of God.

Oh, but now how doth the Spirit witneſſe this, and what is the teſtimony that the Spirit gives of this, or by what way gives he it. *Queſt.*

I anſwer briefly, by alluding to that expreſſion, that you ſhall finde *Iohn* 16.7,8. *I will ſend* (ſaith Chriſt) *the Holy Ghoſt, and when hee is come hee ſhall reprove the world, hee ſhall convince the world of ſinne, of righteouſneſſe, and of judgement.* He ſhall convince the world, but of what ſhall hee convince the world? of ſinne, of righteouſneſſe, and of judgement: of ſinne, becauſe they have not believed in mee, of righteouſneſſe, becauſe I goe to the Father, and of judgment, becauſe the Prince of this world is judged. I ſay, I allude to that, for there is ſuch a worke in this buſineſſe that now wee have in hand, as there is in that convincing the world concerning Chriſt: I ſay, there is ſuch a worke of the Spirit convincing a man of ſinne, of righteouſneſſe, and of judgement, that hee may reveale to him the pardon of his ſinnes; there are certaine workes of the Spirit that we may expreſſe by theſe. Firſt, I ſay, he convicts of ſinne; the Spirit that teſtifies to a man that his ſins are pardoned him, doth it firſt by convincing a man of his ſinnes. Now you know, there is more in conviction than bare diſcovery, it is a full and through diſcovery of the thing, and not only ſo, but an effectuall diſcovery, ſuch as workes upon the ſoule; there is not only a light in the underſtanding, but ſome heat in the affection, & in the will. Now when the Spirit convinceth a man of ſinne, here is the firſt thing now whereby he knows that his ſinnes are pardoned; you ſhall ſee this the better in the effects of it; and that is, firſt, it makes a man to ſee that there is no ſweetneſſe in ſinne; it makes a man to finde, that ſinne is the greateſt burden, the greateſt miſery of this life; for that which makes a man delight in ſinne, is, becauſe it is preſented to him in falſe ſhapes: but now when the Spirit comes to manifeſt ſinne, to diſcover ſinne in its owne ſhape in the ſoule, and makes a man to looke upon it in its owne nature, as it is; then hee finds it to bee the moſt unprofitable burden that ever hee bore in his life. Vpon this comes that worke upon the heart, which is that oppreſſion of ſpirit, that a man comes laden and heavy burthened; you know this ever goes with forgivenes of ſinnes, *Matth.* 11.28. *Come unto mee all yee that are laden and heavy burthened, and I will eaſe you.* That if a man would bee eaſed of his ſinnes, hee muſt bee laden and heavy burthened firſt, that is, he muſt finde a neede of eaſe, and when hee is laden and heavy burdened, that he may be aſſured he ſhall have eaſe if he come to Chriſt. That is the firſt effect.

Conviction what.

I. Conviction of ſinne. Effects of ſinnes conviction.

I. It diſcovers ſin fully without ſweetneſſe the greateſt burden

Oppreſſion of ſpirit whence.

Secondly, there is another thing that goes along with this: that ſin being diſcovered thus to a man; he comes to ſeeke, above all things in the world, to be ridde, and to bee eaſed of it, as the Apoſtle in that ſame 2 *Cor.*7.11. ſaith, *Behold, what clearing of your ſelves, &c.* he will get to bee free from it rather than his life. Now, there is no clearing of a guilty perſon, but by confeſſion; for how ſhall a Malefactour get to be cleared before the Iudge, but by confeſſing his fault, if hee ſue for mercy, it may bee hee may obtaine it; but if hee ſtand out till it bee proved againſt him, he will bee caſt. It failes with men many times, but it never failes with God; and therefore ſaith *David, I ſaid, I will confeſſe againſt my ſelfe my ſinne and thou forgaveſt the iniquity of my ſinne, Pſal.* 32. 5, 6. So it is ſaid, *He that confeſſeth his ſinnes and forſakes them, ſhall finde mercy, Prov.* 28.14.

2. *Thing.* Now a man uſes all meanes to be rid of it.

Simile.

But thirdly, it is not a bare confeſſion of ſinne that may proceed from common knowledge and illumination, but there goes more in it, and that is, there is a loathing and a deteſting of it; By that the Lord deſcribes the repentance of the people of Iſrael, *Iſay.* 30. *They ſhall defile the rich Idols, and their apparell, &c. and ſhall caſt them out, and ſhall ſay, Get you hence; they ſhall caſt them out as a filthy thing, as a thing that they cannot indure to looke on, and to have in their ſight.* There is ſuch a loathing of ſinne in the ſoule, where God intends to forgive that ſinne.

3. *Thing.* There is a loathing and deteſting of ſinne

4. *Thing.* Carefulneſſe to avoid all the acts of ſinne.

There

There is yet a fourth thing in this conviction of ſinne, and that is this, That al the care of a man is, how hee may free himſelfe from the actuall committing of ſinne; how hee may ſet himſelfe in a right ſtate againe, how hee may be right ſet, as, *Gal. 6. 1. If any bee fallen by infirmitie, you that are ſpirituall, ſet him in joynt*: Hee is now like a man whoſe bones are out of joynt, and he is in paine with it, therefore all his care is how he may bee ſet in joynt againe, how hee may bee ſet into the eſtate that he was in before: for every time a man commits a ſinne, the ſoule is diſordered by it, and a man is now much diſtempered, with that hee is forward to commit other ſinnes, hee is backward to any good: and now the greateſt care of a man is, (when GOD hath thus fitted him by his conviction, by this worke of the Spirit convincing him of ſinne) how to get his ſinne off, and how to get his ſoule rid of it, as, *Iſay. 1. Waſh you, make you cleane* (ſaith God) *take away the evill of your workes from before mine eyes, ceaſe to doe evill, and learne to doe well, and then come and let us reaſon together; though your ſinnes were as Crimſon, they ſhall be as Snow, though they bee as Scarlet, they ſhall be as wooll.* Hee doth not meane, that hee would not at all forgive a mans ſinnes, till hee have gotten ſuch a victory over all his ſinnes, that hee ſhall not at all commit any ſinne. But the meaning is thus, There ſhould be in the ſoule ſuch a contention, ſuch a ſtrife againſt ſinne, that it may appeare that hee indeavours nothing ſo much as to bee ridde of it: all his care is to bee waſht, to bee made cleane, and to have the evill of his workes tooke from the eyes of God. Now when a man ſees the evill of ſinne, as it is contrary to Gods Holineſſe, and contrary to his Word, and to his Law, &c. ſeeing the Evill of ſinne in himſelfe, and the effects of it, hee hates nothing ſo much, he ſtrives againſt nothing ſo much, hee deſires not ſo much to bee ridde of any thing, as of ſinne; that is the firſt thing.

Simile.

2. Conviction of Righteouſneſſe

But then ſecondly, there is a conviction of righteouſneſſe; Hee ſhall convince the world of righteouſneſſe; that is, that a man now, when God hath forgiven him his ſins, he is to looke up to ſeeke after righteouſneſſe; and this is certaine, that God forgives no man his ſinnes but by Chriſt, and through Chriſt, and for Chriſt, and hee drawes the eye of the ſoule, and the bent, and the inclination of the heart towards Chriſt; that now a man ſets a price upon him; he prizeth him above al things, he prizeth him in his deſire, till he may get aſſurance that he is his, and after he prizeth him in his eſtimation, walking in Chriſt, after hee hath got aſſurance. There, I ſay, is the firſt thing then, he prizeth Chriſt before all things, hee ſeekes nothing ſo much. You ſee the Lord workes this diſpoſition in the Church in the *Canticles*, when the Church had ſinned by neglecting Chriſt; and now hee withdrew himſelfe from her, what doth ſhee doe? She comes and ſeekes him by the watchmen, and they ſmite her; ſhee comes to thoſe that kept the Tower, and they mocke her; ſhe comes to the Daughters of *Ieruſalem*, and they ſleight her Huſband, him whom her ſoule loves; ſhe goes on ſeeking ſtill. This is the caſe of a Chriſtian, after relapſe into ſinne, that hee is not ſet againe in his peace and comfort, till he be made to prize Chriſt at an higher rate than before. So likewiſe hee deſcribes the Church, *Ierem. 50.* thus ſeeking after Chriſt, *They ſhall goe weeping, as they goe, and ſhall ſeeke the Lord God, and ſhall aske the way to Zion, with their faces thitherwards*; they ſhall goe; their end is to finde out God, that God that was in Covenant with them, to finde out God, and they ſhall goe weeping, and their faces towards *Zion*; this is the diſpoſition of the ſoule of that man, whoſe ſinnes ſhall bee forgiven him, hee ſeekes nothing ſo much as Chriſt.

1. *Thing in it.* The eye of the ſoule is bent and ſet toward Chriſt. Chriſt prized above all things

Simile.

Againe, he prizeth Chriſt at ſo high a rate, having forgiveneſſe, that he will not part with him: The Church ſaith, If ſhee could get Chriſt ſhe would keepe him in the Chamber of her Mother that brought her forth: And when ſhe hath him, what is her deſire? *Set mee as a ſeale upon thy hand, for love is ſtrong as death, and jelouſie is cruell as the grave; much water cannot quench love*: She ſo loves Chriſt now, that ſhe will never part with him againe, but will continue with him forever: So wee ſee *Matth. 13. The Kingdome of heaven is like a Treaſure, hid in the field, which when a*

2. *Thing in it.* One will not now part with Chriſt for any thing.

man

man hath found, he hides it, and for joy of it he departeth, sels all, and buyes it: when a man hath found Christ, and the benefit of remission of sinnes by Christ, there is nothing that shall answer Christ in the esteeme of his soule. Thus faith workes by love, love to Christ; as we see the Apostle *Paul, Philip.* 4. *Hee accounts all things as doung in comparison of Christ, that he might be found in him, not having his owne righteousnesse, but the righteousnesse of Christ*: so then thus we see every way there is an high esteem of Christ, a seeking of him till hee bee found, and a keeping with him when a man hath gotten him, in prizing of Christ at a high rate, nothing in comparison of Christ, this now is because he is convinced, that there is a righteousnesse to be had in Christ, and a righteousnesse that can be had no where else but in Christ, and such a righteousnesse as can make him perfectly righteous; it is the great thing that hee desires above all the world: and that is the second thing; the Spirit doth this, as it drawes, so it linkes a man to Christ.

3 Conviction of Iudgement.

There is a third thing, The conviction of Iudgement; such judgement as wherein the Prince of this world is judged: That a man falls now in condemning the motions of sinne in his heart, and to condemne himselfe for the actions of sinne before. That you may understand these things clearly.

First, I say, a man condemnes the actions of sinne he hath committed, hee condemnes them and himselfe for them: This disposition is in all those whom Christ receives to forgivenesse, whom he forgives these sins. *Thou shalt judge thy selfe worthy to be cut off* (saith God) *when I will be reconciled to thee.* When God will be reconciled to his people, this is one thing, they shall judge themselves worthy to bee cut off: and therefore 1 *Cor.* 11. *If you would judge your selves* (saith he) *you should not bee judged of the Lord.* So that this is that now which frees a man from the judgement of God, when he beginnes with his owne heart, and judgeth himselfe for sinne, hee shall not be judged. It shall be judged once, and if a man will not judge himselfe God will judge him: but if a man will judge himselfe, he shall not be judged of the Lord. Now therefore you have the Conviction of Iudgement, when a man is now brought to judge himselfe, that is, to set himselfe against himselfe, as a Iudge sets himselfe against a malefactour, he arraignes him before him, he brings in evidence against him; he layes upon him the sentence of the Law, hee condemnes him, and takes order that execution be performed upon him. Thus it is when a man sets himselfe to judge himselfe: he arraignes himselfe, he sets himselfe to a serious consideration before the Tribunall of Iesus Christ, who is the Iudge of the quicke and the dead, to consider how the matter stands betweene God and him, and he brings in evidence against himselfe, the testimony of his owne conscience, the witnesse of the Law, the bookes that shall bee opened then, are now opened to prevent that Iudgement. Hee lookes upon the Law, and it shewes him what hee should have done: He lookes upon his Conscience, and that shewes him what he hath done: And when he hath thus done, he comes to confesse himselfe guilty: Hee proceeds now upon this conviction to condemne himselfe, and to acknowledge that all the curses in the Law are due to him, and he wonders that God should beare with such a one as he to live upon the face of the earth thus long: He subscribes to the righteous Iudgement of God, if he should cast him into hell for his sinnes, for he judgeth himselfe worthy to be cut off: He extenuateth not any sinne, hee lessens not any sinne that hee hath committed: Hee desires nothing so much as to feele the weight of it in his heart, that he may indeed see the uglinesse of sin more and more, and be brought to bee more out of love with it, And thankes any man that will helpe him to aggravate his sins to himselfe, and to see the uglinesse of them: When he hath done thus, he comes to execution, that is, hee comes to that revenge upon himselfe; there is an indignation against sin, and a revenge upon himselfe too, because of sin; he judgeth himselfe unworthy of those liberties that hee hath abused, and sometimes he tyes and limits himselfe in those particulars, and denyes himselfe of those things that by reason of his corruption hee cannot tell how to use without

Ier. 36.

Similit.

sinne, or otherwise he takes revenge upon himselfe for particular ills. I say, thus a man judgeth himselfe for his sins past: That is one thing.

2 Thing in it, hee judges himselfe for all sinfull motions in his heart.

But now secondly, he judgeth the Prince of this world, as well as himselfe: that as he judgeth himselfe for his actions, so hee judgeth all the motions of sinne in his heart, that for the present, if any motion be rising from his owne corruption, drawing him to a new act of evill, he judgeth and condemneth sin in his heart, and this is the very originall, and the root of that conflict in his soule; this worke of the Spirit, a conviction of judgement, that now hath made a man as a Iudge against himselfe, and therefore now he sits as a Iudge doth, to prevent sin by all meanes, he sets himselfe against the motions of sin, which was the case of the Apostle *Paul*, *Rom.* 7. 24. *When I would doe good, evill is present with me.* But what, doth he let this goe on? No, he strives against it; that as the flesh lusted against the spirit, so the spirit lusted against the flesh, there is a seed, there is a worke of grace striving to work out the corruption in his heart: This is in all the servants of God, in all those whom God bestowes this mercy upon of the forgivenesse of sins, to condemne the motions of sin, and therefore he sets against them. *O wretched man* (sayth the Apostle) *who shall deliver me from this body of death?* Hee cals for helpe as it were against the body of death: he lookes about, and sees if it bee possible by any meanes to get it rooted out. When a man hath a theefe gotten into his house, hee cals for all his neighbours to helpe him, that he may take him there: So there is a theefe got into the soule, for now sin is not in his heart, as a Lord, but as a theefe, and therefore he cals for helpe, that seeing it is gotten in, he may get it out againe. But this I say (beloved) is in all the servants of God that shall have remission of sins, there is this conviction of Iudgment, that is, they are brought to this passe, that now they judge themselves, and their sin, and condemne it in themselves. Now upon this followes reformation and amendment of life, because they judge the Prince of this world; they judge all the workes of Sathan, and all the motions of sin in their hearts, and therefore now they set themselves into a contrary way, to workes of obedience, and amendment of life; so the promise is made, that 1 *Iohn* 1.9. *If you walke in the light, as he is in the light, the blood of Christ shall cleanse you from all your sinnes.* Thus you see now how a man may know and prove that his sins are forgiven: put all this together, and let every man now examine his owne heart; I know no man but would desire to partake of the comfort of this doctrine; and I told you already, there is great reason why every man should labour after it, to get the knowledge of this, that his sinnes are forgiven. We are yet but upon that point, how a man may know that his sins are forgiven. Now for this purpose, I say, consider what hath beene sayd. It is a thing that is revealed to a man by the Spirit of God; the Spirit of God doth manifest in the word those grounds and texts upon which a man may gaine this assurance to his soule. Now looke on this threefold Conviction of the spirit, whereby it manifests this worke; Conviction of Sin, Conviction of Righteousnes, and Conviction of Iudgement, for they all goe together in that heart whose sinnes are forgiven: I say Conviction of Sin, first, it makes a man see the loathsomnesse of his sin, the uglinesse of it: it makes him account it a burden, that he would faine be eased of it, and therefore he confesseth it, therefore hee sets against it with all his might, and therefore he loathes and detests it. That is the first thing.

Simile.

1. Consideration.

Now try your selves by that, whether you yet apprehend your sins in that manner or no: not for a man to say generally, I am a sinner, &c. and to send forth some few sighes, sleight and short, to no purpose, in a cursory and formall manner, (as the manner of many is,) but it is another manner of worke. And therefore I beseech you consider seriously what is that inward secret worke of the Spirit upon the heart: what effects it hath upon the affections of the soule, that is, upon the discovery of the filthinesse of sin; to make a man weary of it, to loath it, to hate it, to desire to be rid of it, to strive against it, to confesse it, &c.

2. Consideration.

Whither hath this consideration sent thee? Hath it made thee to set a greater price

price upon Christ, and upon the Gospell, offering Christ unto thee: such a prizing of him, as that thou letteſt all goe to ſeeke him: that is, thou ſeekeſt Chriſt above all things: and if thou haſt indeed gotten him, thou wilt not loſe the comfort of him, but daily walke in him: that thy life is now a living in Chriſt: I beſeech you conſider this, the walking of a man that hath received Chriſt (in the Scripture) is called a walking in Chriſt, As you have received Chriſt, ſo walke in him: and the living of beleevers is ſaid to be a living in Chriſt; *Now I live, yet not I, but Chriſt liveth in me:* that is, in his whole life he lives to expreſſe the vertues of Chriſt, expreſſe Chriſt in thy life; I beſeech you conſider this, that the affections are now ſet wholly on Chriſt, and that a man now gives himſelfe to Chriſt, as a ſervant to his Lord, to be commanded, and to be guided by him: ſo that nothing now ſwayes in a man, nothing now caries him in his actions ſo as Chriſt ſhall; when he knowes what is agreeable to the will of Chriſt, that ſhall moſt of all draw him to performe it. When he knowes a thing is contrary to Chriſt, that ſhall make him ſet moſt of all againſt it. Galath. 2.

Simile.

Beſides this, when he hath done this, there is a Conviction of Iudgement that now thou art the ſharpeſt judger of thy ſelfe for thy ſinnes paſt, and art the moſt watchfull judger of the motions of ſin preſent. This is thus in every one. I beſeech you take this home with you; conſider of it now in the preparation to the Sacrament that you are to receive; for the Sacrament is a ſeale (as we ſhall ſhew you after) becauſe it ſeales, (as among other things this) *forgiveneſſe of ſinnes*. Now that you may ſeale this comfort to your ſelves, conſider that the Sacrament is a ſeale to none, but to them that are ſealed with the Spirit: *In whom after you beleeved, you were ſealed with the holy Spirit of promiſe, Epheſ.* 1. 13. the Spirit (the inward Seale,) gives vertue to the Sacrament, and to every thing elſe that are ſeales of comfort, and nothing can ſeale comfort to a man, but the ſpirit within, that makes every thing effectuall for that purpoſe; and therefore if the Spirit doth it, it doth it by this meanes: Conſider of this therefore ſeriouſly. There bee in this divers caſes that ſhould be anſwered for the further opening of it, and for the ſetling of weake hearted Chriſtians in a ſetled eſtate, and ſomewhat for the caſting off of preſumptuous perſons that are in the height of their pride, that we may give every one their portion: that the weakeſt may ſee againſt many particular temptations and doubts, that even his ſins are forgiven: and that the other ſhould ſee that they had but a falſe plea, a falſe claime all this while to the pardon of ſins, when they cannot make it good by the teſtimony of the Spirit. But the worke would be very large, and I have beene already more large than I intended.

3 Conſideration.

FINIS.

THE DISCREET PLOVVMAN.

In One SERMON.

WHEREIN THE FRVITLES VANITY, and needleſſe carking and vexing Cares of Gods Children under the hand of God is reproved; and better Directions given them what to doe:

Informing them for the time to come, how to attaine a more ſpeedy and eaſie end of their Afflictions.

VPRIGHTNES HATH BOLDNES.

IAMES 1.4.

But let patience have her perfect worke, that ye may be perfect and intire, lacking nothing.

IAM. 4.10.

Humble your ſelves in the ſight of God, and he ſhall lift you up.

LONDON,
Printed in the yeare 1629.

THE DISCIPLE.

PHILOVMAN.

In One Session.

THE DISCREET PLOVVMAN.

SERM. XXVI.

ISA. 28.23,24,&c.

Give ye eare and heare my voyce, harken and heare my ſpeech.

Doth the Plowman plow all day to ſow, doth hee open and breake the Clods of his ground?

When he hath made plaine the face thereof, doth he not caſt abroad the Fitches, and ſcatter the Cummin, and caſt in the principall Wheate, and the appointed Barley, and the Rie in their place?

For his God doth inſtruct him to diſcretion, and doth teach him.

For the Fitches are not threſhed with a threſhing inſtrument, neither is a Cart wheele turned about upon the Cummin, but the Fitches are beaten out with a ſtaffe, and the Cummin with a rod.

Bread-Corne is bruiſed, becauſe hee will not ever bee threſhing it, nor breake it with the wheele of his Cart, nor bruiſe it with his horſemen.

This alſo commeth forth from the Lord of Hoſts, which is wonderfull in counſell, and excellent in working.

THE drift of theſe words, is, to comfort Gods Children in afflictions, and becauſe in ſuch ſmarting croſſes, when one is ſorrowfull, weak, taken up and overpreſſed with grief, we are then unfit and uncapable of inſtruction, the anguiſh of the ſuffering deſtroying our attention: he therefore ſaies, doubling it foure times, *Give ye eare, heare my voice, hearken ye, and heare my voice*; wherein he inſinuates, that the matter hee is about to deliver requires attention; as though he ſhould ſay, you can hearken to the world, to carnall reaſon, to the devill and his inſtruments, who lead you aſtray: But if you would have ſound peace and comfort, you muſt hearken unto Gods word, becauſe it is his voice, one who loves you, tenders your good, and does all things well.

Then

Then he comes to the Consolation.

1. The summe whereof is, That none loseth by Gods afflictions, but rather they are gainers, and great gainers: this he shewes by two comparisons, both taken from a husbandman, who when he hath sowed will not harrow it alwaies, but will give every ground sufficient labouring and manuring; who will sow seed, and every seed, and fit seed, in measure, time, and fit place: and then he shewes, when God doth give this discretion to a husbandman, how much more doth hee abound therein, who, *Ioh.* 15. is called an husbandman: yea, he is the best husbandman, who knows times and seasons, when to begin, and when to make an end. This is the ground, as the wise husbandmans discretion teaches him how, when, and how much to plow his ground, and when, and what seed to sow: so God is much more the greatest and wisest husbandman, who knows when and how much to afflict us, when to begin, and when to make an end; when to sow, and how to make fruitfull.

2. The second work of the husbandman, is taken from the purging of his grain, where he shewes, the labourer will take and use fit instruments to cleanse it with. First, Cummin, a Cart wheel is not turned about upon it: then, Secondly, the Fitches shall not be threshed with a threshing instrument. Thirdly, then the third he shewes (as having most need, shall have the wheel to go over it, yet he shewes, the wheel shall not alwaies go over it, nor break it so as to have any hurt by the pressure; for it shall lose nothing thereby but the chaffe.

Now having declared thus much, then he shewes, this discretion of wisdome in husbandry comes frō the *Lord of hoasts, who is wonderfull in counsell*, knowing with the height of deliberation and knowledge how to do all things. And then excellent in working, to make all things frame to a good, sweet, seasonable, and happy end.

Before I come to the particulars, see in generall; he applies both comparisons to one and the same end, to evince us of this great truth; as *Pharaoh* had his vision and dreams of the seven eares, and seven lean kine doubled unto him: which two were but to confirme one thing, that *Pharaoh* must be assured of. So here he deals in drawing us the right way to finde comfort.

Give eare and heare my voice, hearken and heare my speech, &c.

Doct. 1. Hence observe, the onely way to quiet ones heart, and pacifie one in all distresses, is to hearken what God saies, therefore he goes over and over with it, *Give eare, hearken and heare my voice*, for this shall quiet your souls, and bring you much quiet and peace of minde. In afflictions we tosse, turmoile, and trouble our selves more then wee need: we cry out, Oh, none were ever so vexed and crossed as we are; and so say, Oh, I shall never get an end of this crosse, this affliction will make an end of me, and then God comes to us to parley with us in this slumber, and hath much adoe to wake us; he loves us best, and shewes us, this is our best way to finde ease; to heare his voice.

Reason 1. First, because Gods word will work faith, which does purifie the heart, overcome the world, and quenches the fiery darts of Sathan.

2. Secondly, it will teach a man wisedome, whence, and why it comes, and that strugling with God is in vaine, and that in so doing wee shall have the worse. The greatest hurt of our crosses comes from passion & distemper; for if we put no more in crosses than God puts in, all should be well; but we put in other things, our own impatience, false feares, fretting, and carnall reason, which makes this good purge of our heavenly Fathers providing, be so bitter and heavy unto us; this we should by all meanes strive against, and make a good use of affliction, such as God would have, and intends.

Thirdly,

Thirdly, it will bee a meanes to worke patience in the heart; all the Scriptures are written to worke patience in us; for God would have us submit, and our proud hearts can hardly be brought to stoop: this is the end of all. 3

Fourthly, if wee hearken to God, this will make us goe to God and pray, and prayer will bring comfort and ease to the heart ere long; but if wee hearken to the flesh, the further wee runne this way, the more wee plunge our selves in misery. God you know bids us come to him, and sayes, Waite a while, and all shall bee well, hee will come flying with deliverance when the houre is come. Thus if a man doe pray and waite, he shall be heart-whole quickly. What saith the Apostle in this case, *Philip.* 4. 7? And the peace of God which passes all understanding, shall keep your hearts and minds through Iesus Christ. As though he should say, You think the crosse causes this disquietnesse, carking and caring: but if you trust, wait and pray, you shall have quietnesse and ease in the most boistrous afflictions. 4.

The use

Hereof is, to take no more such unprofitable courses for comfort and ease in afflictions, as we have done in running to broken Cisterns that can hold no water. It is usuall with us when afflictions are great and pressing down, to complain, O I have great crosses, never the like, they are beyond my strength, God is against me, and these and these afflict me. But the truth is, if we look to it, we may say, my folly, my pride, my foolishnesse, distrust, unbelief, and our great hearts, these bee the speciall causes that disquiets us. So that if we would have a quiet heart in trouble, and a happy end of it, we must hearken to God: he loves us as well in trouble, as out of trouble, and there is a medicine in the Word against all troubles whatsoever. Then he asks, *Object.* *Answ.*)

Doth the Plowman plow all day to sow? &c.

Hence we see, all Gods children must be plowed: all the elect are compared to Gods husbandry; all, who must be plowed and humbled. To this the Lord exhorts them, *Hos.* 10. 12. *Sow to your selves in righteousnesse, reap in mercy, break up your fallow ground, &c.* God hath no heath nor brakes in his Church, but are or shall be plowed, they shall at one time or other have deep furrows made in them, they shall go whither they would not: all must be taken down. *Doct.* 2.

And there is great reason for it; for naturally, all the elect of God be as subject to that woold crosse and keep down the seed as others: they have thorns and brambles growing, weeds of all sorts, which would quickly mar them, if they were not soundly plowed. *Iob* for this purpose saies, that *Man new born is like an Asses colt*; nay, like a wilde Asses colt. A tame Asse might perhaps be ruled, but a wilde Asses colt, this is worst of all. So is man following his own reason, led by his own affections, passions, desires, and actions; wee would runne ryot, never be tamed unlesse the Lord did plow us and cause us break up our fallow ground. Even Gods elect are foolish, worldly, covetous, full of envy, lusts, passions, mistakings, ignorance, and the like: Gods plowing helps all, tempers the ground better, digges out and keeps down the weeds, & makes the seed to grow, which otherwise would be cropt and destroyed. Thus howsoever we may think of our selves, and please our selves in a thing of nought, no corne is more apt to have weeds amongst it, then our hearts unmastered, are unfit to bear or bring forth fruits of grace. Wee would think a husbandman foolish and mad that would sow corn amongst grasse, where having no root, it must rot and not grow, the ground being unplowed. So we must hold this judgement in our selves: for, unlesse our hearts be tamed, no good seed will grow or take root there. To this effect our Saviour speaks, *Ioh.* 15. 2. *Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit,* *Reas.* *Simile.*

fruit, he purgeth it, that it may bring forth more fruit. If God be a husbandman, wee shall be plowed and pruned to make us be fruitfull, lest we grow wilde, and so be onely fewell for condemnation.

The uses are,

Vse 1. First not to envy those who are not throughly plowed with afflictions, for to admire the happinesse of such, is no more then if a man should passe through a barren heath, and say this is good ground; I say no, if it were so it should not lie unplowed: so we may feare of the state of many wicked men, unlesse they repent they are not Gods; were they of his husbandry they should be plowed.

Simile.

2 Secondly, if we be of Gods husbandry, and would be thought so indeed, then think wee not the fiery triall of our plowing to be a strange new thing, that God should sometimes set so sore upon us, and plow us to our cost. If we would have an easier way, take the Prophets counsell, *Plow up your fallow ground, and sow no more amongst thornes.* Oh, but some may say, I read, and pray, and go to sermons. I, but you sow amongst thornes, if thornes come up: look to this. The husbandman will plow indeed, but he will not sow amongst thornes. The Church complains, *Psal.* 129.3. *The plowers plowed upon my back, & they made long their furrows.* Why did God suffer this? (they were plowed deep indeed, but had no hurt by it, but onely plowed them so as to be fit and good ground) because in her plowing, she plowed short, and left many balks and patches unplowed: therefore when we plow not our selves as we should, it is a mercy of God to send us many plowers. God will plow us rather then we should be overtaken with sinnes: God will finde other means of afflictions to plow us. If therefore we plow our selves soundly, crosses when they come will not do us so much hurt. If wee our selves be not guilty of neglect this way, afflictions when they come will be nothing so weighty, or of continuance. It follows.

Object. *Answer.*

Quest. *Soll.*

The first Comparison.

Doth hee open and break the clods of his ground, when hee hath made plaine the face thereof, &c. The summe is, as if he should say, I appeal to your consciences, if you did see a husbandman plowing and breaking the clods of his ground, casting out rubbish and the like, would you imagine he did spoil the ground, to break it up so alwaies, and be still digging in it? sure no. From our confession hee would have it, that no husbandman knows so well how to plow, dig, and when to make an end of plowing and afflicting as he doth, whose infinite knowledge and skill is beyond all others knowledge, and therefore will make an end of plowing his children in the best time. Whereby we learn thus much; God will make a sweet and seasonable end of afflicting his children. He doth correct us for our profit, that we may be pertakers of his holinesse: for (as it is *Psal.* 125.3. *The rod of the wicked shall not rest upon the lot of the righteous, lest the righteous put forth his hand unto iniquitie.* Miseries and afflictions never rest till they meet with wicked men; but on the righteous they come as a sojourner, which comes to tarry a while and so be gone, it shall not rest on them: and why so? Because, if God did not help us betimes, we would either murmure, or use some ill means to help our selves: God will therefore make a good and seasonable end of the afflictions of his children.

Doct. 3.

Afflictions rest.

I, but when will God make an end of afflicting his servants? how shall it be known when he will make an end? Why, as husbandmen, when the clods lie high, bring the harrow over the same, that the seed may spring through with the more ease; and when the weeds are plowed and weeded out that would mar all, then he will make an end: and then affliction shall cease, when the ground is made smooth and apt to bear and be fruitfull in due season. Whence we may observe thus much;

Object. Answ.

Simile.

When

When the Lord hath made us plain, and hath fitted us with hearts to receive good seed, then is the time of rest. If a man would plow in seed time, wee would think this a foolish unwise action. Gods plowing is seasonable to cleanse and purge us that we may have all fit helps to inable us for his service, as it is written, *Isa.* 27.9. *By this therefore shall the iniquitie of Iacob be purged, and this is all the fruit to take away his sinne, &c.*

Doct. 4.

Therefore if we would have a good and a speedy end of our crosses, feares, and afflictions; If we would have rest, and God to make an end of plowing us, we must labour to be plain and even ground; to take down the pride of our hearts and wills: all high things, and every thing which exalts it self must be cast down and laid low. Many of Gods children yet are wearie, and suffering, and cry out, Oh, when, when shall there be an end? In this case (I say) see in what fitnesse thy heart is brought to attend upon the Word, look in what measure it is ingrafted in thy heart; when we can heare the Word with joy, and the stream of our endeavours is that way, then we are near an end of our affliction, when the ground is once made plain and fit, then the houre is come.

Vse.

Afflictions end.

What remaines then? when he hath made plain the face of the ground, he will sow seed, and the fittest seed, and do it in measure with wisdome. Whence observe; When God hath humbled us by his Word, then hee will furnish and arm us with his Word, and inable us with strength that way. This is a difference betwixt his teaching of godly and wicked men, the one are the better and mend by it; the other worse and worse: for the godly, with plowing, he doth instruct and teach them, and make them pliable. It being contrary with the wicked. Many heaths (you know) do meet with streams and flouds of water, and yet are nothing the better nor more fruitfull; but Gods arable, the saints, they are plowed and instructed, as the Psalmist speaks, *Blessed is the man whom thou correctest, and teachest in thy law, &c.* To have the one without the other is nothing, and does no good, but when correction and teaching go together, then one sees all the good of affliction, and why God sent it upon them. It is said in the *Hebrews*, that, *He scourgeth every sonne whom he receiveth:* he corrects them, and convinces them of that evill by his Word; of that sinne which brought such and such a misery upon them, and makes them acknowledge Gods justice in it. Conviction is this, when I bring evident reasons unanswerable, for to prove that which I would bring another to practise and believe. Now wee must acknowledge Gods goodnesse unto us, that gives us not the one without the other, not correction onely, but his Word also to instruct and teach us. Hereby we know afflictions come from Gods love, when they make us in love with the word, and cleave unto it. When we see a husbandman in a field plowing, and one in a garden digging, we hope for good corn, fine hearbs and flowers ere long; so we may say, Thus doth the Lord, now he is a plowing and digging of my heart, it is because he means to sow good seed, the seed of eternall life therein. Now understand thou therefore by afflictions, when God is the husbandman, and afflictions the seed, there must come a good crop of it; God will make it multiply and increase abundantly to our comfort, whatsoever the difficulties be which may seem to hinder the growth of it. The reason hereof is added in the next place.

Simile.

Conviction what.

Triall of afflictions in love sent us.

Simile.

A good crop.

For his God doth instruct him to discretion, and doth teach him:] Whence in brief learn we thus much; Skill in husbandry is the gift of God: wisedome must come from him; *Every good gift, and every perfect gift* (saies *Iames*) *is from above, and commeth down from the father of lights, with whom is no variablenesse, nor shadow of turning.* So in other deep things wherein we have ability to discourse of, know and practise, let us give God the praise: usually wee are prone to sacrifice to our own nets, to magnifie nature in our actions which wee do wisely: but know wee, all is of God. If we did beleeve this, wee would never be proud of our skill, and wit, and whatsoever gifts: but labour rather to use it to Gods glory, and the good of others. Now comes

Doct. 5.

Doct. 6.

The

The second Comparison.

Doct.7. *For the fitches are not threshed with a threshing instrument, neither is a cart wheell turned about upon the cummin, &c.* Hence see, All Gods grain needs threshing and plowing, and as they need it, so they shall have it. There is no husbandman but he sends his corn to the mill, wheat, or barley, and all sorts of grain must be purged and winnowed, ere it be usefull and serviceable unto us. And whereas he speaks of divers grains, some more usefull and excellent than others; this shews, that some be of more excellent degree in the Church then others. But the summe is, that all the best corn hath chaffe, and all shall and must be purged, which shall ever be of use to Gods service, and the good of others, as *Zach.* 13. 9. *Simile.* All Gods third must be purged and passe through the fire, as the best gold and silver hath drosse in it, which must be purged and refined, so the best Christians must be melted in a manner and tried, but he shews they shall lose nothing by afflictions, but the drosse and chaffe which shall be purged out, during which tryall, as he brings them into the fire, so he will be with them in it, and bring them through it in safety. Again,

Doctr. 8. It is said, *Bread-corne is bruised, because he will not ever be threshing it:* this shews, The best grain shall have the sorest triall, and hardest pressure; so God proportions answerable crosses to our strength, and no further. The rest have not such manner of usage, The fitches are not threshed with a threshing instrument, but are beaten with a staffe; neither is a cart wheell turned about upon the cummin, but beaten with a rod: But the wheat must have the wheell go on it. The meaning is an allusion unto that manner of the ancient Iewes in treading their wheat; as appears by that precept, *Thou shalt not muzle the mouth of the ox or the asse that treadeth down thy corn*; for then the oxen drawing a wheell over the wheat, did so bruise it, but not break it. So the best Christians and Patriarks have been visited with sore and hard trialls. *Iacob* (even after the blessing) how grievous crosses and afflictions endured he? how was he tossed and tumbled up and down? *Alas*, saith the Prophet, speaking of a great calamitie, *it is a time of great trouble, there is none like it, it is like the time of Iacobs trouble, yet he shall be delivered.* And *Abraham* the friend of God had many and sore afflictions. The Prophets also, you know how they had all their severall crosses in life, many in life and death. *Ieremie* complains of his persecutors which were many. Holy *David*, a man of sorrows all his life time, how was he vexed with variety of crosses one after another? What shall I say of *Iob*, the mirrour of patience, and his many sorrows? and the Apostles, were they not the chiefest men next unto Christ, and yet all destinate to sore and great afflictions, and trialls, so that the nearer they were unto him, the greater were their afflictions.

Reason. And that because God thereby doth humble us, and make us heavenly minded, and keeps us low: for if God did not thus put water amongst our wine, and now and then give us vineger and wormewood to drink, wee would have been proud, *Similie.* and lifted up above measure: as we read of *Paul*, he was buffited, and had a prick in the flesh to keep him under. For as the main posts and beams of a house are laid forth a long time ere they be used, endure many windes, storms, and tempests, least being unseasoned, they should warp, bear no weight, and shrink, marring the building. So Gods warriours, the main posts of his spirituall building, if not seasoned with windes and tempests of afflictions, they would grow to ease and pomp, to abound in vanity: therefore that they may bear weight, and not warp or shrink, but hold out: *Paul*, a chosen vessell, what shall be tould him? why this, *I will tell him what he shall suffer for my names sake*, saith our Lord.

Vse. The Vse hereof briefly is thus much, To reforme our judgements, to be comforted, not to be dismayed, nor condemne our selves or others because of great afflictions. The afflictions of wicked men make them more proud: but what afflictions bring out more prayers, and drive us nearer to God, these are happy afflictions. *It*

is

is good for me (saith *David*) *that I have beene afflicted, for thereby I have learned thy law.* When we are come thus farre, then we shall be no more bruised; he knowes how to deliver his owne out of temptation, and how to moderate the Crosse when they have beene humbled, and make a speedy and a seasonable end even of great crosses. As a wise husbandman knowes when to stay the wheele of his Cart, when the wheat is, and when it is not enough bruised; as he is carefull of the treading and bruising, so is hee also of rest and ease, the worke being done: much more so is the Lord carefull of his spirituall husbandry, not to over-doe, but to give his children sufficient plowing, in measure, and not beyond measure. O but some for all this cry out, Oh I have beene long afflicted; things are worse and worse, I see no hope of any end, the more I pray, all is one, no deliverance comes, I grow more impatient, not able to hold out; sure if this crosse continue thus and thus, it will make an end of me. O the foolishnesse of flesh and blood: what is the matter? knowest thou in whose hands thou art? look about thee unto the experience and confession of all the Saints, and unto which of them canst thou turne thee, who have not beene the better by their afflictions, and come forth as the gold, as *Iob* assured himselfe he should before his delivery. Looke upon them and see what end the Lord made. This is as much as for thee to say, The Lord is an ill Husbandman, hee can indeed tread his Corne, but he knows not when it is enough bruised, or he is careleſse of it, indifferent whether it be broken or spoyled, or what come of it: O take heed, know thou that thy God who gives the Husbandmen all their discretion, much more doth hee know the best time, and fittest for thy deliverance. Which is now the next point to speake of.

Simile.

Object.

Sol.

Reproof of our foolishnesse.

[*Bread-corne is bruised, because he will not ever be threshing it, nor breake it with the wheele of his cart, nor bruise it with his horsemen.*] The point is this: God Almighty knowes best, and he appoints what shall bee the meanes, time, and measure of the tryals of his children. He knowes what is the fittest instrument to purge his graine with: the husbandman he knowes the fittest instruments to purge his corne with: *The Fitches are beaten with a staffe, and the Cummin with a rod*, the wheele going over the *Wheat*: much more God will have the fittest rod, to doe all in love, and for our good. Thus he corrects all hee loves. I note this so much the more, because in a great crosse we are ready to flye out, and say, O if it had beene any crosse, any trouble but this; I could have borne it, but oh, this, this, I know not how to beare it. Why whats the matter? know, none was so good or fit for thee as this: might the patient appoint the potion or playster to bee applyed and taken, it is like he might perish, or the wound rot, he would endure no corrasive to eate out the proud and dead flesh, nor any thing to make him sicke, and purge out his bad humours. So if we might have what instrument or crosse we list to appoint, our corruptions would never bee mastered and cured. If a childe should see his father use the wheele to bruise and fit the Wheat for purging and winnowing, and should come and say, Father, why doe you use this instrument, this were better? would not wee judge such a one to be a foolish rash Childe, and that a frivolous idle question? Surely so is the case with us, when wee cry out, O were it any other instrument, or any other crosse but this, I could beare it. No, thou deceivest thy selfe, we cannot without him beare the least, and supported by his strength we shall be able to beare the greatest. *Iob* had many and strong crosses, and many creatures against him, the Sabeans, Chaldeans, winde, and fire from heaven, yet hee would not doe them that credit, as to thinke or say, It was the Sabeans or Chaldeans that destroyed his substance; but this, *The Lord giveth, and the Lord taketh, blessed be the name of the Lord.*

Doct. 9.

Object.

Sol.

Simile.

Object.

Answ.

The Vse hereof is, Since the Lord himselfe appoints the instrument, time, measure, and ending of our afflictions, therfore never feare, we shall not be overpressed or overborne by them: as *Isai.* 27. 8. *In measure he will contend with us, hee stayeth his rough winde in the day of his East winde:* and *Iob* 34. 23. it is sayd, *Hee will not lay upon man more than right, that hee should enter into judgement with GOD:* and the Apostle

Vse.

sayes, 1 *Pet.*1.6. that these afflictions are but for a season (if need be) otherwise we should not be in heavinesse through manifold temptations. Therefore alwaies think and be perswaded of this, that his instrument is the best: Every one shall be beaten with the fittest rod, and not too long, nor too much: Hee who is able to make a good and a holy use of a former affliction, having his ground made plaine and fit for good seed, he shall have the Crosse mitigated or removed, with a comfortable issue of all his troubles.

But how shall all this be made good? what assurance may we have of this discreet and seasonable plowing, in time, measure, and continuance, we having so many enemies without us, and corruptions within us? [*This also commeth forth from the Lord of hoasts; which is wonderfull in counsell, and excellent in working.*] From hence wee ob-

Doct. 10. serve, God in the chastisements, tryals, and afflictions of his Elect, hath wonderfull wisedome and power beyond our understanding. He knows not only which is the best way to lead us to heaven, but also he is excellent in working, to bring his counsell to passe. See it in examples. As in *Ioseph*, appointed to bee the greatest save *Pharaoh* in all Ægypt. First, he is sold for a slave. Secondly, accused falsely by his mistresse; so cast into prison; that for a long time, as it is *Psal.* 105. 18. *the iron entred in his feet, untill the Lords time was come.* What meant God thus to suffer an innocent man to bee wronged and disgraced? Hee was wonderfull in counsell all this while. One might thinke at first that counsell was darkned without knowledge; but indeed this affliction was the best meanes for him, as upon stayres, to climbe up to his preferment. Besides all this, while in the prison, God so tamed him that hee bare all patiently, he could not have come to this honor, nor born it as became him, unlesse the Lord had first thus plowed him. So *David*, after he was anointed King, in a state of honour, and all pomp and pleasure, how was he vexed and plowed with many crosses? In all likelihood he lived a much better and quieter life when he was a shepheard. What meanes was this to raise him, to be so afflicted ere he came to it? He was humbled and acquainted with God by these trials, which drove him to prayer, to beleeve, trust, and wait upon God; and then all these were helps to fit and inable him for his kingdome. So at *Ziglag*, his wives and all his goods were taken away; the flesh had a bout, he wept till he could weepe no more; yet then was God excellent in working; *Saul* was overthrowne within a while; and the Amalekites having much goods together, he asked counsell of God, being but 400. men, and overtooke, overthrew them, and had a great spoyle, being able to send presents and rewards to all his men. So that which was at first a strange and uncouth thing, a most grievous crosse, was turned into a very great blessing. So God was wonderfull in counsell, to put all their store in his possession: secondly, he was excellent in working, his enemies had no heart to withstand him.

Vse. The Vse is therfore, to be patient, because in all troubles and afflictions *he is wonderfull in counsell:* and all his workes are beautifull in time, which we shall see when both the ends of the crosse shall meet: and though wee see not which way things shall be effected, yet he is infinite in wisedome; if wee will but be quiet, stand still, and see his salvation, we shall see a wonderfull issue, if we wait in patience.

Object O but, say some, They come I know from God, but I cannot beare this crosse, I see no fruit of the working thereof upon me.

Answ. I say, yet stay a while, as it is true his physicke alwayes workes at length, so it is as true that he is not bound it shall worke by and by at all times, perhaps this is not good for thee: yet know, that as he is *wonderfull in counsell*, so hee is also *excellent in working*. We give counsell many times, and cannot make the party follow it; but God can; he hath power, and wisedome, and will abundantly; hee who gives the purge, can cause it worke to purpose; hee who applies the plaister, can make it cure and heale, and in the best time; therefore wee must bee comforted in all our troubles with these considerations.

Lastly, to conclude, where he sayes, *This also comes forth from the Lord of Hosts,*

thereby

Doct. 11.

thereby he shewes, that nothing can stay him from working, to hinder our comfort and deliverance in due time. Why? Because *hee is Lord of hoasts*, and all the creatures are his souldiers at command, and must do what he will: as *Isa.* 54. 16. he most excellently shewes, that no weapon without him shall prosper to hurt his people: *For* (sayth he) *behold I have created the Smith that bloweth the coales of the fire, and that bringeth forth an instrument for his worke, and I have created the water to destroy*: therefore he over-rules all things to worke for our good, so as we shall have a seasonable, happy, and blessed end to all our afflictions. O if we could beleeve this, how happy were it for us! that God is the Lord of hoasts, that the Devill is chained up, and all the creatures from hurting us, till he arme them with his power against us; that he is as a fiery wall about us, and hath hedged us, and all that we have about; that he loves us, pities us, delights not in chastising and afflicting us; that he doth it not willingly, but inforced in a manner for our good; and that all the while (as the Prophet *Esay* speakes) *he waits to have mercy upon us*, having a certaine appointed time for our deliverance: this, I say, being beleeved would helpe to cary our heads above water, in all the tempestuous waves of our afflictions; so as to expect and hope for the accomplishment of this divine Scripture; that as the Plowman will not plow all the day to sow, &c. no more will our all-sufficient onely wise God: but will make a happy and comfortable end of his spirituall husbandry, in the best and fittest time, to the everlasting comfor and salvation of his Children.

FINIS.

THE LIFE OF FAITH.

In two SERMONS.

VVherein is shewed, what this Life of Faith is: VVhy Faith hath so much attributed unto it: And how to live this Life of Faith in all the severall passages of this Life, &c.

VPRIGHTNES HATH BOLDNES.

HEB. 10. 22, 23.

But without Faith it is impossible to please him:
For he that commeth unto God, must beleeve that he is, and that hee is a rewarder of those who diligently seeke him.

LONDON,
Printed in the yeare 1629.

THE LIFE OF FAITH.

THE LIFE OF FAITH.

SERM. XXVII.

GALATH. 2. 20.

And the life which I now live in the flesh, I live by the faith of the sonne of God, who loved me, and gave himself for me.

THey are the words of a man pursued by the Law unto Christ, proceeding from the Spirit of Christ, the nature whereof is, to apply generals to particulars; so Saint *Paul* sayes here, *And the life which I now live in the flesh, I live by the faith of the Sonne of God.* Hee sees he is dead by the Law, therefore hee seekes for a better husband. The Law findes him dead, and leaves him dead, thus pursued by the tenor of the Law, he flies to Christ; and sayes, *I am crucified with Christ*, nevertheless I live; How? yet not I, but Christ liveth in mee; How? I live by faith, in the Spirit, by the sacrifice of Christ, *The life which I now live in the flesh, I live by the faith of the Sonne of God, &c.* In summe, they are the words of a sanctified man, raised up to a higher condition of life, from higher Reasons, Grounds, and Principles.

There be three rankes of men in the world, under which all men may bee comprehended.

1. *The Estate of Nature.*
2. *The Estate of men under the Spirit of bondage.*
3. *The Estate of Grace under the Gospell.*

This is the speech of one of the third rank, of a man awaked by the spirit of bondage, who hath attained to a clear & evident sight of his misery, and of the excellent remedies of a man, who hath attained to a new frame and temper of soule; it is the speech of a man in the state of Grace, who therefore now aspires to a more noble and excellent life. *The life which I now live in the flesh, I live by the faith of the Sonne of God, who loved mee, and gave himselfe for me.* In the words wee may consider divers things.

1. That there is another manner of life than the ordinary life of nature.

2. That

2. That it is a better and more excellent life than that hee formerly lived: (as if he had said) Now since I have seene the misery of my former naturall estate, and the excellencie of a spirituall life by faith in the Sonne of God, I esteeme my former life to have beene miserable, not worthy of the name of life compared with that other life which I live now, as being founded in a better Roote than the first *Adam*.

3. The spring of this life is the Sonne of God, God is life naturally, and wee have life no otherwise than from him, as hee is the Sonne of God; the life which quickneth whom he will.

4. The conveyance of this spirituall life is by faith; Water springs not without a Conduit to carry and spread it: The Sunne warmes not without beames, and the Liver conveies not blood without Veines; so faith is that vessel which conveies this spirituall life, that Conduit wherein all spirituall graces runne, for the framing and working of this spirituall life, conveying all to pitch upon those excellencies of the Sonne of God.

5. The object and roote of this spirituall life, is, faith in the Sonne of God, loving him, and giving himselfe for him.

So there is a life besides the naturall life, and the roote of it is Christ, who is our life. Life is the best thing in the world, most esteemed of us; as the devil said concerning *Iob*, *Skinne for skinne, and all that a man hath, will hee give for his life*. Life is the foundation of all comforts, life is the vigour proceeding from soule and body; so the spirituall life is nothing else but that excellent vigour, and strong connected strength of the soule and body renewed, which makes it follow the directions of the Word, overmaster the flesh, and live a new life accordingly, grounded on supernaturall Reasons; so by degrees aiming to be transformed into the Image of Christ, consisting in holinesse and righteousnesse.

Doctr. The first point then is, That there is a better life then a naturall life, because there is somewhat in a man which aspires and looks to a better estate. A childe in the mothers wombe hath life and senses in that dark place, but it is not contented therewith, but is restlesse as in a prison, tumbles and turnes up and down; for this life that it hath, is not to dwell there, but a beginning life to fit it for to live in the more open and spatious world, whither it must shortly be sent forth to live. So in this dark life of ours, there is a divine instinct, power, and faculty in men, that nothing here can suffice: which shews, that there is a place to satiate the will and the understanding, and fill the affections; that there is a condition which shall make a man fully happy; there must be a better life, which is, this spirituall life (as I shewed at large) for this life which we live in the flesh, is a thing of nothing. Our little life we live here, wherefore is it? to live a while to eate and drink and enjoy our pleasures, then fall down and die like a beast? Oh, no, but to make a beginning for a better life. If this life be such a blessing, what is then that most excellent spirituall life we speak of? it holds out beyond all. By this spirituall life when one is most sick, you shall see him most lively and spirituall, when sense and spirit and sight and all fail; yet by reasons drawn from spirituall life, he comforts himself in Christ, the glory to come, and what he hath done for him. So the Apostle shews, the aim of a Christian is to be in sufferings of this life, for the increase of a better, 2. *Cor.* 4. 10. (saith he) *Alwaies bearing about in our body the dying of the Lord Iesus, that the life also of Iesus might be made manifest in our body*. When the body is weakest, the spirit is strongest: take a man who hath not this spirit and hope, he is alamort at the apprehension of death, because he hath no faith, no knowledge, no quickning life, no sense or taste of more excellent things; knows not whether there be a holy Ghost or not: or if he be convinced in conscience, yet hee is taken up with horrours, and fears condemnation at hand for evermore. Oh! what are wee without this life? otherwise an heathen or an infidell were as happy as we.

A Christian furnished with this spirituall life, he can see Christ, and glory beyond all

all the things of this life, he can look backwards, make use of all things past, see the vanity of things so admired of others, hee can taste things nature doth not relish, hee hath strength of reasons beyond all the apprehensions of reason: he is a man of a strong working. This should stirre us up above all things to get this spirituall life in us, lest, like Saint *Pauls* living dead widow, we be dead whilest we be alive. Therefore unlesse we will be dead creatures, labour wee must for a spirituall life, for there is another death which follows the first death. Wee not onely lose God and Christ, life and glory, eternall life, communion with Saints and Angells, but also wee come to eternall torments with the devill and his angels. Therefore above all things go we to Christ, that we may live in his sight. Whats the reason wee seek not more for this spirituall life? because when the conscience is not awakened, we think there is no such thing: like *Iudas*, walking on in the state of nature, in drunkennesse, voluptuousnesse, covetousnesse, and the like, untill we perish suddenly. If the conscience bee awakened, all then is easie to work upon such a one, who sees his misery, and desires the remedy. It was easie to perswade *Iacob* to send for corne into Egypt when a famine was in the land of Canaan; easie to perswade men hungry and thirstie to eate and drink; easie to perswade a laden wearie man to lay down his burden and rest: so it is with us; if the conscience bee awakened to have a sense of sin, and that intolerable wrath and eternall punishment due thereunto, we should and would long for this spirituall life.

I beseech you let us believe there is such a life. Look 1. *Pet.* 1.3, there he blesses God, *Who hath begotten us again unto a lively hope by the resurrection of Iesus Christ from the dead.* None can go to heaven, but they who are begotten again here. The main help is the use of the means; this is that pool of *Bethesda*, at which if wee lie, the Angel of the Covenant will put us in to be healed: never rest then till this life be gotten in us. When we finde such an antipathy betwixt our spirits, and sinne, as is betwixt poyson and them, then there is a beginning of the work. So we should hate sinfull persons whose conversations hinder the progresse, and increase of our spirituall life. Those who venter on all occasions, no wonder they do fall in sinfull courses: what is all their care and endeavour but to draw one into sinne, they care for their lusts, and never think of any more. A Christian will care most for the nourishing of his best life, knowing that good and bad company do, the one quicken, the other dead him.

Christ is called life, the bread of life, tree of life, and hee gives us living water to refresh our souls, not that he is so essentially bread, or a tree, but by the efficacy of his working in us. For God is life in himself, therefore hee swears by it, *As I live* (saith the Lord) *I desire not the death of a sinner*. We consider not here of life so high, though this life must be derived from him principally. It is so naturally, the Sonne is the fountain of life, because he is God, who is radically, fundamentally, and essentially life.

But before Christ be fitted to be life for us, he must be man first, as *Ioh.* 6. 55. *For my flesh is meat indeed, and my blood is drink indeed.* And the reason why hee so quickens, is, because he is also God, being that bread which came down from heaven, of which who so eateth shall live for ever. Now this great work of our salvation, being of necessitie to bee performed by an infinite person as God: (who could not die) he therefore took upon him a mortall nature, to open a current to mercie and justice: therefore his flesh is meat indeed: but the flesh profiteth nothing without the spirit which quickens, for there must be a spirit to seal up all this unto us: as without shedding of bloud no forgivenesse of sinnes, so without the spirit sealing these things unto our souls, we can have no comfort of them. When we speak of spirituall life, he it is that we live for, by him, and in him, and through him we live: therefore 1. *Cor.* 15. 45. *The last Adam is called a quickning spirit*, because by that spirit hee quickened himself, and quickens us now to live the life of grace, and shall hereafter quicken our dead bodies at the resurrection. So hee is called,

called, *The Sunne of Righteousnesse*, for light and heat, because as the Sunne lightens and warms, so hee is the light of the world (as *Iohn* speaks) lightning every thing which cometh into the world: warming also and cherishing the masse of things, and therefore is called of him, Light and Life. Thus have we seen briefly there is another life then the life of nature; that this is a most excellent life. And thirdly, that the root & spring of this life is the Son of God, Christ Iesus, our Lord. Now the way of conveiance of this life, is, (*By the faith of the Sonne of God.*) A fountain is not sufficient to send forth water abroad, there must be pipes to convey it for use: So from the heart and liver there must be arteries & veins for the maintenance of life and conveiance of bloud through all the body. So Christ is the heart and liver of all spirituall life, but there must bee a conveiance to bring it to us, and this is by Faith.

But why is Faith the Grace to convey life to us?

1. Because we are saved now out of our selves by another: therefore that grace which brings us to this great Good, must lead us out of our selves. This Faith doth, which is the hand of the soul, to lay hold of all the graces, excellencies, and high perfections of Christ.

2 Because Faith gives all the glory to the party on whom it relies on and trusts, as *Rom.* 3. 26. He shews why works were excluded; and such a righteousnesse was brought in (saith he) that he might be just, and the justifier of him which believeth in Iesus: and then he adds, Where is boasting then? it is excluded; By what law? of works? nay, but by the law of faith. If by love it had come, or humility, patience, or any thing in us, some boasting might have been: but this looks another way, laies hold upon anothers riches. Faith acknowledges nothing to be at home, therefore it goes to another to fetch it, which else it would not do.

3. Because we must be brought back again to God by a contrary way then that we were lost by: for the same way we could never have recovered. The Serpent, we know, shaked *Eves* faith, in believing the threatning: whilest they kept the word, and feared the commandment, they kept their life, but losing this awfull respect, they lost communion with the fountain of love. So we fell by infidelity, and must return again by faith in the righteousnesse of another.

By this time we are come to the main thing intended, *How we live by the faith of the Sonne of God?* We shall not haply reach the depth of so profound a mystery; only I will endeavour to give you some few heads, wherein faith principally exerciseth her powers and functions.

1. The life of Faith is exercised in our effectuall calling.
2. In the state of justification, whence comes reconciliation.
3. In a vigorous life, arising on the comfort of our justification.
4. In our sanctification in those supplies, Faith finds out to make up the imperfection thereof.
5. The life of Faith in glorification.
6. We live by Faith in all the severall passages of this life, as we shall see when we come to them.

The life of faith in our effectuall callings.

Thus we live continually by the faith of the Sonne of God, and so we must live till wee come to heaven. 1. Wee live the life of Faith in our effectuall callings. The SPIRIT workes it, the Spirit is GODS hand: this makes, that our eyes are bent upwards to see a better life, to see a calling, to live holily and righteously in all things, to see what a rich means God hath provided to reconcile God and man, to satisfie Iustice, and so to draw us in a new way and course of life, to rely on God, and look unto him in all our actions. Then the grace of union is given.

Gods

Gods Spirit works our hearts by this faith, to have first union, and then communion with God. Thus the soul being seasoned, and seeing the excellencie and necessity of another new life, touches Christ, and begins to live the life of faith in effectuall calling: for at first we are dead and unlovely creatures, estranged from grace and gracious actions, untill, in this estate, Christ is discovered by the Spirit. And then secondly, that Christ may be had, so faith comes to unite us to Christ. Then,

Secondly, we live the life of Faith in justification.

2. The life of faith in justification.

The life of faith in justification, this is a life of sentence that the soul lives by, peace being spoken unto it by the pardon of sinne, for God by his Spirit doth report so much to the soul, giving us assurance that Christ our suretie and peace-maker is raised up again. So *Ephes.* 2. 5. it is said, *Even when we were dead in sinnes, he hath quickened us together with Christ, and raised us together, and made us sit in heavenly places with him.* And why? because our Surety hath paid our debt. We say of a man condemned, He is a dead man, till he have a pardon, which when hee hath obtained, we turn our speech, and say, He lives. So in justification, being united unto Christ, and believing our pardon, we are said to live; our sinnes lie on him as our Suretie: for then, as our husband in charge, he doth pay our debts. Thus by vertue of marriage to Christ, he discharges all our debts, and goeth away with them; even as the *Scape-goat* in the wildernesse went quite away with all the sinnes and iniquities of the people, never to return again. Look we therefore to our sinnes, the curse and wrath due unto them, and all as laid on him, not ours. Look at whatsoever is good in him, that is for us: whatsoever is evill in us, look in him for it, to have it taken away, pardoned, and not imputed.

And daily wee look at this, for as we sinne daily, so *Zach.* 13. 1. *There is a fountain daily running, to wash away sinne and uncleannesse*: therefore for our daily sinning, we must continually runne and bath our souls in this bloud, apply the comforts of his sufferings, intercession, and obedience unto us. Saint *Iohn* teaches us thus much; saith he, *If any man sinne, we have an advocate with the Father, Iesus Christ the righteous, and he is the propitiation for our sinnes: and not for ours onely, but also for the sinnes of the whole world.* We sinne daily, he justifies the sinner daily: hee came to save sinners: therefore in our daily sinning, when sinne stirres us up to runne from God, look to Christ; Faith saies, *There is no condemnation to them that are in Christ Iesus*: Why? my sinne was condemned in Christ, and a condemned person hath no voice: Christ came to destroy sinne, and condemned sinne in the flesh; our sinnes were crucified with him, and are now all condemned sinnes, if wee will goe unto Christ, who hath borne all our iniquities, as the Prophet *Isaiah* excellently shewes. Therefore S. *Paul* triumphantly demands the question, *Who shall lay any thing to the charge of Gods elect? It is God that justifieth, who is he that condemneth? Why? it is Christ that died, yea rather that is risen againe, who is even at the right hand of God, who also maketh intercession for us. Who shall then separate us from the love of Christ?* So in our daily sinnes you see wee have use of these things, to have (upon our confession) a daily pardon of course taken out every day. Thus God would not have us sinke; so long as there is matter of guilt in us, God will have a way to cleanse our soules and renew our comforts; every day we runne into new debts, and every day in the Lords Prayer wee are taught to aske pardon, and to runne unto God, to have the booke crossed out with his blood; every day a Christian must eye the brazen Serpent, I meane the Lord Iesus, signified thereby; every day he must sprinkle his heart with the blood of Christ, that the destroying Angell may passe by him in the day of wrath, as the Israelites then did. This is it to live by faith, every day to sue out our pardon; to looke unto our Advocate and Surety, who hath payed our debts, and cancelled that obligation against us, contrary to us, (as the Apostle speakes) daily to wash in that ever-running fountaine; Christ is a Priest for ever, after the order of *Melchizedeck*;

1 Iohn 2. 1.

Rom. 8. 33, 34.

Melchizedeck; though the act be past, he remaines the same still. Remember this, what puts downe our courage, strikes us with terrour and feare, but our sinnes? Oh

Iohn 3.14,15. but why is this Brazen Serpent lifted, but thus to wash away our daily frailties and failings, so as whosoever beleeveth in him should not perish but have everlasting life, as Christ himselfe speakes

So justification is not onely a sentence of pardon, but it is also (as *Rom.*5.) *a*

Rom.5. *title to life everlasting*, (saith he) *for if by one mãs offence death raigned by one, much more they which receive the abundance of grace and of the gift of righteousnesse, shall raigne in life by one Iesus Christ.* Where God pardons, hee advances, so if Sathan shall come to shake my title, to shake this faith, assure him; that CHRIST came to save sinners. If hee object, thy title is naught and stained, being thou hast so many sinnes and corruptions about thy mortall body, answer him, What serves my faith for, but for my comfort, to shew me that my title is in Christ, my strength and ground of comfort is in him, not in my selfe. See one parallell example, how *David* lived

Psal.131.4. this life of faith in justification, *Psal.*131.3. *If thou, O Lord, shouldest marke iniquities, who shall stand?* There hee pronounces death on himselfe ere he bee acquitted, and so must wee in the like case: But then comes the appeale, *But mercy is with thee that thou maist bee feared*, inlarge it your selfe; If a man bee not sound in this point, all he does is nothing, this is all in all, our sanctification without this is nothing, this is the ground of all; bee carefull of this, to looke to Christs obedience, life, death, and sufferings, and those comforts flowing from our interest therein.

Quest. But to direct you a little further ere wee leave this sweet point, How to live this life of Faith in Iustification.

Answer. First, looke backe every day unto the passages thereof, see how we have passed along, see what sinnes have scaped thee; then come at night to God, confesse and be sory for all, resolve against all, crave strength against all. O it is a fearfull state to sleepe in sinne, better sleepe in a house full of Adders and venemous beasts: see also and watch every morning, corruption doth cleave to all our best actions; wee passe no day so, but we have cause to say, Lord forgive us our sinnes. By this course wee shall keepe our soules free, being ready for death: wee shall by our particular reckoning, every day clearing the score, be ready for our great generall pardon, and when trouble comes, have onely that to encounter with. I beseech you therefore put this in practice, be sure with the day to clear the sins of that day: so shal ye live a comfortable life; and be fit for all estates, for life, for death, for sicknesse, trouble, or whatsoever, then all our businesse lying in heaven.

Object. Hence some take offence, and say, If it be thus, then we need not care how we sin, it is but every day to sue out a new pardon.

Answ. O beware, before this, ere our pardon be sealed, there must be confession, sorrow for sinne, resolution with full purpose to doe so no more; there must be araigning, condemning, and judging of our selves for it, because whatsoever wee would not have God to doe, wee must doe it our selves. Our time in getting this *Quietus est* sealed, is for the most part according to our sinne; he that hath such a resolution to sinne every day, because sinne is every day pardoned, he may go long enough without pardon, at least comfort of his pardon. For though pardon of sinnes bee pronounced, yet God hath the keeping of joy in his owne hand. As *David* had his sinne pardoned, by the judgement of faith he knew thus much, yet *Psal.*51. how doth he pray for joy, and that God would heale the bones which he had broken? he roared all the day, and felt still a paine like the breaking of bones. The joy of the Spirit had left him, this he cryes to have restored. Thus though sinne may bee pardoned, yet the more we sinne, the more hardly we shall repent, the longer wee shall want joy: or (it may be) goe all our life time mourning without comfort in such a case. Now let us see

How it may be knowne that we live the life of faith in Iustification.

First,

1. *Triall.*

First, by trying how it comes in the ſoule; as *Rom.*7.4. ſaith the Apoſtle, *Wherefore my brethren, we alſo are become dead to the Law by the body of Chriſt, that ye ſhould be maried to another, even to him who is raiſed from the dead, that we ſhould bring forth fruit unto God.* After a man is dead by the Law, and apprehends himſelfe dead by the Law, then hee comes to live this life of faith. Chriſt quickens none but the dead. Why do not the Papiſts attaine to this grace of Iuſtification? They never ſee themſelves wholly dead, but joyne ſome life to the naturall eſtate of man; therefore Chriſt onely quickens the dead; ſuch are quickned by him, who finde themſelves dead in the Law: then they come to have a holy deſpaire, and to ſee that life and comfort is out of themſelves in another. Iuſtification ſprings from a holy deſpaire, and receiving life, after we have ſeene our ſelves dead. Rom.7.4.

2. *Triall.*

Secondly, where this life of Faith is, there is a wonderfull high valuing and prizing of Chriſt his righteouſneſſe, merits, obedience, and wiſedome of God in that way of forgiveneſſe of our ſinnes by this God Man, the wonderfull Mediatour; as *Philip.*3. *Paul* accounts all things but loſſe and dung for the excellency of the knowledge of Chriſt Ieſus our Lord, being contented to ſuffer the loſſe of all things to win Chriſt. It is the pretious pearle to ſell all for. *Paul* accounts all our owne righteouſneſſe as nothing in regard of this. There muſt be an high eſtimation of the riches of Chriſts obedience and ſufferings. For where there is not this high eſtimation of it, they are rotten in the point of Iuſtification, as in Popery. But you ſee how *Paul* ſets at naught and vilifies all things in regard of Chriſts righteouſneſſe: ſo *Romanes* 4. *Abraham* is brought in to be juſtified by faith, by grace, to the end the promiſe might be ſure to all the ſeed. And *Pſal.*32. he is pronounced to be the bleſſed man unto whom the Lord imputeth not iniquity, and whoſe ſin is covered. Phil.3.8. Rom.4.16. Pſal.32.2.

3. *Triall.*

Thirdly, when we have a zeale againſt all contrary doctrine, as S. *Paul* ſhewes to the *Galathians*, who would have joyned workes to faith; *Chriſt is become of none effect unto you, whoſoever of you are juſtified by the Law, you are falne from grace.* And in the ſecond chapter he ſaies, *O fooliſh Galathians, who hath bewitched you, that you ſhould not obey the truth, before whoſe eyes Ieſus Chriſt hath beene evidently ſet forth, crucified among you?* This onely would I learne of you, Received ye the Spirit by the workes of the Law, or by the hearing of faith? A man ſound in the point of Iuſtification, hath a hatred to Popery, and all ſuch doctrine which impaires the riches of the grace of Chriſt. Death is in the Romiſh religion. Why are ſome of them then ſaved? Not becauſe they dye in that Religion, but becauſe they reverſe their judgement in this point of Iuſtification. So you ſee there is a hatred, a zeale in ſuch, as S. *Paul* had againſt contrary doctrines. Gal.5.4. Gal.2.1,2.

4. *Triall.*

Fourthly, there is peace and joy ſetled in the heart: as *Rom.* 5. 1. *Therefore being juſtified by faith, we have peace with God through our Lord Ieſus Chriſt; by whom alſo we have acceſſe by faith into this grace wherein wee ſtand, and rejoyce in the hope of the glory of God.*

To adde one thing more ere I leave this point, In the caſe of relapſe, what ſhall we doe then? are we not cut off? muſt we not have a new inciſion? Caſe of relapſe. *Queſt.*

I anſwer,

Answ. I answer, every man who fals, does not fall on all foure, fall away quite; there be degrees of falling; as in a sicke man, though ill, he is not by and by dead, some life and strength remaines, which workes out towards health againe; there is so much grace and life in Iustification left, as to recover him againe. But as in other cases, in relapses also, a man must live by faith. We see, 2 *Cor.* 5. 20. even such as were in the state of grace, are intreated to be reconciled: though we fall, we must not therefore fall off, but stirre up grace, and recover our selves againe. So *Isay* 55. 7. there it is sayd, *Let the wicked forsake his way, and the unrighteous his thoughts, and let him returne unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.* And then he addes the reason, *For my thoughts are not your thoughts, neither are your wayes my wayes, saith the Lord: for as the heavens are higher than the earth, so are my wayes higher than your wayes, and my thoughts than your thoughts.* So *Ierem.* 3. 1. *They say, If a man put away his wife, and she goe from him and become another mans, shall he returne unto her againe? shall not the Land be greatly polluted? but thou hast plaid the harlot with many lovers, yet returne againe to me, saith the Lord.* Thus we must live by faith, for all our slips and fals, yet not to let goe our hold, but still runne to the hornes of this Altar; still flye to this City of refuge, and so we shall be safe.

Quest. But what is the reason that many who are justified, yet find not daily comfort?

Answer. Perhaps they dawb up themselves, and doe not search the bottome of their corruption: as *Psal.* 32. *David* when he kept close his sin, his bones waxed old through his roaring all the day long, and Gods hand was heavie upon him day and night. Then he shewes how he found comfort: *I acknowledged my sinne unto thee, and mine iniquity have I not hid: I said I will confesse my transgressions unto thee, and thou forgavest the iniquity of my sinne.* So it may be in this case, we come not off with God freely, we doe not ransacke our sinnes, wee search not all the corners, sinne is a marvellous subtile thing. Againe, thereby many times God will humble us for a former sinne, and keep off comfort, untill we be more humbled, and stand in awe of sin, &c. Thus have I done with the life of Faith in Iustification.

Psal. 32. 3.

Thirdly, hence springs a vigorous life.

A life of cheerfulnesse, when a man hath his pardon sued out, then comes life and joy, strength of holy actions well rooted and grounded. Who should joy, if a triumphant righteous person should not? Who have cause to rejoyce more than Kings? by Iustification wee are made Kings and Priests, &c. are lifted above all sins and lusts, world and devill; have a right and title to heaven: shall a carnall man joy in his titles and priviledges, and shall not we much more, being sonnes of God by adoption, and heyres of all things? So *Rom.* 5. *Being justified by faith, we have peace with God, and joy in tribulation.* Being once justified, the sting of all troubles is taken away; God is ours, we joy in God, this is all in all: The blood of *Abel*, that cries for vengeance; but the Spirit of God in this estate tels mee, that the blood of Christ speakes better things, mercy, mercy: in his blood is alwayes comfort, though wee be weak and unskilfull to apply it. The washing in this blood should make a Christian walk on cheerfully in the comforts of the holy Ghost. But I hasten to the next, which is

Fourthly, the life of Faith in Sanctification.

This springs from these grounds: first, Faith layes hold on Christ, as God offers him: how is this? see 1 *Cor.* 1. 30. *But of him are ye in Christ Iesus, who of God is made unto us Wisedome, and Righteousnesse, and Sanctification, and Redemption.* God gives Christ, not for Iustification onely, but Sanctification also. Christ is made to us Wisedome, Righteousnesse, Sanctification, and Redemption. Thus as God makes him, Faith must apprehend him, so God offers him perfect in all things.

Againe,

Againe, Faith in receiving Christ receives him as whole Christ; not as a Priest to save onely, but as a King to rule; as a wife receives her husband, to be governed and ruled by him. So this is another ground; from hence, that faith receives whole Christ in all his offices. 2

Againe, Christ came not onely to take away the guilt of sin, but the dominion of our whole sin; he came (as *Iohn* speaks) to destroy the whole work of the devill; as it is sayd, *Ephes.* 5. *He gave himselfe for his Church, that he might sanctifie and cleanse it with the washing of water by the word, that hee might present it to himselfe a glorious Church, not having spot or wrinckle, or any such thing, but that it should be holy and without blemish.* Christ doth purge his Church, not onely from the guilt of sinne, but also from the medling and polluting of it selfe in the world with filthy things. So *Rom.* 8. 3. the Apostle shewes, that *God sending his owne Sonne in the likenesse of sinfull flesh, and for sinne, condemned sinne in the flesh, that the righteousnesse of the Law might bee fulfilled in us, who walke not after the flesh, but after the spirit.* Hee came also by water as by blood: Therefore Faith puts him on, not onely by Iustification, but also in Sanctification. 3

To cleare this; upon Iustification of necessity comes Sanctification: For what is the stop of Gods mercy? his anger for sinne committed; in which case hee denyes his Spirit. But with reconciliation there comes also the Spirit: as *Ephes.* 1. 13. saith the Apostle, *In whom also after that yee beleeved, yee were sealed with that holy Spirit of promise.* Now the Spirit once given, is the seed of all graces; whosoever is justified, hath the spirit of Christ: for, as it is *Rom.* 8. 9. *If any man have not the spirit of Christ, he is none of his.* 1

Againe, having the spirit of Christ, Faith fetches all strength from Christ: *Samsons* strength was in his lockes, a Christians strength is in Christ. This the Devill knowes well, and therefore labours especially to weaken Faith, and draw us from our strength. Christ sayes, *Without me ye can doe nothing*; and S^t. *Paul* affirmes, *that by this hee can doe all things, through Christ who strengthened him:* The Spirit gives strength. 2

Againe, as by Christ and his Spirit wee have strength, so by his Spirit wee have strong convincing reasons, to worke with strength from reason. Why doth a Christian cary himselfe in a holy just cariage answering his profession? O (saith he) I have great reason, Christ hath loved me, and given himselfe for me, and should not I give my selfe to him, deny my lusts, and live to him? For indeed, the foundation of all Christian obedience is layd by faith in Christ. So when a man lookes to Heaven, he hath a reason to abstaine from all lets and hindrances of his safe and comfortable passage; to magnifie the riches of Christs love, which hath provided for him such an inheritance, and to live accordingly. So when he lookes to the pardon of sinnes past, he sees reason to hate them more and more, to strive against them in time to come, and to love Christ the more, who hath pardoned them. And when he looks to Gods free love in Christ, he sees reason to be inflamed with divine love, to admire the riches of that grace, and to be thankful. 3

Againe, so are Christian affections as the winde, to cary us on in a holy life. Thus *strength*, and *reason*, and *affections*, these make a man worke. First, love sets us a worke to worke, we love him (saith the Apostle) because hee loved us first. Wee have his love first shed abroad in our hearts, inflaming the affections, and kindling the heat of divine love; and then wee send backe a reflex of love unto him. God cares for nothing but faith which workes by love. This love is a most operative affection stirred up by faith. Indeed all our Christian graces are set a worke by faith in Christ, and then we love God. 4

Thus you see Faith apprehending Christ, as God offers him, and these things, which I have mentioned, following, wee come to live the life of Faith in Sanctification: an example whereof see in that woman, who because many sinnes were forgiven her, loved much. Love is bountifull; all obedience comes from love; love is

the keeping of the Law. This affection is ſtirred up by faith, yea by Chriſt, for by him we have the promiſe of the Spirit, whence all graces come, and promiſes of the new Covenant, to have fleſhy hearts given, and his Spirit put in us. All promiſes of juſtification and ſanctification are derived from Chriſt, are in him, made for him, and effected for his ſake. For he is *yea and amen*, the center and ground of all the promiſes. Now being brought by faith to live by juſtification, we muſt of neceſſity alſo live by faith in ſanctification. Now there be two parts of a holy life:

1. *In Mortification, dying to ſinne.*
2. *In Vivification, living to righteouſneſſe.*

Two parts of a holy life.

For the firſt, what does it to a man in this caſe? why, hee lookes what brought Chriſt to ſuffer ſo much, my ſinne; ſo this affection ſtirres up the ſame paſſion in him (in a ſort) which was in Chriſt, and makes him hate ſinne with a perfect hatred, as in *Zachary* it is ſayd, *They ſhould looke upon him whom they have pierced, and mourne for him, as one mourneth for his onely ſonne, and ſhall be in bitterneſſe for him, as one that is in bitterneſſe for his firſt borne.* Secondly, it lookes on the love of Chriſt, that made him give himſelfe for us. This makes us as to hate ſinne, and provokes unto newneſſe of life, now to live unto him who hath done ſo much for us. Theſe two things in the death of Chriſt ſtirre up hatred to ſinne.

2 Then againe, in Vivification, the ſame Spirit which quickned him, doth alſo quicken us: as *Coloſſ.* 3. 1. *If ye then be riſen with Chriſt, ſeeke thoſe things which are above, where Chriſt ſitteth at the right hand of God: ſet your affection on things above, not on things on the earth*: and then hee addes, *Mortifie therefore your members which are upon the earth, &c.* So that the ſame ſpirit which is in Chriſt, being ſent into us, quickens us alſo to have mounting and heavenly thoughts: as the foot and little finger (though diſtant) live and ſtirre by the ſame life and ſpirits diffuſed through the whole body; ſo the ſame ſpirit quickens every Chriſtian this way: as alſo by imparting ſtrength, he imparts reaſons from the Reſurrection of Chriſt, to make us heavenly minded. So when the ſoule dyes one way, it lives another way. For Chriſt having by the Spirit diſcovered a better ſtate, and life to come, of eternity, immortality, tranquillity, and glory; then a Chriſtian dyes to all worldly things, and hath the affections taken up that way.

Thus we ſee how every day ſo to lead our lives, as wee not onely live the life of Faith in Iuſtification, but alſo of ſanctification; how out of Chriſts fulneſſe to fetch grace for grace. Therefore in all our wants goe to him ſtill; he is not onely a ſacrifice ſatisfactory for our ſinnes, but hee is a ſtorehouſe alſo and treaſure of all good things; he is made unto us Sanctification, therefore begge wee favour from him, and indowments of grace conformable to his grace. And againe, when wee lacke fulneſſe, let us not deſpaire, but fetch the large veſſell of faith, and wee ſhall have a ſhare of the large graces which are in Chriſt, according to the largeneſſe of our faith?

Queſt. What is the reaſon that ſo few finde ſtrength and comfort in Chriſtianity?

Anſw. They ſet upon grace, and killing corruptions by their owne ſtrength, and ſo are ever wanting; but if a man depend upon God, hee ſhall have fulneſſe out of Chriſts fulneſſe. God hath ſanctified his nature for this purpoſe, that out of his fulneſſe wee might have grace for grace. And ſo againe, every day goe to God and plead for (with the pardon of ſinnes) ſtrength againſt them, power to lead a holy life and imputation of Chriſts righteouſneſſe, to ſupply the defects of our ſanctification. Saint *Paul* ſayes, *I can doe all things through Chriſt that ſtrengthens me.* This is a magnificent ſpeech, and a great matter to have a man ready to ſuffer all things, and overcome all things; this will make us worke wonderfully, if we have this ſtrength ſupplyed. See an inſtance, *Luke* 17. Our Saviour tels his Diſciples, that they muſt forgive their brother ſeven times, and ſeven times, as often as hee confeſſes his fault;

Luke 17.3.4.

fault; they thought this a wonderfull hard duty, for nothing is ſo ſweet to a man as revenge, for hee would willingly be his owne carver in all things, and doe things in his owne ſtrength. The Diſciples upon this fall a praying, *Lord increaſe our faith*; as though they had ſaid, Wee had need of faith to beleeve the pardon of ſo many ſinnes, and to enable us to forgive ſo often. And ſo I ſay of the ſubduing of ſinne, we had need of faith to have ſo many ſinnes ſubdued, yet faith will doe it.

Now in this great worke, 1. Goe to God and begge his Spirit, and repent of all manner of ſinne. 2. Then begge faith, this will ſet all other graces aworke; It is like the blood and ſpirits which runne all the body over; ſo in our ſpirituall life, this faith muſt runne along in all graces, and ſet them a working, yea, it ſets God and all his Attributes a worke; it runnes to Chriſt, and prayes, Lord increaſe my faith, that can beare nothing as I ſhould, reſiſt nothing, beleeve nothing and truſt nothing. This indeed muſt bee all our ſtrength, to ſee nothing in our ſelves, but all in Chriſt. Since *Adams* fall, it was appointed that Chriſt muſt keepe all our joy, our ſtrength, and ability, yea, to bee our life; God will not ſince that time truſt us with it, for wee would quickly loſe all againe: It is Chriſts office, hee hath theſe indowments, as man, given him, to furniſh us with all things fitting to a ſpirituall life. Faith will fetch all from God in Chriſt, who is made the Mediatour of the New Teſtament, to convey all theſe things unto us. Yet further,

Let us ſee ſome Trials to diſcerne whether wee live this life of faith in SANCTIFICATION.

1. *Triall.*

If it be thus with us, There will be a putting of our ſelves upon Chriſts government in all duties; faith will doe all that Chriſt commands, depending upon him for ſtrength; and who ſo depends upon Chriſt for ſtrength in one duty, will depend upon him for ſtrength in another. There is a harmony betwixt the ſoule of a Chriſtian and the command of obedience, to be commanded for duty, as well as to receive the forgiveneſſe of ſinnes. All theſe commands then are good, leading us on to God: Where this univerſall obedience is not, here is not the life of faith in ſanctificatiõ, for faith here takes not exception at one duty more than another, and lookes for all the ſtrength of performance from Chriſt, who for this cauſe is ſtored with all fulneſſe, that it may drop downe upon all his members.

2. *Triall.*

Againe, There will be a wonderfull care not to grive the Spirit: (in ſuch a one) As if if hee ſhould ſay, I muſt depend upon the Spirit for helpe and aſſiſtance to doe all, to guide mee in all, and ſhall I grieve and leave off the Spirit? ſhall I carry my ſelfe ſo, as to make him leave mee? hee muſt lead, inſtruct, comfort mee and aſſure mee of my happineſſe, ſhall I then quench the Spirit? Therefore, I ſay, there will bee a giving way to it, and a reſolution ſetled, that this guiding in ſanctification, is the beſt guidance of all. A beleeving ſpirit does tremble at any thing which hinders the Spirits working, ſets not a ſtep forward in any thing without direction of the Word and SPIRIT.

3. *Triall.*

There will bee courage to ſet upon any duty, to incounter and reſiſt any ſinne. Vpon this ground, as if he ſhould ſay, Have not I a ſtorehouſe of ſtrength to goe to? Is not hee full of grace and goodneſſe, are not all his workes wrought for us? Have not I exceeding, many, great, rich and precious promiſes of helpe? Is not hee

the truth it ſelfe? Is there not then ſupply enough in Chriſt to helpe mee out in all things? It were *Pharaoh*-like to ſet us to work without ſtrength and ability to goe through with our work. There is light and heat in the Sunne to direct and cheriſh, much more in Chriſt their maker. It is grace that leads us through all; we are juſtified freely through his grace, and by his grace wee have continuall ſtrength ſupplyed by his Spirit to inable us in all things. It is grace, grace; a ſanctified liver by faith will therefore cheerfully ſet upon the duty.

4. Triall.

Againe, in this caſe all is lively in a man, as wee ſee a lively fountaine, the water thereof will ſparkle and leape; ſo there will bee living joyes, ſpeeches, delights, exhortations, ſenſible of good and evill, he will truſt God, relie on his word and promiſe, becauſe Chriſt cannot touch the ſoule, but we muſt be lively, as the man who
2. King. 13. 21. no ſooner touched *Eliſhaes* bones but he ſtood up and revived; ſo a touch of Chriſt quickens and makes vigorous. As Chriſts promiſe is, *Iohn* 4. 14. *But whoſoever drinketh of the water that I ſhall give him, ſhall never thirſt, but the water that I ſhall give him ſhall bee in him a well of water ſpringing up unto everlaſting life.* Let

The Vſe of all

Be this; Vpon this diſcovery remember to goe to Chriſt for all, and labour to live plentifully and abundantly in him this life of faith.

Object. But, may ſome ſay, how ſhould I goe on to finiſh this great worke, it is a mighty thing to attaine to, ſo many ſinnes to overcome, ſo many tentations, to buckle with, ſo many right hands and eyes to cut off and pull out.

Anſw. I anſwer, faith teaches us to fetch all from Chriſt, to begge his Spirit to helpe us in the courſe of ſanctification, that by his might we may prevaile; and ſo in all maſtering ſins begge ſtrength of Chriſt, and then ſet upon the wals of *Iericho* and they ſhall fall before you. How ſhall this be done? as they did, they beleeved the promiſe, that compaſſing it ſeven times, it ſhould fall to the ground: ſo wee having ſuch and ſo many promiſes for the ſubduing of ſinne in us, let us ſet upon them, looke up unto Chriſt, beleeve the promiſe, and our wals of ſinne ſhall fall ſo farre before us, as they ſhall neither hinder our comfort, nor our ſalvation: Eclipſe it they may for a little while, but the Sunne will ſhine againe, breake through and diſpell all thoſe clouds and miſts. Let us ſet upon all *Goliahs* therfore by the Word and Spirit, and withall ſet our will againſt them, that we heartily deſire and indeavour to bee rid of ſuch lets and incumbrances, and we ſhall in the end finde a notable victory over them; and ſo in all troubles and vexations, as *Luke* 17. with the Diſciples begge at God, the increaſe of faith, this will helpe us out in all ſtormes and tempeſts, helpe faith and helpe all; this will ſet heaven and earth a working for our good. Wee ſee *Heb.* 11. that all is attributed to faith, why? Many other things concurred in thoſe excellent actions for doing of them; but al is attributed to faith, becauſe faith is that great wheele which ſet all the reſt a working, and ſtirres up all, as 1 *Cor.* 13. it is ſayd of love, that it does all; for the ſame reaſon, becauſe in thoſe things there mentioned, it ſtirres up all the reſt.

1. So in any grace which is wanting in us, goe to Chriſt and ſay, Lord, I lacke wiſdome, councell, ſtrength, underſtanding, prudence in thy holy feare, the fulneſſe of all theſe are in thee; Lord, it is for thy glory to helpe thy poore ſervant and beſtow ſome meaſure of theſe upon mee to doe thy owne worke with; Loe, Lord, I lay my ſelfe down to thee to worke by me. I have an angry ſpirit, full of toſſings and turmoilings, but thou art the Prince of peace, abounding in meekneſſe, oh beſtow on mee ſuch a ſweet and peaceable ſpirit, as, learning of thee, I may bee meeke and lowly in heart. I inſtance but in a few things, inlarge them your ſelves: In all

things

things let us, with confeſſion of our wants, have an eye unto his fulneſſe, and then wee ſhall finde the more of his abundance, when wee ſet not upon theſe duties in our owne ſtrength only.

Two things are oppoſite to this life of faith.

1. Deſpaire, this cuts the Pillers of hope; againſt this divers (as *Luther* for one) have beene tempted to deſpaire, but yet ſetting on the worke have overcome. So the Iſraelites were afraid, upon the evill report of the Spies of *Canaan*, but when they went on, they overcame and beate downe all their enemies. So we ſay, Oh, I ſhall never overcome ſuch a ſinne, or ſuch a corruption, or doe ſuch a duty; this is not true, goe on, looke to Chriſt, joyne his ſtrength with thy indeavour, bee out of love with it, reſolve throughly, ſet upon it ſtrongly, and downe it ſhall before thee. 1.

The ſecond is Preſumption, for this know, that in his owne ſtrength ſhall no man be ſtrong. It is S. *Pauls* ſpeech, *By grace I am that I am*; ſo againe ſayth he, *In him* (to wit Chriſt) *wee live, and move, and have our being*. If we doe preſume, it is juſt with Chriſt to forſake us, as he did *Peter*. Take heed alſo of ſpirituall ſelfe-ſufficiency, leſt we reſt on our ſelves and goe not to Chriſt; our moving to all good dutie is by him; it is but a word for him to helpe us, either in things tending to a ſpirituall or a naturall life: Therefore, for concluſion of all, leave him not; in thy emptineſſe goe to his fulneſſe; if thy Ciſterne bee dry, turne the Cocke of thy faith, and his Fountaine will fill it againe; take him ſtill along with thee, and thou cāſt not chuſe but live this life of faith in ſanctification. 2

***

FINIS.

THE LIFE OF FAITH.

SERM. XXVIII.

GALATH. 2. 20.

And the life which I now live in the flesh, I live by the faith of the sonne of God, who hath loved me, and gave himself for me.

WEE see here our blessed Apostle doth exemplifie himselfe a man, living another life than the life of nature, from higher reasons, grounds and Principles: *I live* (saith he) *by the faith of the Sonne of God, &c.* First, he considers of another life then that which is rationall, correcting the errour of the same; for as reason corrects sense, so faith doth reason; this makes a man a new creature: then the spring of this life (I shew) was in Christ: The meanes of conveyance is faith; It is meet now we should fetch all out of our selves, for since *Adam* lost what he had, it is dangerous to trust our selves with it any more; therefore Christ keepes it for us, and makes it ours by conveyance of his Spirit, making us all children of grace. Faith is wrought in us by the Spirit of God, and then it workes, as *Augustine* sayes, *Acti agimus*, thus by effectuall calling being once knit unto Christ, it is consecrated, as that by which wee live. Christ is conceived in our soules by faith, as hee was conceived in the Virgins wombe by her yeelding to the promise; so wee closing with the promise, then faith is wrought, and then Christ comes to live in the heart, as (beleeving the promise) hee came thereafter to live in her wombe. In the last Sermon wee propounded many things touching the life of faith, how it lives in effectuall calling, in Iustification and sanctification, in glorification, and in the severall grand passages of this life, one of which remaines yet to bee unfolded, as,

The life of faith in glorification.

But how? Vision is for glory, what hath faith to doe with this, which is of things unseene? *Quest.* 1.

I answer, we live by faith in glorification thus, because faith layes hold on the promise, and we have the promises of glory set downe in the Word, and with the promise we have the first fruits of the Spirit, and having the earnest and first fruits, God *Ans.*

God will ſurely give thee harveſt. Wee have the ſpirit, and thence faith reaſons, God will make good his promiſe, hee will not take backe his earneſt. Thus faith gathers great matters, beleeves all, and ſo lives comfortably in expectation of fruition.

2. Againe, faith lives by the life of glorification in Chriſt the Head; there is but one life of Chriſt and his members, and one ſpirit, one with him in union in the firſt degree of life; his glory is our glory. As in juſtification our debts are made his, ſo his

Iohn 17. glory is made ours, as it is *Iohn* 17. and hee is gone to prepare a place for us, to bring us where hee is; *The glory which thou gaveſt mee* (ſaith Chriſt) *I have given unto them*; yea, *and in him alſo we ſit in heavenly places:* ſo in regard of Chriſt to whom we are knit, we live the life of glory.

3 Thirdly, by reaſon of the nature of faith, as, *Heb.* 11.1. which is to make things abſent have a certaine being. Now faith being wrought by an Almighty Power, raiſing us above our ſelves to faſten and lay hold on ſo many myſteries, ſo it makes an Almighty working in the ſoule, makes things a farre off to come evident: Thus it preſents glory to us, as though it were preſent, and wee in ſome ſort live by it. Now I beſeech you conſider,

How to know whether or not wee live the life of faith in glorification.

1. This, where it is in faith, makes a Chriſtian glorious, puts him in a ſpirit that is glorious in all eſtates, there is no grace in him, but it is ſet a fire by this faith of glory to come. When faith lookes backe on things, it hath ſtrength, but when it looks then on glory, all graces and vertues are ſet a work. 1. Hope is ſet on work by faith, and keepes the ſoule (as an Anchor) ſtedfaſt againſt all aſſaults. 2. Hope doth ſtirre up patience, for (ſaith the Apoſtle) *what wee hope for, wee waite patiently for it.* Thus Patience is exerciſed two wayes, 1. In ſuffering of grievances. 2. In the expectation of time. So faith doth thus put life in patience, reaſoning, Why? what, it will not be long, theſe afflictions will not indure ever, I my ſelfe ſhall away ere long, glory will come at laſt for ever and ever, therefore I beare all patiently.

2. Againe, it ſets courage and magnanimitie a worke, as *Heb.* 11. what made all the Patriarkes ſo ſtout to hold out and indure ſo many miſeries, but that they had an eye to the glory to come. What made *Abraham* forget his fathers houſe, going hee knew not whither, but that hee looked for a City which hath foundations, whoſe builder and maker is God, and therefore he was a ſtranger at home? The like wee have of *Moſes*, who forſooke *Pharaohs* Court, becauſe hee ſaw him who is inviſible, yea, and of Chriſt himſelfe it is ſaid, that for the glory which was ſet before him, he deſpiſed the ſhame, indured the croſſe, being now ſet at the right hand of the Father in glory and Majeſty: So, 2 *Cor.* 4. (ſaith *Paul*) *For this cauſe we faint not, but though our outward man periſh, yet the inward man is renewed day by day*; (and the reaſon is) *For our light afflictions which are but for a moment, worketh for us a farre more exceeding and eternall waight of glory, while wee looke not at the things which are ſeene, but at the things which are not ſeene, &c.* He who thus hopes, does not want a comfortable life. And therefore upon this Ground it is the Apoſtles concluding exhortation, 1 *Cor.* 15.58. *Therefore, my beloved brethren, be ye ſtedfaſt, unmoveable, alwaies abounding in the worke of the Lord, for as much as you know that your labour is not in vain in the Lord.* This makes a man zealous and fruitfull, ſo it makes a man ſincere, as 2 *Cor.* 5. 9. *Wherefore we labour* (ſaith hee) *that whether abſent or preſent wee may bee accepted of him*: The ground whereof is, *For wee muſt all appeare before the judgment ſeat of Chriſt, that every man may receive the things done in his body, &c.* In this caſe our comfort is in all things to be ſincere in working.

Now there is an order of things; whoſever lives the life of faith in theſe grand paſſages, that ſoule lives the life of faith alſo in all other paſſages of our life; and theſe grand paſſages will runne in the leſſer ones, and courſes of this life. To touch

one:

one: When a man is in extremity of both outward and inward affliction, then faith layes hold on this generall, that God is wonderfull in working, and that his wayes and thoughts are not like our thoughts and wayes, and then faith layes hold on some generall promises; in all severall cases faith makes use of all things God hath done or promised; as,

1. *Of a man in the state of Grace, God in desertion appearing his enemy.*

In this case faith at first conquered God, and obtained a blessing by wrastling, as *Iacob* did: Faith therefore knowes the same way againe, to goe to those precious promises God hath made, to returne againe, not to forsake and bee angry for ever, not to plow all the day to sow, (as *Isay* speakes) faith knowes that God workes by contraries; It knowes God takes away the sense of his love, not in anger, but to stirre up the conscience and sense of sinne, that wee may lament and mourne for it the more, and so receive a surer report of the forgivenesse of it. Faith does know that his Name is wonderfull, and that all his workes are still wonderfull: He raises things past hope; when a man is in despaire touching himselfe, and all things in himselfe, and of all comforts, then hee is neerest home, as *Paul* said excellently, *But wee had the sentence of death in our selves, that wee should not trust in our selves, but in GOD which raiseth the dead:* So faith lookes at GOD working with CHRIST the Sonne of his love, how roughly hee dealt, yet lovingly with him; for Christ is a patterne as well as a cause of good unto us. Christ in the case of his forsaking went unto God, saying, *My God, my God, why hast thou forsaken mee?* Faith sets Gods promise against his present working; as though it should say; Though thou killest mee, yet will I trust in thee, for all this thy love is the same; thou art mercifull and gracious, and wilt not be angry for ever. Faith (as I may say) puts off Gods maske, sees in through the darke Cloud, that God appeares an enemy for a time, that hee may returne againe with the more abundance of comfort afterwards. Faith knowes (as *Paul* speakes) that it is God that comforts the abject, raises the dead, will be seene in the Mount, making our extremity his opportunity. So faith reasons, Is it so indeed, and is he wonderfull in working, doth he thus & thus work by contraries, then I wil answer his working the same way, I will beleeve one contrary in another, I will expect the Sunne will shine againe, though now it be under a Cloud. The like I may say of any other extremity, as in the raising of our dead bodies. Faith (as it is in *Ezechiel*) sees a spirit quickening and putting life in drie bones, assuring us thereby, that hee can as easily raise up the dead, as deliver us out of any extremity. Saint *Pauls* argument is, (in another place) to trust in God, who raiseth the dead, can doe all things, worke wonderfull changes in our greatest miseries: As for the Church now in misery, there is a promise, That *Babylon* shall bee cast into the Sea as a Milstone. Faith, that beleeves the promises of glory, and that God will outworke all humane policy, and catch the crafty in their owne nets, beleeves this also; That as certainly as day comes after night, so as assuredly all Gods promises shall be made good; as *David* resolves, *Psal.* 130. 6. *My soule waiteth for the Lord, more than they that watch for the morning, I say, more thã they that watch for the morning; let Israel hope in the Lord, for with the Lord there is mercy, and with him is plentious redemption.*

1.

Isa. 28.

2 Cor. 1. 9.

So in any Cloud get faith, and it will breake through all impediments. Beleeve the former grand passages, of calling, justification, and sanctification, and then wee will trust God for the rest. Then is faith most glorious when it workes alone, then it workes most strongly, then also God delights to shew himselfe most effectually, for when all other meanes faile, and faith workes it out alone in wrastling, then hee hath all the glory, and then all is well; and therefore wee must doe in this case as the Prophet advises, *Let him who sits in darknesse and hath no light, &c.*

Faith

Faith does raiſe men up and ſet them upon a Rocke, ſo ſure, as nothing can take away their comfort and joy in God, becauſe Chriſts name is wonderfull, who then workes in deſperate caſes, when it is ſeaſonable. A mighty God delights to worke mightily, in mighty plunges; then faith plyes the ſute hard, Helpe Lord, or none can. Our Saviour, you ſee, ſlept in the ſhip untill a mighty tempeſt roſe, and then he rebuked the windes and the ſeas: ſo hee ſeemes to ſleepe now in the Church; why? that we may wake and ſtirre him up by our prayers. When the Iſraelites taile of Bricke was doubled, and the people greatly perplexed, then *Moſes* came fitly to promiſe deliverance: ſo when the afflictions of Chriſtians are doubled, then they are humbled, pray hard, ſearch, beleeve, and apply the promiſes, and then deliverance comes. Therefore in all exigents ſet wee faith a worke, for this ſtirres up prayer, and prayer ſtirres up God, and God ſtirres up all the creatures. Blame wee not therefore any trouble ſo much, as to cry out, Oh I am undone, what ſhall become of me now? no, finde fault with an unbeleeving heart: It is not the trouble, but our weak faith which makes us ſo ſink in theſe waves. Beg then of God in great trouble, great faith to goe through: cry, Lord increaſe my faith, for then the trouble is ſmall, when the faith is great.

2. *Secondly, in daily afflictions.*

Whatſoever we ſuffer by them, labour to take away the ſting of ſinne by living the life of faith in juſtification; as *David* did, *Pſal.* 32. confeſſe we our ſinnes to God, begge to have the ſting of them taken away, and hereupon it will come to paſſe, that wee ſhall finde him to forgive our iniquity, as *David* did. So in all our weakneſſes and imperfections of our ſanctification, goe to Chriſt for more grace, and ſay, Lord, though I be poore and empty of goodneſſe, and of that which thy exact holineſſe requires, yet Chriſt had abundance of fulneſſe to ſupply my wants, oh let me receive ſome grace for grace out of his fulneſſe, and accept what hee hath done in his pure and perfect obedience: good Lord, impute it to me; for thou haſt made him to be for us, wiſdome, righteouſneſſe, ſanctification and redemption. And ſo for glorification; in all afflictions ſet we glory before our eyes, as *Paul* did; remembring that our light and ſhort afflictions, which are but for a moment, cauſe unto us a farre more excellent and eternall waight of glory, not being worthy of that glory which ſhall be revealed. So in any affliction, wee have ſtill uſe of the life of faith in glorification; all theſe muſt bee uſed in our afflictions, living the life of faith in all theſe.

3 *Thirdly, in ſickneſſe of body.*

Truſt to Ieſus, he is as powerfull and as willing to helpe us now, as hee was to helpe others in the dayes of his fleſh. All things are poſſible to us, if wee beleeve; it is but a word for him to rebuke all ſtormes and tempeſts whatſoever. Let us not do like *Aſa*, to truſt in the Phyſitian, or in ſubordinate meanes, but know, that all Phyſicke, is but dead meanes without him. Therefore, with the meanes, runne to Chriſt, that he may worke with them, and know, that vertue and ſtrength comes from him, to bleſſe or curſe all ſort of meanes.

4 *Fourthly, ſo for diſgraces.*

Commit wee our credits to him as our lives, hee cares for both, remembring what *Peter* ſpeakes, *If ye be reproached for the name of Chriſt, happy are yee, for the Spirit of glory and of God reſteth upon you, on their part he is evill ſpoken of, but on your part he is glorified.* Hee meanes ſuch a ſpirit ſhall reſt on us, which ſhall make us glorious: So *Heb.* 12. 2. *Wee are therefore in ſufferings pointed unto Ieſus the Author and Finiſher*

1 Pet. 4. 14.

of

of our faith, who for the Glorie which was set before him, endured the Crosse, despising the shame, and is set downe at the right hand of the Throne of God. This suffering hinders our happinesse; looke to him, hee is now set in glory, so shall wee bee. It is not in mans power to alter mens conceits, God hath this in his power, when hee will heape honour, or powre disgrace upon any man: Therefore let us looke up and desire no more good name than God will afford us. If dogs barke, no matter, at length God will cleare our name, and our righteousnesse shall breake forth as the noone day: Thus much the Church assures her selfe of, *Mich.7. Rejoyce not against mee, oh mine enemy, when I fall, I shall arise againe, &c.* as though shee should say, Gods servants are never finally forsaken; a time will come when God wil doe me good for al; this, when I am humbled and have made a right use of it. That we may doe this, thinke, God in Christ hath given me the pardon of sin, what matter then of al other things which cannot hurt me, and shall all work together for my good. *David* (we know) *Ps.6.* began to complaine grievously in this kinde; but afterwards, *Vers.* 8. when the Lord had spoken peace unto his soule in the life of faith in justification & sanctification, then he sayes, *Depart from me all ye workers of iniquity, for the Lord hath heard the voice of my weeping*: then he despises the shame. And so for glorification, faith doth present this before us also, to helpe us to hold out. Mic.7.8. Psal.6.8.

5. *In our particular places and graces.* 5.

Thus must we here live by faith also; for a Christian knows, that he stands, as in a Circle set there by Christ to work: therfore faith concludes, Here I look for understanding, wisdome, successe, blessing & ability to go through stitch with the busines I am set about; he that set me here, wil inable me, and if I have il successe, then I wil goe to Christ, and I shall speed well, (with his assistance) as *Peter* did, who though he had toyled all night and catcht nothing, yet at length, at Christs cõmand, casting forth his Net, catcht abundantly. So there be many, who take much care and toyle for heaven, to subdue and overcome corruptions, and yet catch nothing, finde no answerable successe; oh let them goe to Christ and trust him, (as *Peter* did) and they shall overcome so at length, as all shall bee well: So if Magistrates, Ministers and people would trust God for strength more than they doe, things would bee better than they are with them; as we see the instance in *Moses*, who being commanded to go to *Pharoah*, complained for want of utterance: but what saith God to him? *Who hath made mans mouth? or who maketh the dumbe, or deafe; or the seeing, or the blind? have not I the Lord?* Therfore in all such wants, faith goes unto him for it. The like we read was Christs incouragement to his Disciples, *Luke* 21.15. *Settle it therefore in your hearts, not to meditate before what we shall answer, for I will give thee a mouth and wisdome, which all your adversaries shall not bee able to gainsay nor resist.* This was made good also in the by-past troubles of the Church, when poore silly women put to silence, with their answers, great learned men. Luk.5.5. Exod.4.11.

Now faith sees what *Moses* did, *Heb.*11. It lookes up to Christ, to him who is invisible. It is with faith in this case, as it was with *Micaiah*, 1 *King.*22.19. when hee had seene the Lord sitting on his Throne, and all the Host of heaven standing by him on his right hand; then *Ahab*, a King on earth, was nothing unto him, when hee had seene the King of heaven in his glory: So we by faith seeing Christ, heaven & glory over our head, caring for his Church, standing at the right hand of God, by assistance of his Spirit, this will put invincible courage in us.

6. *For provision and protection.* 6.

Faith goes to Christ, hangs & depends upon him for all these things; faith knows that it hath incouragements, promises, and examples enough to strengthen our dependance on him, as to name one. *Luk.*12.32. saith he, *Fear not little flock, for it is your Fathers will to give you a kingdome.* Hence the beleeving soule argües, from the lesser to the greater, What, will God deny mee daily bread, that will give me heaven, and raise me up to life everlasting? and so it cites and revolves the promises often,

that a little w^ch the righteous hath, is better than the abundance of the wicked; for he adds no ſorrow with it; that a little with love, is better than a ſtalled Oxe with contention. Yea, and in this caſe by faith we know that the Saints (in extremity) ſhal be extraordinarily provided for; ſometimes he will bleſſe a little, as the 7. loaves, & 5. fiſhes multiplied ſuddenly to feed five thouſand people; they were in great want before, & were ſuddenly ſupplied, ſo it ſhall be with us; ſometimes we know the womans Oyle increaſed; the Ravens alſo, in diſtreſſe ſhall feed *Elias*; *Lazarus* ſhall have the dogs to lick his ſoars. In the uſe of the means we need not fear; & in having uſed means, or wāting means, God will create means whē al doth faile, for thē faith lives beſt, knowing that God cōmands all means, and can ſuddenly do what he will.

And ſo for protection and preſervation, faith knowes, that Chriſt will bee our ſhield and protector, therefore it relies upon him. *Feare not*, (ſaith God to *Abraham*) *for I am God All-ſufficient, thy Buckler, and thy exceeding rich reward.* Hence the Saints have ſo eſteemed him in all ages; their Rocke, Fortreſſe, ſtrong Tower, ſal-
Math. 28. 20. vation, Helper, Deliverer, Refuge, and the like; and Chriſt tels his Diſciples, that he is with them even unto the end of the world. He rules his by his Kingly office for the good of his Church; thus much we know he made good, both in *Egypt*, and in the wilderneſſe, bringing his people ſafely into *Canaan*, through all thoſe dangers
Revel. they were in; providing alſo for the woman, perſecuted by the *Dragon*, a place of refuge in the wilderneſſe, where ſhe was ſafely kept.

7. *And for our Children.*

7. *Object. Soll.* Oh, ſay ſome, I could be content with a little, but I have many Children.

Here faith ſets in, and anſwers, But are they not alſo Chriſts Children, and muſt not hee provide for his owne? doe therefore what thou canſt, and for the reſt deſpaire not, but caſt this burden upon him, who hath commanded thee in nothing to be carefull, but in all things to make thy ſuits and ſupplications knowne with prayer and thankſgiving. In this caſe faith in a dying Parent followes Chriſts example,
Iohn 17. 6. 11. *Iohn 17. Thine they were, and thou gaveſt them me, and they have kept thy Word, &c. Holy Father, keepe, through thine owne Name, thoſe whom thou haſt given mee, that they may bee one, as we are.* So a dying father may ſay, Lord, thine they were, thou gaveſt them mee, I have done what I can for them, thou Lord art the firſt, beſt, and laſt Father, the world and the fulneſſe thereof; now therefore, holy Father, keepe them in thy Name, for thou art the refuge of the poore and needy, and thy time is to helpe when all other helpe is at a ſtand. Why, conſider, is not he the Father of the fatherleſſe? then let us leave them to him with that reſolution and confidence of the Prophet *David*, *Pſalme 27. 10. When my father and mother forſake me, the Lord will take me up.* Not that he means, fathers and mothers uſe to doe ſo, but though they ſhould, or even when they forſake us by death, yet God doth wonderfully ſave and protect their poſterity. Then learne to exerciſe thy faith, though thou leave them little, yet truſt in God, & know, that he who reſts under the ſhadow of the Almighty (as the Pſalmiſt ſpeakes) ſhall be ſafe. Hee who provided for them in the wombe, and prepared breſts for them ere they came in the world: he who put ſo tender affection in women, know that he will alſo have care, and be more compaſſionate over thy children after thee. Let faith then ſettle thy heart on theſe grounds; in the wombe they are nouriſhed and bred thou knoweſt not how; (*Oh*, ſayth *David*, *I am fearfully and wonderfully made*) and after thy death they ſhal be nouriſhed thou knoweſt not how. For this cauſe many are puniſhed in their generations, becauſe they would not truſt to God, but did uſe ill meanes to perpetuate their houſes, as covetouſneſſe, worldly policy, and the like.

8. *In proſperity.*

8. What uſe is there in this, of the life of faith? O yes, very much; for,

1. It ſweetens it. First, what makes proſperity ſweet, but becauſe by faith one knowes that his ſins are pardoned? What comfort, I pray you, hath a priſoner, in the Tower, of his life, though hee abound in all outward plenty of gold and ſilver, ſo long as his pardon

is

is not ſealed? this ſweetens proſperity, the life of faith in juſtification, that all my ſins are nayled with Chriſt upon the Croſſe, that the hand-writing againſt mee is cancelled and done away. Thus one comes to bee of the firſt borne, whoſe names are written in heaven, and to joy that he hath a double portion, being exempt from many feares, croſſes, and miſeries others are vexed with. Who are better Chriſtians than they, who know that they enjoy all theſe things, with Gods favour and bleſſing? here faith hath a continuall worke, to ſee Gods love in all, and ſo to be abundantly thankfull, according unto that we have received.

2 Orders it.

Secondly, the life of faith orders our proſperity: How? Not to abuſe thoſe good bleſſings beſtowed on us, not to bee puft up by them, not to diſdaine, but to relieve others by them: Faith cauſes us to thinke of them as they are ſet forth in the Word, cauſes that wee delight not too much in them, ſhewes us better and more laſting riches, friends, and the like; it makes us take Saint *Pauls* Counſell, 1 *Cor.* 7. to rejoyce and doe all things, as though we did them not, and to uſe the world, as though wee uſed it not, becauſe the faſhion of this world paſſeth away: and therefore it makes men (as *Paul* ſpeakes in another place) not truſt in uncertaine riches, but in the living God, who can doe all things; and ſo reſolve upon it: In ſumme, it cauſeth us mannage all the things of this world ſo, as therby not to have our hearts drawne away from the living God.

3 Makes us comfortable in all things.

So againe, in all the comforts of this life, it makes a man eate, and drinke, and ſleepe, and doe all in Chriſt, looking up unto him in all his actions; living by faith, and joying that now he hath a title & a right to all the creatures: hee being cleane, now to him all things are cleane, becauſe hee is now in Chriſt, who is pure without ſpot, and Lord of all; for to the unclean all things are unclean. It coſt Chriſt dear to purchaſe our liberty to the creatures. Therfore finding and joying in this freedome, we live the life of faith in proſperity; whileſt it eyes God in all the paſſages of this eſtate, ſets him in the firſt place; receives all, and joyes in all, as comming from the love and graciouſneſſe of ſo good a God; returning in humility the ſtrength and glory of all unto him; ſupplying alſo the neceſſities of his members.

9

9. In Gods Ordinances.

In the preaching of the Word, and in the Sacraments, faith makes us live this life of faith, not to be captious how this comes, that God hath appointed this means (eſpecially) unto the end of the world, to teach man by: It makes us lay aſide by-conceits; to thinke, Why, it is enough for mee, his will ſhall bee the rule and ſquare of all my thoughts and actions; he hath ſanctified and made effectual this Ordinance to this purpoſe, therefore I beleeve he will bleſſe his owne meanes; which, though (to the world) it ſeeme to be the fooliſhneſſe of preaching, yet it ſhall bee effectuall to my ſalvation, and the reſt of his Church; hee made the world by his mighty Word, he repaired the decayed world thereby, and by it hee will alſo call for and raiſe up all the dead at the laſt day. Therfore I will reſt upon his Ordinance, without further diſpute.

And ſo for the Sacraments. What is a little water to the waſhing away of ſinne? Oh, but the blood of Chriſt, this is the cleanſer, this waſhes away our ſins, his Ordinances make it powerfull and effectuall to that he hath appointed it, for the beleeving ſoule: So the Bread and Wine in the Lords Supper ſeeme weake and feeble things; I, but they are ordained to ſtrengthen and increaſe faith. Here the Chriſtian ſoule beleeves, God can ſo ſtrengthen faith by his Spirit, working in us a nearer communion with Chriſt, and hatred of ſin therby; bleſſing his owne Ordinance ſo, that as meate and drinke refreſhes, ſuſtaines and feeds this mortall body, ſo ſhall his Ordinances by his bleſſing be effectuall, for the refreſhing, fortifying, & nouriſhing of our ſoules to life and endleſſe immortality. Againe,

10

10. So in our combates,

Of neceſſity we muſt fight the good fight of faith, wee muſt here live by it alſo, and fight by faith many wayes. How? Firſt, if any trouble aſſault a beleever, hee

hath recourſe to the life of faith in juſtification and ſanctification, as hee conquered God at firſt, in repenting, praying, and wraſtling for forgiveneſſe of ſinnes, and applying the promiſes; ſo now he knowes how to conquer any evill that befals him; as it was ſaid to *Iacob*, *Thou haſt, as a Prince, had power with God, and with men, and haſt prevailed:* So a Chriſtian having in his firſt new-birth-pangs conquered God, and prevailed, now, by the ſame aſſiſtance and skill, he can conquer all things alſo.

Gal. 32. 28.

Secondly, a Chriſtian he fights this good fight by living the life of faith in glorification. Saint *Paul* ſayes, *Fight the good fight of faith, lay hold of eternall life*: inſinuating, that the way to live this life of faith, is, to lay hold of eternall life, having ſerious and conſtant meditations of the glory to come. *Canaan* (we know) was given to the Iſraelites, divided and given by *Iacob*, ere his death, long before they came there; who would not fight then for ſuch an inheritance? Now there were Serpents, Giants, ſtrong and many enemies by the way; ſo they fought againſt all, and overcame all: even ſo betwixt us and heaven there bee many enemies to overcome; the fleſh, the world, the Devill, and all thoſe numberleſſe number of events, which by their malice & our frailty we are tempted unto. But here faith muſt lay hold of eternall life, anſwer all objections with this, All theſe ſhall not make me loſe eternity, there is no compariſon betwixt heaven and earth; falſe pleaſures here, and true ſubſtantiall joyes to come. This (ſayth the Scripture) is our victory which overcommeth the world, even our faith: Why? Becauſe faith makes Chriſts victory ours; Chriſt ouercame ſinne, Hell, death, the world, and all; and Chriſt himſelfe being ours, we have all made effectual for us, which we have done and ſuffered: ſo Chriſt overcomes in us by his Spirit, as the Apoſtle hath it, 1 *Iohn*, *Stronger is hee that is in you, than hee that is in the world:* ſo that a weake Chriſtian hath a ſtrong Spirit in him, which no power can prevaile againſt, though he have ſome foyles.

But how doth faith fight againſt the world by the life of glory?

Queſt.

The world offers and preſents petty baſe things before us; faith keepes off, and

Solt.

oppoſes the glory to come, preferring that before all; as *Moſes* did, who, becauſe hee ſaw him who is inviſible, refuſed to bee called the ſonne of *Pharaohs* daughter, eſteeming the rebukes of Chriſt before all the treaſures of *Egypt*; becauſe this glory preſented better things unto him than this world hath. And if (on the left hād) the world threaten troubles, afflictions, perſecutions and the like, for well doing, and not running into ſinfull courſes with others; then faith remembers, as it is *Rom.* 8. that *all the ſufferings of this preſent world are not worthy to be compared with the glory which ſhall be revealed in us*. Wee ſee then that the life of faith of that glory to come, helps us in all tentations to fight the good fight of faith againſt all enemies whatſoever. He who hath a Crowne before him it will make him runne through the Pikes or any thing to attaine it: ſo faith having glory, immortality, and the joyes of heaven before it, overlookes and deſpiſes all oppoſitions, and ſees all things ſubdued to Chriſt, as though all were paſt; whereupon it gathers aſſurance, that it ſhall triumph over all in him,

II. *So we perſevere unto the end,*

II

Fighting and living this life of faith: that is, a Chriſtian makes it his daily & continuall life: This is a ground of perſeverance; a Chriſtian then lives in a ſort the life of Chriſt, as it is ſaid *Rom. 6. 9. Chriſt being raiſed from the dead dyeth no more, death hath no more dominion over him:* So ſuch a one once living by faith, dies no more, there is a perpetuall ſupplie of ſpirituall ſtrength imparted unto him from Chriſt the Head, whereby hee lives by faith in all the paſſages of this life. Saith the Apoſtle, *Rom. 8. What ſhall ſeparate us from the love of God in Chriſt?* nothing can: It is a never-failing river, entertained unto death, that whoſoever drinkes thereof ſhall never thirſt againe; for Chriſts promiſe is, *Whoſoever liveth and beleeveth in mee, ſhall never die*, for after faith ends, then comes the life of viſion: So that all our life the

life

life is the ſame, wee continue ſo living even untill death, and then faith leaves us to the fruition of the thing beleeved. But does faith leave us when we come to dye? Oh no,

12. *We die by faith alſo.* 12.

For a Chriſtian knowes that he is in heaven already; faith preſerved him before, Hee dyes in faith alſo, becauſe faith makes him, like *Steven*, reſigne his ſoule to Chriſt, and he knowes, that Chriſt will receive that ſoule which hee hath purchaſed by his blood. 2. He dyes by faith, becauſe he ſees death conquered in Chriſt before him, and becauſe hee lookes beyond death, and over-eyes all things thatare betwixt him and glory, having the Spirit of Chriſt in him, which makes him bold and feareleſſe, as *David* ſayes, *I will not feare though I walke in the valley of the ſhadow of death, becauſe thou art with mee.* This bleſſed faith in the Sonne of God makes us doe all things, ſuffer all things cheerfully and comfortably. This I touch onely.

For uſe of all,

See then how faith is the life of our life & the ſoule of our lives, becauſe by this we are knit to Chriſt Ieſus, the life and food of our ſoules. Let us then make uſe of it, houſe and intrench our ſelves in him, as it is, *Pſal.* 90. 1. make him our dwelling place in all generations: he is our buckler, our enemies muſt break through Chriſt ere they can come at us; all is ours in him, and in his ſtrength and might wee ſhall overcome all adverſe powers whatſoever. You ſee then that this is no idle, but a mighty working grace. It workes in heaven, and earth, and hell; it workes againſt Sathan, it workes by love to God, makes us love him and worke to him, and makes us induſtrious to worke for others. Faith is the roote of the tree, love the branches; faith is the roote of the compaſſe, love is that which walkes about and moves. Thus faith workes mightily and ſtrongly; it is a quickning and an active grace: Thoſe therefore who finde it not active, no marvell they want the comfort of it; they muſt ſtrive to ſtirre it up, and ſet it a worke to live by it: Thoſe who finde they have it, let them improve it to a bette uſe than many doe, to ſweare by it. This ſhames us in troubles to be unarmed; where is our ſhield of faith, when every little poore dart ſtrikes our armour through? this ſhewes wee have but a paper ſhield. Wee ought therefore to bewaile our unbeliefe, and labour for this grace, which is ſo active and uſefull, ſo much the rather, becauſe it is moſt miſerable to bee in a ſtorme without a ſhelter; this will helpe us in all miſeries whatſoever, and make us conquerours over all in him who hath loved us. Oh the excellent uſe of the life of faith: It lookes backe and makes uſe of all Gods workes, promiſes, wonders, threatnings, and judgements; and gathers ſtrength, wiſedome, courage, inſtruction from all; It lookes and ſees all things paſt, as it were a working, doing, promiſing, threatning, in preſent, and is anſwerably affected; when by ſtrength of fancy it preſents the Ideas of things paſt, (to work upon us the more) as preſent, and ſo is over-awed from ſinning againſt God. Sometimes it ſees all this world a fire, and therefore for worldly things and inticements it puts them over ſo much the more lightly, as periſhing things, condemned to bee burnt: So it is the beſt proſpective in the world, it preſents to it ſelf things a farre off, as preſent and at hand, and makes them excellent, great and glorious to the ſight a farre off. Therefore above all things ſtudy we to live this life of faith (oh it is worth all our paynes) and ſhunne infidelity, as that which onely makes us miſerable, cauſing the guilt of ſin to lye on us, and ſhutting us up under the wrath of God; yea, it ſeales us up to the day of wrath, turnes all our actions to be ſinfull in Gods ſight, and is cauſe of that great condemnation *Iohn* ſpeaks of. Where by the contrary, the beleeving ſoule lives a comfortable life, is admitted into the glorious liberty of the Sonnes of God, hath a ſhelter to keepe off

all ſtormes and tempeſts whatſoever, and comes by this life of faith to bee aſſured of his part and portion in the love, merits, obedience, ſufferings, death, reſurrection, aſcenſion and interceſſion of the Sonne of God: In ſumme, to be aſſured of its ſalvation in particular, as Saint *Paul* was; (*Who loved mee, and gave himſelfe for mee.*) But thus much ſhall ſuffice for this time, the reſt I cannot now ſtand upon, becauſe of the time.

FINIS.

SALVATION APPLIED.

In one SERMON.

WHEREIN IS SHEWED THE MORE ſpeciall and peculiar worke of Faith, in apprehending Chriſt; the grounds thereof are ſhewed, how it is done; and moſt of all the knottie objections of the Adverſaries anſwered, &c.

VPRIGHTNES HATH BOLDNES.

HEB. 10. 22, 23.

Let us draw neare with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evill conſcience, and our bodies waſhed with pure water.

Let us hold faſt the profeſsion of our faith without wavering, for hee is faithfull that promiſed.

LONDON,
Printed in the yeare 1629.

SALVATION APPLIED.

SERM. XXIX.

GALATH. 2. 20.

And the life which I now live in the flesh, I live by the faith of the Sonne of God, who hath loved me, and gave himself for me.

WE have already, out of the words immediately going before, spoken of spirituall life, and of the excellency of it; and, in the third place, of the manner of conveyance, which is by faith; and fourthly, the spring and fountaine of this spirituall life, which is the Sonne of God, described here by his love, and the fruit of it. [*Hee loved me*] and, as a fruit of that love, *Hee gave himselfe for mee.* Now to come, in the last place, to the Apostles particular application, which he expresseth in this word [*me,*] *Who loved me, and gave himselfe for me.* Wherein these points offer themselves to our consideration.

First, that God loves some with a peculiar, and with a speciall love, *Who loved me, and gave himselfe for me.*

Secondly, that faith answers God and Christs particular love, by a particular application, [*Who loved me.*]

Thirdly, that this particular faith in GODS particular love, is the ground of assurance, which springs from this particular faith.

Fourthly, that this assurance which proceeds from our particular faith in Gods particular love, is the spring of all spirituall life, which sets the whole soule a working.

For what is the ground of my living by faith in all the passages of my life, but the apprehension of his love, who loved me, and gave himselfe for mee, and can I then doe lesse then give my selfe to him? Now to unfold these in order.

1. That Christ loves some with a special superabūdant & peculiar love; for Christ when he suffered upon the Crosse looked with a particular eye of his love upon all that should beleeve in him: as now in heaven hee hath carried our names upon his breast: as the *High Priest* had on his Brestplate written the names of the Twelve Tribes in precious stones; so Christ, our true High Priest, hath the names of all his Children

1. Point.

Exod. 28. 21. 30

Children in his heart, to preſent them alwayes to God by his interceſſion; ſo as when hee now appeares before God, the Church with him appeares before God in his heart: The Father ſees the Church in the heart and breſt of Chriſt. Now as this, I ſay, is true in heaven, ſo upon the Croſſe the Church was in the breſt of Chriſt: There was but a certain nũber for whom Chriſt ſavingly layd downhis life.

Iohn 17.9. *Paul* was in the breſt of Chriſt when he ſhed his blood; [*Who loved me, and gave himſelfe for mee*] ſo that then Chriſt loves ſome with a peculiar, ſpeciall and ſuperabundant love. Here then the Queſtion is concerning,

1. *Generall love.*
2. *Generall gift.*

Queſt. Whether Chriſt loved all, and gave himſelfe for all, becauſe here the Apoſtle ſaith, [*He loved me, and gave himſelfe for me?*]

Anſw. 1. I anſwer briefly; Firſt, that Chriſts loving and giving himſelfe was parallell in

Iohn 6.37.39. even lines with Gods love and gift, for Chriſt gives himſelfe for none but thoſe

Iohn.6.38. which God hath firſt given him: Chriſt had his commiſſion, and hee came to doe his Fathers will, not his owne; and will ſave all whom his Father hath given unto

Iohn 17.6. him; as it is *Iohn* 17.6. *Thine they were, thou gaveſt them me, &c.* Thoſe that the Father gives in election, Chriſt redeemes, and by redemption ſaves; for redemption in regard of efficacy, is no larger than GODS Election; therefore hee joynes, *Chriſt loved me and gave himſelfe for mee.* His love is onely to thoſe whom God gave him, for he lookes upon all hee dyed for, as they were in his fathers love. There are

Rom.9.13. a company in the world whom God hates; *Eſau have I hated.* Here love and giſt goe both together, hee gives himſelfe for no more than he loves, and hee loves no more than God loves.

Anſ. 2. Againe, whomſoever Chriſt did love and give himſelfe for to death; there bee other fruits which accompany this; they who have intereſt in Chriſts redemption, they have the ſpirit of application, where there is obtaining by Chriſt any thing of God, there (I ſay) is grace to apply it by his Spirit; and many things goe with it:

Rom.8.11. Rom.8.32. *For them that hee dyed for,* (as the Apoſtle ſhewes *Rom.* 8.) *for them he roſe againe, and for them he ſits at the right hand of God;* theſe goe together: *For if he ſpared not his own Sonne, but gave him to death for us all, how ſhall hee not with him alſo freely give us all*

Math.17.13,14 2 Theſſ.3.2. *things.* Where God gives Chriſt, he gives the ſpirit of application with him. But

I. wee ſee, that the greateſt part of the world have not faith, for it is the faith of the Elect, wch worldlings not having, nor the grace of application, therefore they have not the favor of God obtained by Chriſt: ſo it is written *Rom.* 5.10. *For if when we were enemies we were reconciled to God by the death of his Sonne, much more being reconciled, we ſhall be ſaved by his life;* theſe goe together. Now the greateſt part are not ſaved by his life, therefore they are not reconciled by his death.

2. Other places doe cleare this truth, as *Heb.*9. 14. where is ſhewed, that where Chriſt hath offered up himſelfe for any, there is alſo a purging of the conſcience from dead workes, to ſerve the living God: But the moſt are not purged, therefore they have no intereſt in Chriſts death.

3. But a ſtrong reaſon is further ſhewed hereof, by Chriſt, *Iohn* 17.9. where hee avouches plainly, and makes a maine difference between two ſorts of people, ſaying, *I pray for them, I pray not for the world, but for them which thou haſt given me, for they are thine.*

Object. But here ſome may object, Chriſts death is of larger extent than his interceſſion.

Anſw. To cut off this objection, Chriſt ſayes after in the ſame Chapter, *Verſe* 17. *And for their ſakes I ſanctifie my ſelfe, that they alſo might be ſanctified through the truth.* That is, I prepare and ſanctifie my ſelfe to bee a ſacrifice, as a Prieſt; I prepare my ſelfe to be a holy ſacrifice for ſuch: therefore Chriſt ſanctified himſelfe for them,

not

not for the world. Vnder the Law there was the Brazen Altar for sacrifice, and the golden Altar for Incense, which golden Altar for Incense was effectuall for no more than the Brazen Altar was for sacrifice: And Christ offered himselfe a sacrifice for all those that he makes intercession for. The point is clear, I will not answer al the Objections might be brought, only incounter with some of the main ones, wch are brought by the Papists against this truth. S. *Pauls* meaning therfore is not, That he loved me with that love wherewith he loved all mankinde. The Apostle meanes a more speciall love. *Hee loved me so as he gave himselfe for mee*: that is, with a more speciall love than he beares to all mankinde. This is a point that tends to Gods honour and mans comfort, for God hath the more praise and thankes from his Elect, and those that are redeemed, by the peculiarnesse of it; which, the more it is, the more they acknowledge themselves bound unto GOD and Christ. Pſal.116.1. These are they that are elected, these are they for whom the Scriptures are, for whom the world stands and Christ came: They love God and single him out, and the more they doe so, God doth single them out to delight in; they againe, single out God and Christ to bee their portion, to be all in all unto them. Peculiarity inhaunceth and raiseth favours to higher degrees than otherwayes; the fewer that are taken out of the world from the refuse of mankinde, the more their hearts are inflamed to love God againe. God (as the Psalmist sayes) hath not dealt so with every Nation. When will a man be most thankfull to GOD, and give him glory, but when he can say, Thou hast not dealt so with the rest of the world, what is in me more than in the rest of mankinde? I differ nothing from them, but in thy peculiar love: hereupon comes the heart to bee knit in love unto Christ againe. But against this it will be objected;

Object. Why doth Christ by the Ministery perswade all in the Church for to beleeve in Christ, and for to beleeve forgivenesse of sinnes, if CHRIST did not die for them all?

Ans. I answer, that in the Church hee cals all, that hee may cull out his owne: The Minister speakes promiscuously both to the Elect, and those that are not, because God will not robbe his owne Children of the benefit, though they are mingled with others, to whom the blessed things doe not belong; as it is with the raine, it raines as well upon the Rocks of the Sea, and upon the barren heath, as upon the good ground: Why, for any good to the Rocks? No, but because, together with it, it raines upon the fruitful ground, which hath the benefit of the raine. *Simile.* So GOD raines the showres of his Ordinances upon all, but the benefit thereof is only to his ground, not to the Reprobates. The Sunne shines upon all, but who hath the comfort of that shining? Those who have eyes to see it onely, and use it, not the blind; *Simile.* But to them that beleeve not they have another use; they have this benefit by Christs death, that there is mercy offered them, and some gifts of the Spirit God offers and stirres up, and good motions in them; but they rebel against them. There be many degrees and meanes of faith; they use not all the meanes they ought, neither take all the degrees, therefore they are without all excuse, because hee gives more grace, (not onely the meanes) but he is ready to give more grace than they are willing to entertaine: so it is their rebellion which is the cause of their damnation. They are said to resist the Holy Ghost, such Reprobates in the Church, to quench the Spirit: which implyes, the Holy Ghost is ready to work more in them than they are willing to entertaine. Is it not so by experience? There is a company of prophane persons, that out of the abundance of their wicked hearts, and the poyson of their breeding, will not vouchsafe to heare at all: others that doe come, (though for some by and carnall ends) the Holy Ghost, in hearing, beats upon their consciences and awakes them. What say their rebellious hearts? Shall I stoope to leave such and such courses that are pleasurable and gainfull? Hereupon they resist the worke of the Holy Ghost in the Ministery, when their hearts tell them there is a readinesse in the Holy Ghost, and that hee is sent from Christ and the Father,

Act.7. How the wicked fling off the meanes of grace.

ther to worke more effectually in them, than they are willing to be wrought upon, and therefore it is they are damned: *Thy perdition* (saith the Prophet) *is of thee, O Israel!* their owne consciences will tell them thus much; so it is no matter what cavils they raise of Christs intention, and Gods election. Looke thou man to thine owne heart, doth not thy owne heart tell thee thou art a rebell, and livest in profane wicked courses, in neglect of holy duties and daies? Thou carriest thine owne sentence and cause of damnation in thy brest. I appeale to the worst, who live in sinnes against conscience, here is the ground of thy damnation; there bee many ascents and degrees to saving faith, thou withstandest the beginnings and the motions of the Spirit, if they come in and worke upon thy heart any estrangment from sinne, thy proud heart begins to rebell, and will not yeeld: It is the onely true obedience which layes it selfe at the foot of Christ, & is willing to be led & perswaded in any thing so far as frailty wil permit, and allowes it self in no evill course. This is that which brings sound comfort, which they not doing, therefore are without all excuse.

Obedience what.

Object. If this were not so, they might object another day, Christ did not dye for mee, therefore why should I bee damned for not beleeving.

Answ. Their consciences therefore will tell them, that they used not all meanes to beleeve, neither tooke the degrees of faith; for GODS Spirit doth worke after a kinde in wicked men, as in the three bad grounds; the word was effectuall in divers degrees; but when it comes to the upshot, they hated not their sinnes, were worldly minded; or, the Plough had not made furrowes deepe enough to humble them, to value mercy and Christ above all things, and to hate sinne above all; this is enough to justifie their condemnation, howsoever Christ is offered, and there is a command to beleeve, yet their hearts tell them they doe not all they might: they must know, that Gods secret purpose in electing some, and redeeming some, and leaving others, it is hid from the world, as his secret Will, that is not the rule of our obedience, but Gods revealed Will and Comandement: therefore men must look unto what God commands, if their conscience tell them that they yeeld not that obedience which they ought and might, but rather resist the motions of Gods Spirit, hereupon comes their damnation to be just: They are commanded to beleeve; What? not to beleeve remission of their sins; for know,

1. *There is the Act of faith*, and
2. *The fruit of faith.*

The unregenerate are not commanded to beleeve remission of sins.

Now a wicked man is not first commanded to beleeve the forgiveneſse of his sinnes, but in this order, in obedience to subordinate duty before; he is commanded to beleeve that he shall have benefit by Christ, by yeelding obedience of faith to Christ: The act is one thing, and the fruit is another. Every one is bound to beleeve and cast himselfe upon Christ for salvation, but not bound to beleeve the fruit unlesse they have the Act.

Object. But it will be objected, We are not bound to have the first Act of faith, to beleeve, if we should, it were in vaine we should beleeve a lie.

Answ. I say no, the Gospell runnes, Whosoever beleeves in Christ, shall have the fruits of the death of Christ, shall have everlasting life. Thus whosoever beleeves and casts himselfe upon Christ, doth the Act, shall have the fruit. Away with idle questions, what doth the fruit of Christs death belong to me? Did he die for me? Go thou to the Act, if thou hast grace to cast thy selfe upon Christ, and to assent when hee offers and invites thee, it is well: Yeeld the Act of faith, and leave questioning of that, which is then put out of question. Reason not this, whether God hath elected, or Christ had dyed for thee, this is the secret Will of God; but the Commandement is, to beleeve in Christ, this bindes, therefore yeeld to Christ when thou art called and bidden to cast thy selfe upon him, then thou shalt finde, to thy soules comfort

We must not Question, but goe to the Act and fruit of faith.

comfort the fruit of his death. Let no man excuse himselfe by quarrelling against Christ, for not giving himselfe for all: There is no man condemned, but for not yeelding obedience in the Act of faith, and doing all that his heart tels him hee might, but is unwilling to doe, it is for rebellion he perishes: As when a Malefactour is condemned, who hath a booke given him to reade, which he refuses to doe, or does not; his not reading is the cause of his execution and death, as well as his ill deeds wch he hath done; his refusing pardon, that he will not read, with the other; both are causes of his death, because he doth not reade, and because he is a Malefactour: So in this case, when a man will not yeeld the Act of faith, though his other sinnes will damne him, yet, if hee would beleeve and take the mercy offered, his other sinnes would not damne him. If men would, or could beleeve, no other sinnes would hurt them, but because they doe not, their other sinnes shall be laid to their charge, and their rebellion, that they will not beleeve, and take the benefit of Gods offer; they refuse mercy, because mercy cānot be had without conditions of obedience; as Christ reproves the Iewes, *Iohn* 3. 19. *And this is the condemnation, that light is come into the world, and men loved darknesse rather than light, because their deeds were evill.* This is the condemnation, (with a witnesse) the great and maine cause of condemnation, they would have heaven, if they might have it with their lusts; but they wil not yeeld to the Act of faith, to take Christ as he is offered unto them, upō his own termes, to be ruled by him, for better and for worse, this they will none of, which is that which damnes them; they would single out of Christ what they list. When Christ sent the seventy Disciples forth to preach and heale the sicke, notwithstanding they were to be refused of many, as it is *Luke* 10. 11. yet they were taught by our Saviour, as to wipe off the dust of their feet against them, so also to convince them in this, that the Kingdome of Heaven was come neare unto them. In vaine therfore doe wicked men and our adversaries cavil against Gods Iustice in this, which every mans conscience shall accuse himself at last to be guilty of, & clear God of; in that they would none of Wisdomes counsel, shutting their eyes against all instructions, refusing to be reformed. This I thought good to adde, to avoid the snarling of wicked, carnall, prophane persons.

Caution.

Simile.

The second Point is, That true faith doth answer this particular love and gift of Christ, by applying it to it selfe. True faith is an applying faith; there is a spirit of application in true faith; for God in the Scriptures offers Christ, and Christ offers himselfe in the Ministery to all that beleeve; hereupon comes faith to make Christ our owne, it doth appropriate Christ to it selfe in particular. Christ is a garment, faith puts him on; Christ is a Foundation, faith builds upon him; Christ is a Roote, faith plants us in him; Christ is our Husbād, faith yeelds consent, and consent makes the match. So then there is a particular truth that strikes the stroke betwixt Christ and us; [*He loved me, and gave himself for me.*] The nature of faith is to make generals become particulars, to restraine generals into particulars: for there is a particular cause, which must have a particular restraint. Christs love is propounded to all in generall, before it doe me good I must have a particular restraining faith for to make it my owne; now the Papists are enemies to this particular faith, it being opposite to their opinions and Authors, save some of the honester, that incline to us. They say, that we ought to beleeve with a Catholike generall faith, that there is remission of sinnes for the Church, but not [*for me,*] for where say they is your name set downe in Scripture? they are against this speciall faith, because they know it is the ground of assurance, unto which they are enemies; this assurance also being an enemy to all their fooleries, forgeries, and courses they take to have assurance. We must know more clearly, that there is a particular faith required of us; A Christian ought to say [Christ loved me.] Neither is this by any speciall revelation, for Gods Spirit dothwitnesse ordinarily, first or last, so much to all, that are his, except in some cases. Now that you may know this particular faith, is aimed at by God in the Scripture: look what is the end of the Ministery and of the Sacraments. Are not we

2. Point.

How faith applyes and appropriates Christ in particular to ones selfe.

The nature of faith.

That the Ministrie is given to raise and worke in us particular assurance.

Ambaſſadors from God to men, to unfold Chriſts love in particular unto them; if they beleeve, then to tell them, that they may be aſſured of ſalvation. Doth not the Apoſtle, *Rom.* 10.9. ſpeake in particular, that, If thou ſhalt confeſſe with thy mouth the Lord Ieſus, and ſhalt beleeve in thine heart that God hath raiſed him from the dead, thou ſhalt be ſaved. This is ſpoken to every man in particular.

So the Sacraments.

And for the Sacraments, what kinde of faith doth Baptiſme ſeale, when water is ſprinkled upon the Childe, doth it ſeale a generall waſhing away of guilt? No, but a particular waſhing away of the guilt and filth of the ſinnes of the party baptized. Wherefore are the Sacraments added to the Word, but to ſtrengthen faith in particular; therefore every one in particular is ſprinkled, to ſhew the particular waſhing of our ſoules by the blood of Chriſt. What is the reaſon, that the Sacrament of the Lords Supper is added to the Word, but that every one may bee perſwaded, that it is his duty to caſt himſelfe upon Chriſt, and to eate Chriſt, and to beleeve his owne particular ſalvation. It overthroweth the maine end of the Sacraments, to hold a confuſed faith in generall. Therefore ſeeing it is the maine end of the WORD and Miniſtery, let us labour for this particular faith, that we may ſay in ſpeciall, *Chriſt loved mee, and gave himſelfe for mee*: Nay, [*for mee*] if there had beene no other men in the world but I. And the rather labour for this, becauſe it is that which diſtinguiſheth us from counterfeit Chriſtians and Beleevers. For wherein is the maine difference? It is in appropriation; true faith doth appropriate Chriſt unto it ſelfe, makes Chriſt a mans owne. It being the nature of ſaving faith to draw the generall into particulars, which is meant by eating Chriſt, drinking his blood, and putting on Chriſt; all which enforce particular Acts of faith. But a-

The difference of beleevers wherein.

Object. gainſt this it will be ſayd,

Anſwer. Saint *Paul* had a ſpeciall revelation, without which no man ought to beleeve thus much.

A ſpeciall revelation. I anſwer, He no had ſpeciall revelation; for *Rom.* 8.38. he enlargeth the comfort unto all; *For I am perſwaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, &c. ſhall ſeparate us from the love of God which is in Chriſt Ieſus our Lord.* It is idle to ſpeak of a ſpeciall revelation, unleſſe wee call it ſo, as it is hid from the world; ſo every Chriſtian hath a ſpeciall revelation from the Spirit: For the Spirit which knowes the ſecret things of GOD, and which knowes his heart, teſtifies to him that hee is a Childe of God; and ſo he hath a ſpeciall revelation; but not if wee diſtinguiſh one Chriſtian from another. Every true Chriſtian hath this revelation, becauſe they have the ſpirit of revelation, for which the Apoſtle prayes, *Eph.* 1. 17. for *if we have not the Spirit of Chriſt, we are none of his.* Thus we have ſeene, that GOD loves ſome with a peculiar, and a ſpeciall love. And ſecondly, that they have a ſpeciall faith to make this love their owne.

3. *Point.* The third Point is, That aſſurance doth ſpring from this particular faith, ſo that a Chriſtian man may bee aſſured of the love of Chriſt. But here divers Queſtions and Caſes muſt be anſwered and explaned to cleare the Point, elſe our ſpeech ſhall not be anſwerable to the experience of Gods people, or the truth it ſelfe. For aſſurance, firſt, we muſt know that there is a double Act of faith in the beleeving ſoule.

1. *An Act of faith truſting and relying*; and
2. *An Act of aſſurance upon that Act of relying.*

For it is one thing to beleeve and caſt my ſelfe upon Chriſt, for pardon of ſinnes, and another thing upon that Act to feele aſſurance and pardon; the one looks to the Word more principally; the other is founded upon experience together with the Word: We ought to labour for both, for affiance and conſent in the will, to caſt our ſelves upon Chriſt for ſalvation; and then upon beleeving wee ought to finde and feele this aſſurance. But theſe many times are ſevered, and ſometimes the firſt is without the ſecond. The firſt brings us in to the ſtate of grace: A man may be in the

the ſtate of grace, by giving conſent to Chriſt, and relying on him for mercy, and yet want aſſurance of pardon, and reconciliation in the ſecond place.

This fals out oft-times, eſpecially in the new-birth, that there in thoſe ſtruglings, whē little grace ſtrives with corruption, there the Spirit of God is exerciſed in the act, in yeelding the obediēce of faith, to caſt it ſelf upon the arm of Chriſt, into the Boſome of Chriſt, and upon Gods mercy. As for any feeling, it doth not ſo much ſtand upon it at firſt, as it doth regard the Act: after which aſſurance it comes for a reward, as God ſees it good.

1. One may bee in the ſtate of grace without this aſſurance, eſpecially in the new-birth pangs.

Then againe, it often fals out in the time of temptation, that the firſt act of affiance, it is without the Act of perſwaſion or feeling, which requires more experience, when a Chriſtian in the time of temptation, hath rather experience of corruption, and the wrath of God, having no experience of the contrary; yet he yeelds the firſt Act of affiance with a particular faith, caſting himſelfe upon the mercy of Chriſt, and upon his death, for the comfort of redemption.

2. It fals out ſo in temptation.

But here a Queſtion muſt be asked, What is the reaſon, that where the firſt Act of faith is, to caſt it ſelfe upon the promiſe of Chriſt in the promiſes, that yet there is not the ſenſe of pardon and reconciliation, nor that full perſwaſion: Why is this many times ſuſpended?

Queſt.

I anſwer, many cauſes there be of it, to name ſome.

Anſw. 1.

Firſt, in ſome the diſtemper of the body helps the diſtemper of the ſoule; I meane a melancholly temper, which is a conſtitution ſubject to diſtruſt, feares, and temptatiōs, as ſome tempers, that are of a bold ſpirit, are ſubject to preſumption, the Devill ſuiting himſelfe to their temper; ſo where there is this melancholly abounding (which is prone to fear and diſtruſt) the Devill mingling his ſuggeſtions with their conſtitution, cauſes that thoſe tempers are inclined to fear, where there is no cauſe of feare. They are carefull enough to doe their duties abundantly, as God doth diſcover his Will unto them; they caſt themſelves upon Gods mercy, and renounce themſelves; humble ſoules onely out of diſtruſt, helped by Sathan, (applying himſelfe to their diſtemper) they are kept in darkneſſe.

Diſtemper of body.

And alſo it is (many times) from a judgment not rightly perſwaded, as when they think they have no faith, becauſe they have it not in ſo great a meaſure: And when they are not rightly conceited of the Covenant of Grace, which requires truth for perfection, and not meaſure: For Chriſt will not quench the ſmoaking Flax, hee deſpiſeth not the day of ſmall things, but cheriſheth it; *Thou haſt a little ſtrength*, ſaith hee to the Church of *Philadelphia*, *Rev.* 3. 8. *and haſt kept my Word*, yet they thinke (out of a ſpirituall covetouſneſſe) that they have none, becauſe they have not ſo much as they would, and as ſtronger Chriſtians have: they miſconceit the Covenant of Grace, where truth goes for perfection: Sincerity is our perfection, which is knowne by a ſtriſe againſt the contrary, and by a deſire of growth in the uſe of all meanes. There is not ſo much as truth, where there is not this; where the leaſt is, there is this ſtriſe againſt the contrary, and a deſire of growth in a further meaſure by the uſe of meanes.

2. Ignorance of their cōditions.

2. Of the covenāt of grace.

Triall of ſincerity.

Alſo, they are held perhaps without this perſwaſion, and aſſurance of the pardon of their ſinne, becauſe perhaps they are taken up with other cares; they do not value this ſo much as they ſhould doe, whereas this is another manner of gift than the moſt take it for. God vouchſafes not this ſweet heaven upon earth, the ſenſe of his love in Chriſt to any, but it is ſought for long, and valued highly, that afterwards we may be thankfull for it.

3. By reaſon of other cares.

Againe, perhaps they are negligent in holy communion with thoſe that are better than themſelves: caſting themſelves into dead and darke company, that want life, who bring them into the ſame temper with themſelves. Many other cauſes may be reckoned, why theſe acts are ſevered, that men, caſting themſelves in the ſpirit of obedience upon Chriſt, have not that aſſurance of the pardon and forgiveneſſe of their ſinnes. Hence we may give an anſwer to another Queſtion.

4. By reaſon of ill company.

Queſt. Why doe ſome Chriſtians feele more comfort than others doe, who have the ſame meanes of grace?

Anſ. 1. I anſwer, Becauſe God ſtirres up in ſome an higher eſteeme of it, than others, they have more ſpirituall poverty.

2. Againe, there is difference in the ages of Chriſtians, ſome have had longer experience in the wayes of God, than others.

3. Againe, men differ in their temper; ſome are of a more cheerfull temper, therefore there is a clearer manifeſtation which helpes the worke a little, the diſpoſition of the outward man.

4. Againe, men differ in their worldly temper: Men, for want of Chriſtian prudence, caſt themſelves too much upon the employments of the world, that they ſuffer the ſtrength of their ſoule to be carried ſo one way, that they have no time to gather aſſurance of ſalvation; howſoever, for the maine they are conſcionable, yet many ſuch are ſo worne out with the world, as they differ in heavenly mindedneſſe and want of care of this, ſo they differ in aſſurance and want of Gods love.

5. Againe, as God hath a purpoſe to imploy men, as he hath great and many things for ſome men to doe, ſo he ſuffers them to have a greater meaſure of aſſurance and pardon of ſinne, becauſe hee intends they ſhall goe through a great deale of buſineſſe: thoſe who he intends ſhall not go through ſuch imployments, he vouchſafes not unto them that portion of aſſurance; for theſe are diſtinct gifts of the Spirit, to give the ſpirit of faith, to caſt our ſelves upon Chriſt, to give the ſpirit of aſſurance, howſoever the Spirit doth both; as 2 *Corinth.* 2. It teacheth us thoſe good things that wee have of God; yet ſometimes the Spirit doth not ſo teach us the good things of God, as it inables to doe the workes of the ſpirit, becauſe God hath divers imployments for Chriſtians.

Queſt. Another Queſtion which ſome may move, is, Why oftentimes it comes to paſſe that Chriſtians of greater parts, want aſſurance, and ſometimes dye without it, when many times a weaker Chriſtian, of meaner parts doth? men of ordinary rank doe many times dye with more aſſurance, than their great Teachers. What is the reaſon, it fals out that poore Chriſtians of meane knowledge and gifts have a heaven upon earth, and injoy a great deale of comfort when they end their dayes, men greater parts dying more concealed?

Anſw. I anſwer; Many Reaſons may be given. 1. Chriſtians are prone too much to value gifts; and thoſe that have, are much prone to be proud of them, & to think, that grace and gifts goe together, when theſe are often ſevered: Men of excellent gifts have many times no grace at all; and are given them for the good of others, not for themſelves, being proud and barren all their dayes, not having any feeling of that they can largely talke of with glory to others: Becauſe they value theſe things, and neglect grace, humility, faith, and broken ſpirits, which things God values more than all gifts; therefore you have men farre above other in gifts and glory of of the world, which want this aſſurance.

Queſt. But put the caſe that both be good Chriſtians, yet even they grow proud, and puſt up with great gifts, for the Apoſtle ſayes, *Knowledge puffs up.*

Anſw. 1. Again, where there is a great deal of good parts in knowledge, there is oftentimes great inquiſition made after things which ſhould not be look t after; and many impertinences wanting knowledge and experience in that which they ſhould more looke after.

2. Then againe, men of greater gifts may out of ſome errour looke for comfort too much in ſanctification, and in the Covenant of workes, more than in faith. A poore Chriſtian perhaps, (out of right judgement) when hee ſtands in need of comfort, may ſeeke it in faith, in juſtification, caſting himſelfe upon Chriſt, when another man thinking to finde his comfort more in graces and gifts, than in caſting himſelfe upon Chriſt in juſtification, he may juſtly be deprived of that comfort, whereas we honour God moſt (whatſoever our graces are) in caſting our ſelves upon Chriſt, and

ending

ending our dayes in mercy, making our appeale to mercy: whereas the graces of ſanctification and excellent parts, are excellent for the good of others, but if wee place too much affiance in them, it is juſt with God wee ſhould oftentimes goe mourning to our Graves: Therefore wee muſt ſet them in a right place, take them as ſignes and evidences of our comfort; but not to forget to relie rightly on our Iuſtification, and the fruits thereof, as the foundation of comfort; which made Saint *Paul*, *Phil.* 3.8. count all things but dung and droſſe in compariſon of the righteouſneſſe of Chriſt.

Then againe, God doth it to ſhew his freedome, that to whom he pleaſeth hee will give more aſſurance, to ſhew that he is a free giver: Our ſalvation is according to his good pleaſure, ſo is the feeling of it, ſome ſhall have more, ſome leſſe, God will ſometimes manifeſt his comforts and feeling more to weake Chriſtians, than others, as a father or mother ſhewes the greateſt love to the weakeſt childe: God knowes that ſtrong Chriſtians have other things to ſupport them with, than feelings; they can goe back, as holy *David* doth, to former experiences, and relye upon the word & promiſe ſtrongly; ſo he ſuffers them to ſupport thẽſelves with ſtronger things than preſent feelings: Thoſe who are weakeſt, he vouchſafeth unto them the ſweet feeling of his love, as Parents dandle and ſtudy moſt to pleaſe the ſickeſt and weake Children. But we ſhould leave this to God, who gives us what meaſure hee will, and at what time hee will: Some hee thinkes good to keepe a long time from feeling this aſſurance, to humble them for being too bold with ſin: and ſome likewiſe he will keepe longer from this aſſurance, perhaps all the dayes of their life; becauſe they have beene too confident heretofore in touching and medling with petty ſinnes, which, as pitch and fire, hath burnt and defiled them too much; in the mean time ſupporting them with ſufficient grounds of a happy eſtate, notwithſtanding their infirmities: they may be as good Chriſtians after a fall as ever; though perhaps never attaine unto that feeling and ſenſe which formerly they injoyed, for though they have not feeling, yet they may have ſtrong faith, as Chriſt upon the Croſſe had ſtrong aſſurance without feeling, when he ſaid, *My God, my God, why haſt thou forſaken me?* Thus we ſee that aſſurance may be obtained.

Now we come to a more principall Queſtion, How we may know whether wee have the Act or no? the firſt Act to yeeld the obedience of faith? for that is the maine: perhaps a Chriſtian may dye in the rage of a Fever, or in child-birth, and never have ſtrong aſſurance, many goe to heaven that never have it?

But for the firſt, a man may know in his right temper, that hee performes the act of faith in affiance, by the reflect Act of his ſoul, if it be not hindered, let him return upon himſelf; as, How do I know I underſtand a thing, when I do conceive it? Why by a faculty the ſoule hath to know it underſtands? ſo how doth a ſoul know that it beleeves? but by a reflect Act of the ſoul, wherby it knows it beleeves, whẽ it doth beleeve, ſpecially when the ſoul is in a right temper. If a naturall ſoul knows it underſtands, when it underſtands, and loves when it loves; ſo doth the ſoule by the Spirit, know that it beleeves when it doth beleeve; If (as I ſaid) the ſoule bee not diſtempered, it is the nature of the conſcience for to beare witneſſe of the Act of it ſelfe; and Gods Spirit, together with the conſcience doth diſcover it.

But eſpecially the ſafeſt courſe is, to goe to the fruit: Know, thou haſt the Act of faith by the fruit; to name one now, (becauſe in the next Point I ſhall have occaſion to ſpeake more of it.) The fruit of this Act is ſeene ſpecially in the greateſt temptation; for if a man have a ſpirit of prayer, then to goe to God, and have boldneſſe in extremity, certainly he beleeves; for faith is the cauſe of prayer, prayer is the breath and flame of faith: where there is the ſpirit of prayer, there is alwayes the ſpirit of faith; where there is boldneſſe to goe to God, there certainly is the Spirit, wherby we may be aſſured that we have the Spirit of Adoption, howſoever we finde not ſo evident witneſſe that we are the ſonnes of God. Yet if we have liberty and boldnes to go to God in extremity, it is a ſigne there is the ſpirit of faith;

3

Similit.

Queſt.

Anſw. 1. By a reflect Act

Simile.

Rom. 8. 16.

2 By the fruite.

The Spirit of faith.

as we may ſee in *David*, *Pſal.* 31.22. *For I ſaid in mine haſt, I am cut off from before thine eyes, neverthelesſe thou heardeſt the voyce of my ſupplication, when I cryed unto thee.* He ſayd, he was cut off, yet he cryed unto God when he was in temptation, though his fleſh yeelded, and ſayd hee was cut off from God, and that he was not the childe of God; yet there was a better principle within him to pray, *neverthelesſe I cryed unto thee:* ſo ſaith *Iob*, *Though he kill me, yet will I truſt in him.* *Iob* wanted this aſſurance and feeling, yet notwithſtanding ſee the Act of this faith, *Though hee kill mee, I will truſt in him.* When in extremity we can truſt God and goe boldly to the Throne of Grace, and not ſinke in deſpaire, it is a ſigne that wee are in the ſtate of Grace, and yeeld the Act of faith, though wee finde not that ſweet feeling, at length God will bee mercifull to us; ſo that after wee have yeelded the Obedience of faith, wee ſhall finde the aſſurance.

Queſt. But at what time ſpecially?

Anſw. 1. When we have a long time lived by faith.

Firſt, eſpecially when a man hath yeelded the Act of faith, and caſt himſelfe upon God; and a long time lived by faith, then God will ſeale this beleeving with the ſpirit of adoption, when we beleeve ſpecially againſt a temptation of diſtruſt, then we uſually have the ſealing of the Spirit.

2. After a long ſtrife with a corruption.

Then againe, when we have ſtriven with any corruption a long time, God, as a reward of our holding out, will crowne our faith, and our obedience with a ſweet ſenſe of his love: after that *Iob* had ſtrove a long time, at length concluding, *Though he kill mee, yet will I truſt in him*; GOD manifeſted himſelfe in Mercy unto him. The woman of *Canaan* after ſhee had ſtriven and wraſtled with Chriſt, at laſt gets a gracious anſwer: ſo when we can ſubdue our corruptions, and performe holy duties in ſome ſtrength of grace, in reward of our diligence and care, wee have ſome comfortable revelation of the Spirit, and taſte of the life to come more than ordinary; God crowning our diligence with the ſweet ſenſe of his love.

3. When hee hath ſome great imployment for us

And alſo, when hee hath ſome great imployment for us, to incourage us the more, he will give us the more evidence and manifeſtation of his love, more raviſhment, as the Diſciples, which were with Chriſt in the Mount, they did ſee his glory there, becauſe they were to ſee him abaſed afterwards. Thoſe that God meanes to honour, and uſe in any great imployment, oftentimes before, he gives them the full aſſurance of his love.

4. In midſt of our ſufferings.

Againe, ſometimes in the midſt of ſufferings to reward our faithfulneſſe, as *Paul* in the dungeon was ſo filled with joy, as to ſing at midnight; to incourage us, that whatſoever our threatnings and torments ſhall bee in our ſufferings for the Name of Chriſt, yet if we yeeld obedience to God; our comfort ſhall be more than our diſcomfort, as Saint *Paul* had the ſpirit of glory, which raiſed him above his abaſement. Thus wee ſee when they are ſevered, and when God pleaſes for to vouchſafe the Manifeſtation together with the Act.

4. *Point.* Now I come to the fourth and laſt Point, (indeed the chiefe of all) that this particular faith in obedience to Chriſt, with aſſurance of his particular love, is that which carries us along all our life of faith unto the day of death; *I live* (ſayth he) *this life of faith in the Sonne of God*; Why, what makes him to doe ſo? Oh, I have good cauſe to love Chriſt, and to depend upon him; why? *He hath loved me and given himſelfe for mee*, and I feele ſo much to my ſoules comfort, therefore I will wholly depend upon him, in life, in death, and for ever. And indeed particular ſpeciall faith, if it be joyned with ſome aſſurance, it is the ground of living by faith. No man can live a holy life by faith, but firſt he muſt know that God loves him, and Chriſt loves him. Holy Actions ſpring from love, and are directed by love to the right end, which onely love moveth us to intend. How can any ſpirit ayme at his glory whom hee loves not firſt? ſave that which feeles the love of Chriſt, can any ſoule intend Chriſts glory, (not knowing whether Chriſt loves it or not) as it ſhould doe?

Diſcovery of Gods love to us, is the flame of faith, and our love to him to raiſe aſſurãce

I be-

I beseech you, if wee speak of doing or suffering, thankfulnesse or cheerefulnesse, (specially at the houre of death) whence comes all these? *Quest.*

Come they not from some taste of Gods love; when doe wee love, but when many sinnes are forgiven? and when are we willing to suffer any thing for Christs sake, but when we know that he hath given himselfe for us, and suffered so great things for? Wee count it a glory to suffer any thing for Christ, when we know, He hath loved us, and given himselfe for us. *Ans.*

Againe, for thankfulnesse, how can a man be thankfull for that he hath no knowledge of it? What makes a man thankfull for the great worke of redemption in Christ, but a particular faith? *Quest.*

This made Saint *Paul* and the rest of the Apostles so often to breake out, *Blessed bee God, the God and father of our Lord Iesus Christ, &c.* Hee breaks out into thanksgiving, that hee, together with other Christians had the Spirit, which doth perswade them of God and Christs particular love. Then againe for thankfulnesse for ordinary blessings, how can a man thanke God for any ordinary blessing, if he bee not assured that it comes from the love of God in Christ? when he is perswaded of this, then hee can give thankes, both for the principall, and other lesser. *Answer.*

He may thinke else, What is all this to mee, I am but fatted against the day of slaughter? It is good for mee to take my pleasure whilst I may injoy these things, to thinke I am but as a Traytour, who hath the liberty of the Prison: This smothers our thankfulnesse. Objection of a unbeleeving soule.

It is the beleeving soule that is thankfull for mercies, and also cheerfull in duties; whence come Christians to be a voluntary people, zealous of good works; as, *Tit.2.* the Apostle sets zeale betwixt faith and workes, looking both wayes, saying, *The grace of God which bringeth salvation unto all men hath appeared* (by the first comming of Christ, and giving him to death) *teaching us to deny ungodlinesse and worldly lusts, &c.* here faith looks backwards; then looking forward, sayes hee, *Looking for, and waiting for the appearance of the blessed God and our Saviour Iesus Christ, who hath redeemed us, that wee might bee a peculiar people, zealous of good workes.* *Answ.*

Whence comes a zeale for good workes, but when wee looke to the grace that hath brought salvation and redemption from our sins, and to the glorious comming of Christ? *Quest.*

When faith looks both these wayes, it is set a fire, it makes us zealous; as *Heb.9.14.* When the heart is sprinkled with the Blood of Christ in the forgivenesse of sins; then we serve the living God, and are a voluntary and a cheerfull people, when our hearts are inlarged with assurance. *Answ.*

Further, What makes a man ashamed of his evill life? What breeds those affections of repentance, griefe and shame, mentioned *Ezek. 36. Then shall yee bee ashamed, &c?* *Quest.*

When God had once pardoned their sinnes, and given them many favours, then shall yee be ashamed that ye have served me thus and thus, and grieve that ye have departed from mee, &c. So that then doe Christians come to have those two penall affections of shame and griefe, the two ingredients to true repentance: Why? *Christ hath loved me and given himselfe for me:* As if one should say, Hath hee done so? was my sinnes the cause of his death, and did his love move him? I am ashamed that I have offended so gracious and sweet a Saviour. It makes a man weepe over Christ; It was my sinnes which caused his death and torments. This particular faith fils the soule with all Divine graces, and it followes Christ, and sees that he did all for us; then a man sees that Christ was borne for him, *To us a Childe is borne, and to us a Sonne is given.* It followes Christ in his whole life, and so all that hee did was for mee: his death, *He dyed for me;* his sweating in the Garden was for mee, my sinnes caused it; so I see his love and the foulnesse of my sinnes. He was thrust through the side for me, and cryed upon the Crosse, *My God, my God, why hast thou forsaken me?* my sinnes had an active power there: He rose againe for me, hee is now in heaven *Answ.* Isa.9.

for me, as carrying mee in his breſt. The ſight and conſideration of this drawes the ſoule againe unto Chriſt in repentance for ſins, and in all holy duties whatſoever. This is the reaſon why thoſe Chriſtians, that have beene pulled out of the fire, and converted (oftentimes) by a violent converſion, are the moſt fruitfull and loving Chriſtians, as Saint *Paul* and others; becauſe they know Chriſt hath forgiven them a mighty debt; a thouſand Talents, the more which debt appeares to bee, the more they know they are bound to God, and to ſacrifice and give up themſelves to Ieſus Chriſt, that hath diſcharged ſo great a debt for them.

Gods love inflames us with love.

When they conſider his wonderfull love to ſuch as they are, they are inflamed with love againe; as in the Goſpell, the woman who had many ſinnes forgiven her, therefore ſhee loved much. The Prodigall young unthrift in the Goſpell, for whom the fat Calfe was provided, no queſtion, hee could not ſatisfie himſelfe in expreſſions. God ſometimes provides fat Calves, great meaſures of comfort, even for Prodigals, and they, of all, ſhew moſt love, they cannot tell how to ſatisfie him by any paines taking; *The love of Chriſt* (ſaith *Paul*) *conſtraines me, a holy violence moves me, who was a perſecutor and a blaſphemer*: So the ſenſe of the love of Chriſt, in pardoning of ſins, will conſtraine one to a holy violence, in the performing of all duties. Why, if any baſe ends come into a mans minde; in that is a Chriſtian to regard himſelfe, to ſeeke his owne eaſe, honour, pleaſure? No, this conſideration (if hee have any aſſurance of the pardon of his ſins) will move him to the contrary: As thus, Chriſt dyed for mee, ſhall I not live to Chriſt, live to him that gave himſelfe for me? ſeek his honour that abaſed himſelfe for me? ſo that it quels all baſe ends, the conſideration of Chriſts particular love.

Diſcoverie of the love of Chriſt in particular ſtirres up bounty.

So it ſtirres us up to be at coſt for Chriſt, and for his Church, at any coſt, to ſacrifice our *Iſaacks*. He loved me, and gave himſelfe for me; is any thing then I can give, ſatisfactory? He gave himſelfe for me, therfore I will give my ſelfe for him: This will make a man prodigall, even of his blood, for Chriſts ſake. When a man is moved to be diſcontented with his eſtate, and to doubt of Gods Providence in particular things; this will helpe, *Chriſt hath loved me, and given himſelfe for mee*; will hee not give me all neceſſaries, who hath given himſelfe? So that this ſtirs up to all duties, cuts the ſinewes of all ſpirituall ſinnes, of diſtruſt in Gods Providence and all baſe ends. It ſtirres me up in particular practice of holy life, to goe to him for all graces: I have himſelfe, therefore he will give mee his Spirit, and grace; I have the field, therefore I ſhall have the Pearle; hee hath given mee himſelfe, hee will give mee therefore all that hee hath, his Spirit, Graces and Priviledges, all ſhall bee mine.

Diſcovery of this particular love, is alſo a compelling argument.

Thereupon it is uſed in all *Pauls* Epiſtles, as a compelling argument; As Elect, and by the mercies of God doe this: mouing them to all ſpirituall duties from the love of God in Chriſt. And dearly beloved, you are dearly beloved, the love that Chriſt beares you, coſt him deare indeed; it is a ſtrong inforcement. Saint *Peters* argument to this effect is very ſtrong; *You are not bought with ſilver and gold, but with the precious blood of Ieſus Chriſt, are wee redeemed from our vaine converſation.* You ſee then (I give you but a taſte of it) what ſtrong motives here are to live a holy life, and all fetched from particular aſſurance, becauſe *Chriſt loved me and gave himſefe for me*. Hereupon (by the way) we may have a ſtrong argument againſt the Papiſts,

Note.

who hold wee cannot have particular aſſurance, for, That which is brought as an argument to ſtirre up to holy duties, muſt be knowne of us. The Arguments in this caſe, which ſerve to perſwade, muſt be knowne; wee doe not perſwade another to a duty by thoſe arguments he is ignorant of. Here he ſpeakes to Chriſtians, as taking it for granted, that they knew they were elected of God: and, dearely beloloved in Chriſt, that which is an argument ſtirring up to duty, muſt bee knowne better than the duty, becauſe therefore this is an argument that ſtirres up to all kind of duties whatſoever; therefore we may be aſſured. But here a Queſtion may be asked.

Doth

Doth not a holy life and holy actions, ſometimes proceed from a ſoule not fully aſſured, then what ſhall we thinke of thoſe good works that proceed from a Chriſtian, without ſtrong aſſurance: If all obedience in doing and ſuffering (that is pleaſing) comes from faith and aſſurance, then what ſhall wee thinke of ſuch workes as proceed not from it? If you aske many a good Chriſtian, What aſſurance have you that Chriſt hath given himſelfe for you? they will perhaps ſtagger at it; for a humble brokē hearted Chriſtian is ſubject to ſpeak worſe of himſelf than there is cauſe, though he be diligent in good workes; what ſhall we thinke of ſuch workes then, when therewith they are not aſſured of Chriſts love in particular. *Queſt.*

I anſwer, there can no holy life proceed but from faith; from the firſt act of it, (there muſt be that) but ſometimes we know not our faith, becauſe the reflect act is hindered; we know not we beleeve when we beleeve. There may holy duties proceed from a man when hee knowes not his grace and eſtate: In which time let him but examine himſelf, Why doth he duties, whether out of love to God or no? yes: Can he endure God to be ill ſpoken of? no: Will he allow himſelfe in any knowne ſinne? no. In this caſe, though he dares not ſay he is aſſured, yet the things he doth are from ſome love and deſire of glorifying God. Chriſtians doe not know their eſtates often in ſuch caſes, they doe worke from a ſecret perſwaſion of Gods love, though they know it not; he hath that he thinkes he hath not; hee workes from that he thinkes he doth not worke from: He workes from love to God, when he thinks he doth not, becauſe hee thinkes he hath not ſo much as he would have; hee workes from grace, when he thinkes he hath none. A childe lives when it knowes not that it doth live; a childe when it drawes nouriſhment from the mothers breſt, doth not know it lives it ſelfe, but the lookers on doe, becauſe they ſee the actions of life: ſo a Chriſtian doth not know that he lives the life of grace, when lookers on doe, becauſe they ſee ſpirituall hunger in him, and attending upon the meanes. Now hee himſelfe doth not ſee it, becauſe of ſome ſpirituall covetouſneſſe, temptation or deſertion which is upon him: Yet that is a true and gracious action, which iſſues from a ſoule that diſcovers faith, howſoever it ſelfe cannot be aſſured of its eſtate, there being for the time a ſuſpenſion of it, through ignorance or other cauſes: but certainly in ſuch there is faith in the firſt act of obedience, and ſome aſſurance, where there are actions of ſpirituall life, though they have not that they covet to have. *Anſw.*

A Triall of true grace, when the reflect act of faith is hindred

Similie.

A ſtop of the reflect act.

The beſt way is to labour for both, for aſſurance, and for the act it ſelfe; for howſoever thoſe who have the act only, performe good obedience; yet it is not ſo large, ſo thorough, ſo chearfull as it would otherwayes be. We ought to deſire both that God would give us a ſpirit of faith, and diſcover himſelfe unto us, that our ſinnes are pardoned, and that we are accepted to life, to give us ſtrong aſſurance, that ſo we may be more plentifull in the worke of the Lord. There is no Chriſtian who hath a good heart, but he will labour for the ſecond as well as the firſt; hee will labour to make his calling and election ſure by all meanes, that God may have more glory, and ſmell a more ſweete ſacrifice from him, and that he may have more comfort in this world. Howſoever without aſſurance much good may be done, yet not ſo much, as when there is full aſſurance, for then the ſoule is carried amaine in obedience to God: doing and ſuffering is nothing then.

Labor for both.

Now for the Vſes of this, ſeeing that the perſwaſion of Chriſts love to us in ſpeciall is the ſpring of all holy life. This ſerves (in the firſt place) to free this doctrine of aſſurance from ſcandall. Aſſurance then it is not the ground of preſumption or ſecurity: Theſe ſpring not from a particular faith, for a holy life (the cleane contrary) ſprings from it. None can live a holy life but by a particular faith; and whoſoever in particular doth beleeve the forgiveneſſe of his owne ſinnes, will live a holy life, and not put himſelfe into former bondage. It is a ſigne he is not that perſon for whom Chriſt gave himſelf, that doth inthrall himſelfe into his former courſes unleſſe he repent. We ſee thoſe of the Iſraelites, who had a minde to goe back

Vſe 1. That this is no doctrine of preſumption or ſecurity.

againe into *Egypt*, did all periſh in the Wilderneſſe; and thoſe in *Babylons* captivity, who would not come out when they were called, did periſh. It is pitty they ſhould ever be delivered, that are in love with bondage; thoſe that will ſerve and be ſlaves ſtill, it is pitty but their eares ſhould bee boared to perpetuall ſervitude: Some will live in their ſinnes, and yet thinke that Chriſt dyed for them. No, whom Chriſt loves in particular, hee gives them grace to leade a holy life, and to bee freed from the bondage of their former corruptions; thoſe that are not redeemed from their vaine converſation, are not redeemed from hell and damnation, unleſſe God give repentance: thoſe both goe together. Therefore let it be alſo a Rule of trying and diſcerning, whether we truely beleeve, that Chriſt loved us, and gave himſelfe for us, by our care to live to him, and to give our ſelves to him backe againe by a holy life. Whereſoever the one is, there is the other. This is that which may ſtop the mouthes of many, to their ſhame, and will ſhame them at the day of judgement, (notwithſtanding all their boaſting, that God is merciſull, and Chriſt dyed for them) Oh their hearts will tell them, But I have not cared to have the fruit of Chriſts death in the governing of his Spirit; I would not have him my King; my conſcience tels me, I would not have Chriſt upon thoſe termes: he offered himſelfe to rule me, the Miniſter told me of the danger, but I have preferred ſome baſe luſt or other, ſuch and ſuch a courſe before Chriſt; I hated to be reformed, I flattered my ſelfe with hope of mercy, on no ground at all, therefore I never had any benefit by him.

Triall of Chriſts love.

Vſe 2. To labour for a particular faith. How to be quickned and ſet a fire with Divine love.

To make another Vſe; If particular faith and aſſurance be the ground of a holy life, let us labour for it by all meanes (as we ſhall ſee afterwards) and, let thoſe that are in the ſtate of Grace, let them come to this fire if they will be kindled: if they finde themſelves dull to holy duties, let them come to this fire. Are we dead ſpiritually, are we not ſo inlarged as we ſhould bee? why, come and conſider of the infinite love of God in giving his Son for thee; and the ſweet love of Chriſt in giving himſelfe for thee; and dwell in the meditation of this love: Doe not let the heart goe off the conſideration of Chriſts ſweet love, in ſtooping ſo low, not onely in becomming man, but ſo low as hardly ever creature was, and all in love: ſhould not this kindle love in us againe? So much the more dearer hee ſhould bee unto us, the more baſe he was for us. When we have warmed our frozen hearts with the conſideration of his particular love towards us, then we adde fire to holy duties.

Simile. Iron when it is warme, is fit for an impreſſion; ſo our cold hearts (though ſtiffe of themſelves) being warmed and fired by the love of Chriſt, are fit to receive any impreſſion, and to doe, and to ſuffer any thing.

So for ſuffering. When we finde our ſelves backward to ſuffer any thing for Chriſt, conſider that Chriſt gave himſelfe; or, if we be not thankfull and fruitfull enough, conſider what was the end of Chriſts giving himſelfe, that we ſhould ſerve him in holineſſe and righteouſneſſe all the dayes of our lives, without feare, and being freed from the feare of death, damnation, and ſlaviſh feare; that wee ſhould ſerve him chearfully in the ſpirit of adoption and love. I beſeech you in all indiſpoſitions of ſoule, let us make uſe of this, to come unto Ieſus Chriſt. Experience teacheth any one, when are they fitteſt for ſuffering, doing of any duty, to reſiſt a ſinfull temptation to diſcontent; or murmuring, even when they enjoy the aſſurance of Chriſts love, and can reade their owne evidence, that they are Gods Children, and the Members of Chriſt, then they are fit for any thing. Therefore we ſhould (as the Apoſtle *Peter* exhorts us) *give all diligence to make our Calling and Election ſure*; it is a thing which requires all diligence: And the reaſon why wee have it no more, is, becauſe we doe not give all diligence to attaine it: It requires our utmoſt indeavour, being of the greateſt conſequence, by which God hath moſt honour, and we moſt comfort, becauſe it makes us moſt fruitfull in our converſation.

2 Pet. 1.

Object. But you will ſay, What then ſhall we ſay unto thoſe, who cannot ſay in particular, that Chriſt loved them, and gave himſelfe for them. What courſe ſhall they take,

take, who have not this particular assurance and faith, what grounds have they to come to Christ, if they be willing?

Answ. I answer, Those that have it not, should labour to have it by all meanes whatsoever.

Object. But what ground have I, who have beene a wretched sinner, an unworthy wretch, what ground have I for to meddle with Christ, and to beleeve that hee loved me, and gave himselfe for me?

Sol. 1. The Gospell is preached, and Christ offered unto all.

Consider, even the vilest that can heare me have the Gospell offered unto them. Againe, consider that Christ tooke thy nature, and how many inducements are there in this, for thee to take degrees of this particular faith, to come to it, that thou maist be in this estate, to glorifie God, and to enjoy comfort.

2. Christ hath taken thy nature.

Hath not Christ taken thy nature, not the nature of Angels? oughtest not thou to think that he loves mankind, and why not thee, if thou wilt come in and cast thy self upon him? hee is Iesus, a Saviour, and Christ, anoynted of God, and *Emanuel*, to reconcile God and man together.

3. His righteousnesse above all thy sinnes. Heb. 9.

Besides, thou saist thou art a sinner; why, but alas, what are thy sinnes, is not his righteousnesse above them? his righteousnesse is the righteousnesse of God-man; of a Mediatour that is God, therefore farre above thy sinnes. Considering then the excellency of his person, beleeve that the blood of God is able to purge thee from all.

4. Thou art invited.

When Christ invites.

For a further ground for this particular faith, we may thinke of this inviting of all those who are unworthy; *Whosoever will, let him come and drinke of this water of life freely*, *Revel.* 21. yea, those that thinke themselves furthest off, he bids them come, *Come all that are weary and heavy laden, &c.* If thou findest sin a burden, then Christ invites thee, and sends his Minister to beseech thee to bee reconciled. Those that stand at the staffs end, he desires them to lay aside their weapons, and come in.

5. Thou art commanded to beleeve.

If that wil not doe, he layes his charge and command upon you to beleeve. If you will not beleeve, you adde this sinne unto all the rest; this is his commandement that you should beleeve, or else you are rebels to his commandement: Nay, hee counts it a sinne worse than the sinne of *Sodom* & *Gomorrah*, a crying sin, not to come in when the Gospell is proclaimed. Therefore never pretend your sins are great & many, but because of his offer, invitation, and command, it being without all restraint of person, sinne, and time: even now (whatsoever thou hast beene and art) seeing at whatsoever time a sinner repenteth, there is no restraint of any sinne (but the sinne against the Holy Ghost;) if thou therefore come not in and cast thy selfe upon Christ, to be ruled by him hereafter, thou hast nothing at all to pretend; it is not the greatnesse of thy sinnes, but thy willingnesse to be still in thy sinnes which hinders thee; for the greater thy sinnes have beene, the greater will his glory bee in forgiving; *Where sinne abounded, there* (saith the Apostle) *grace superabounded so much the more.* Is it not for the honour of the Physitian or Surgeon, to cure great diseases and soare wounds? A mighty God and Saviour loves to doe mighty things; *He loved mee, and gave himselfe for mee.* Did *Paul* finde mercy? who then should despaire, when such may finde mercy? He had sinned against the first Table by blasphemies, and against the second by oppression and persecution; who should despaire then, when such as hee and *Manasses* shall finde mercy? Therefore in any case come in, and the greater glory Christ shall have by thy comming. Doe not flatter thy selfe with this, as if thy sinnes and unworthinesse were such, as God cannot shew mercy to such a wretch as thou art, (or at least will not) no, no, deceive not thy selfe; examine thine owne false heart, and thou shalt finde thou art in love with thy sinnes, and wilt not leave them; and this will be alleaged at the day of judgement against thee by thine owne conscience, that thou wast more in love with thy sinnes than with the mercies of God in Christ, and therefore didst willingly remaine in thy infidelity: This is the true cause (indeed) of thy backwardnesse, and not the greatnesse of thy sins. You see then that there is ground sufficient for any sinner to come in,

Where sinne abounds, grace superabounds much more.

The love of sin keepes us off.

in, and labour for this particular assurance.

Object. But put the case I be not one that Christ redeemed, and God elected?

Sol. Away with disputing, and fall to obey; put this Question out of question, by beleeving and obeying; Come in and stoop unto Christ, & then it will appear that thou art one that Christ died for, for hee gives himselfe for all that beleeve in him: Doe thou thy duty, bring thy heart to rest upon Christ, and to be ruled by him; and when thou doest thy duty, then thou wilt put this Question out of question, that thou art one of Gods Elect. The Devill holds many in a state of darkenesse by this delusion.

Object. If I knew that I were elected, or that CHRIST dyed for mee, then I could beleeve.

Sol. But away with this questioning, and fall to obey; Secret things belong unto God, revealed things to us, saith *Moses*. Thy duty is, when thou art sought for, invited, intreated, and commanded to be reconciled, then to come in and yeeld obedience, and in yeelding thereof, thou shalt finde the fruit of Christs redemption, that thou art one for whom hee gave himselfe. Thus much is for those who want this particular assurance.

How to know that we have this particular assurance.

Well then, (to draw to an end) for those that pretend they have a particular faith and assurance of Salvation, by this they shall know it: these things will follow.

1. Such indeavor to live by faith, in all estates and conditions.

Then thou hast a care to live by faith in the Sonne of God daily; and in all estates and conditions, thou hast a care to live the life of faith in all things; and where this faith and assurance is, it is with care and conscience of duty alwayes. Herein it is distinguished from a false conceit; where there is no conscience of duty, there is no assurance of particular faith. This particular hath its ground from the generall, from the WORD of GOD. The WORD saith, that CHRIST gave himselfe for all beleevers; now I know I doe beleeve: he loves all those that love him, and I know I love him, therefore I am beloved of him. Thus true faith goes to the conditions of the Word; those that live in courses contrary to the Word, have not this faith. *Be not deceived* (saith the Scripture) *neither whoremonger, adulterer, nor uncleane person, &c. shall inherit the kingdome of God.* But I am such a one, (saith a wicked man) and yet I thinke to enter into heaven, and that God will be mercifull. No, in this case he will not bee mercifull, because one thus concludes wrongly, by a diabolicall perswasion, contrary to the word.

2. It is with much conflict against temptation.

Againe, this is with conflict, you may know particular application (where it is) to be good, because it is with conflict against temptations. A man never enjoyes his owne assurance of Christs particular love, but with a great deale of conflict. There are two grounds that faith layes.

Faiths argumẽt

1. That generall truth, that *whosoever casts himselfe upon Christ, shall be saved.*

2. The particular application hereof, but, *I cast my selfe upon Christ, therefore I shall be saved.*

This particular application (which is the worke of faith) is mightily assaulted, more than the generall. The Devill is content that a man should beleeve the former, but he troubles us in the application; *But I beleeve, &c.* He hinders, what he may, the reflect Act, that we may not say, I know I beleeve. Thus whereseever the sense of Christs love is, there is a mighty conflict before it comes. The Devill labours by all meanes to hinder application, for hee knowes, that particular faith brings Christ home, which is all in all. But false Christians goe on in a smooth course, are not thus assaulted, from day to day they hope well, not considering, that whilest the strong man keeps the hold, all things are in peace; whereas there is no Christian but hee findes his particular faith strongly assaulted, more than his generall. Which is the Reason why these two equall truths are not equally beleeved, because Sathan doth hinder application, the minor assuming part, more than the generall. Therfore to us it is oftentimes more difficult to say, I beleeve that Christ

Why equall truths are not equally beleeved.

loved

loved mee, then to beleeve the generall. Thoſe who have no conflict, may feare they have no faith at all, God in wrath and juſtice ſuffering them to goe on in a ſmooth un-interrupted ſtate. But all who have experience, know what this ſpirituall conflict (with an unbeleeving heart) meanes, when it comes to application.

3. By willingneſſe to ſearch our ſelves, and bee ſearched by others.

Againe, a man may know his faith to be true, by his willingneſſe to ſearch himſelfe, and to be ſearched by others. Hee that hath a true ſound faith and particular aſſurance from thence, is willing oftentimes to examine his heart, hee would bee better and better, labouring to examine himſelfe, and to bee examined of others. Thoſe who are willing to goe on in a ſtill ſmooth courſe, becauſe they will not breake the peace of their owne deluding falſe hearts, rather thinke all well, than to put themſelves to the tryall, we may know this is but preſumption. Where there is true application, there is alwaies willingneſſe to ſearch our owne evidence; nay, a Chriſtian will be willing when he cannot finde his own evidence, to have the helpe of other Chriſtians to reade his evidence for him, and to tell him of his eſtate, and is inquiſitive, ſpecially when he meets with the skilfull in thoſe things.

4. There is a high admiration and prizing of the love of God in Chriſt.

Againe, this particular faith it is with a high prizing and admiration of the love of God in Chriſt, [*Who loved mee, and gave himſelfe for me.*] It is a ſigne that hee hath no intereſt in this love, that prizes and values other things above it. If one had any aſſurance of this, he would value it above all other things in the world: Hee knowes, that howſoever Chriſt gives other things, riches, kingdomes, and honours to caſtawayes, that yet Chriſt gives himſelfe to none but his deare Children; Therfore when he knowes that he hath intereſt in Chriſt, he values him above all things in the world, will part with all rather than with his intereſt in him. When others goe on with a generall conceit, that Chriſt dyed for them, and loves them, or howſoever, that yet (come what will) they will goe on in their pleaſures and profits, though their hearts tell them, there is ſomething higher in their ſoules, than Chriſt and his love. You ſee then that we may all come in, who wil, there is ground enough to draw them on, if they be not falſe to their owne comfort, and how wee may trie whether we be aſſured, or not.

Exhortatiõ

I beſeech you therefore, as wee deſire to doe any thing that may pleaſe God, labour for particular faith and aſſurance: Would wee have our whole courſe of life to ſtinke before God, without this faith it is not poſſible to pleaſe God. Would we have all our life to paſſe unfruitfully, and nothing to runne upon our account when we are to dye, pray that the Lord would increaſe our faith; above all, labour for particular faith and aſſurance, for there is nothing Sathan oppoſes us more in. It is a happy eſtate, a heaven upon earth. If Sathan doth oppoſe it moſt, and it be our greateſt happineſſe we can enjoy; It is worth the labouring after.

An item for broken-hearted Chriſtians.

Let eſpecially thoſe that have ground and cauſe to bee aſſured (humble broken hearted Chriſtians) let them by all meanes not yeeld to Sathan, ſo much as to obſcure the beauty of a Chriſtian life, and to weaken the good things in others, who ſee them ſo mopiſh and caſt downe, as though Chriſtianitie were a life of perpetuall ſorrow, and not rather of perpetuall rejoycing. Our bleſſed Saviour indeed ſhewes, that mourners are bleſſed, but it is (chiefly) becauſe it tends and ends in joy. There is a command, to rejoyce evermore, but no where is it written, Mourne continually. Every one therefore ought to expreſſe by all meanes this aſſurance in the beauty of a holy life. Therfore, thoſe who make cõſcience of holy duties, & of their wayes, let them not yeeld to temptations of this kinde. If wee be in ſuch darkneſſe, let us not truſt unto our owne judgement, but let us truſt the judgement of others; oftentimes others know more by us, than we by our ſelves. Wee ought to yeeld much to the diſcerning of Chriſtians in this kinde. It is an eaſie matter when all things goe well with us, in a right current, having ſome feeling, then to have comfort, and to be fruitfull; but when we are in our dumps, and in the houre of temptation, then it is not ſo eaſie. When a tree bears a great deale of fruit, and abounds with leaves, it is an eaſie matter to ſay, This is a fruitfull tree; but when in winter

Pſal. 32.

In ſome caſes we muſt be cẽſured by others, not our ſelves.

Simile.

the

in, and labour for this particular assurance.

Object. But put the case I be not one that Christ redeemed, and God elected?

Sol. Away with disputing, and fall to obey; put this Question out of question, by beleeving and obeying; Come in and stoop unto Christ, & then it will appear that thou art one that Christ died for, for hee gives himselfe for all that beleeve in him: Doe thou thy duty, bring thy heart to rest upon Christ, and to be ruled by him; and when thou doest thy duty, then thou wilt put this Question out of question, that thou art one of Gods Elect. The Devill holds many in a state of darkneſſe by this deluſion.

Object. *If* I knew that I were elected, or that CHRIST dyed for mee, then I could beleeve.

Sol. But away with this questioning, and fall to obey; Secret things belong unto God, revealed things to us, saith *Moses*. Thy duty is, when thou art sought for, invited, intreated, and commanded to be reconciled, then to come in and yeeld obedience, and in yeelding thereof, thou shalt finde the fruit of Christs redemption, that thou art one for whom hee gave himselfe. Thus much is for those who want this particular assurance.

How to know that we have this particular assurance.

Well then, (to draw to an end) for those that pretend they have a particular faith and assurance of Salvation, by this they shall know it: these things will follow.

1. Such indeavor to live by faith, in all estates and conditions.

Then thou hast a care to live by faith in the Sonne of God daily; and in all estates and conditions, thou hast a care to live the life of faith in all things; and where this faith and assurance is, it is with care and conscience of duty alwayes. Herein it is distinguished from a false conceit; where there is no conscience of duty, there is no assurance of particular faith. This particular hath its ground from the generall, from the WORD of GOD. The WORD saith, that CHRIST gave himselfe for all beleevers; now I know I doe beleeve: he loves all those that love him, and I know I love him, therefore I am beloved of him. Thus true faith goes to the conditions of the Word; those that live in courses contrary to the Word, have not this faith. *Be not deceived* (saith the Scripture) *neither whoremonger, adulterer, nor uncleane person, &c. shall inherit the kingdome of God.* But I am such a one, (saith a wicked man) and yet I thinke to enter into heaven, and that God will be mercifull. No, in this case he will not bee mercifull, because one thus concludes wrongly, by a diabolicall perswasion, contrary to the word.

2. It is with much conflict against temptation.

Againe, this is with conflict, you may know particular application (where it is) to be good, because it is with conflict against temptations. A man never enjoyes his owne assurance of Christs particular love, but with a great deale of conflict. There are two grounds that faith layes.

Faiths argumẽt

1. That generall truth, that *whosoever casts himselfe upon Christ, shall be saved.*

2. The particular application hereof, but, *I cast my selfe upon Christ, therefore I shall be saved.*

This particular application (which is the worke of faith) is mightily assaulted, more than the generall. The Devill is content that a man should beleeve the former, but he troubles us in the application; *But I beleeve, &c.* He hinders, what he may, the reflect Act, that we may not say, I know I beleeve. Thus whereſoever the sense of Christs love is, there is a mighty conflict before it comes. The Devill labours by all meanes to hinder application, for hee knowes, that particular faith brings Christ home, which is all in all. But false Christians goe on in a smooth course, are not thus assaulted, from day to day they hope well, not considering, that whilest the strong man keeps the hold, all things are in peace; whereas there is no Christian but hee findes his particular faith strongly assaulted, more than his generall. Which is the Reason why these two equall truths are not equally beleeved, because Sathan doth hinder application, the minor assuming part, more than the generall. Therfore to us it is oftentimes more difficult to say, I beleeve that Christ

Why equall truths are not equally beleeved.

loved

loved mee, then to beleeve the generall. Thoſe who have no conflict, may feare they have no faith at all, God in wrath and juſtice ſuffering them to goe on in a ſmooth un-interrupted ſtate. But all who have experience, know what this ſpirituall conflict (with an unbeleeving heart) meanes, when it comes to application.

3. By willingneſſe to ſearch our ſelves, and bee ſearched by others.

Againe, a man may know his faith to be true, by his willingneſſe to ſearch himſelfe, and to be ſearched by others. Hee that hath a true ſound faith and particular aſſurance from thence, is willing oftentimes to examine his heart, hee would bee better and better, labouring to examine himſelfe, and to bee examined of others. Thoſe who are willing to goe on in a ſtill ſmooth courſe, becauſe they will not breake the peace of their owne deluding falſe hearts, rather thinke all well, than to put themſelves to the tryall, we may know this is but preſumption. Where there is true application, there is alwaies willingneſſe to ſearch our owne evidence; nay, a Chriſtian will be willing when he cannot finde his own evidence, to have the helpe of other Chriſtians to reade his evidence for him, and to tell him of his eſtate, and is inquiſitive, ſpecially when he meets with the skilfull in thoſe things.

4. There is a high admiration and prizing of the love of God in Chriſt.

Againe, this particular faith it is with a high prizing and admiration of the love of God in Chriſt, [*Who loved mee, and gave himſelfe for me.*] It is a ſigne that hee hath no intereſt in this love, that prizes and values other things above it. If one had any aſſurance of this, he would value it above all other things in the world: Hee knowes, that howſoever Chriſt gives other things, riches, kingdomes, and honours to caſtawayes, that yet Chriſt gives himſelfe to none but his deare Children; Therfore when he knowes that he hath intereſt in Chriſt, he values him above all things in the world, will part with all rather than with his intereſt in him. When others goe on with a generall conceit, that Chriſt dyed for them, and loves them, or howſoever, that yet (come what will) they will goe on in their pleaſures and profits, though their hearts tell them, there is ſomething higher in their ſoules, than Chriſt and his love. You ſee then that we may all come in, who wil, there is ground enough to draw them on, if they be not falſe to their owne comfort, and how wee may trie whether we be aſſured, or not.

Exhortatiõ

I beſeech you therefore, as wee deſire to doe any thing that may pleaſe God, labour for particular faith and aſſurance: Would wee have our whole courſe of life to ſtinke before God, without this faith it is not poſſible to pleaſe God. Would we have all our life to paſſe unfruitfully, and nothing to runne upon our account when we are to dye, pray that the Lord would increaſe our faith; above all, labour for particular faith and aſſurance, for there is nothing Sathan oppoſes us more in. It is a happy eſtate, a heaven upon earth. If Sathan doth oppoſe it moſt, and it be our greateſt happineſſe we can enjoy; It is worth the labouring after.

An item for broken-hearted Chriſtians.

Pſal. 32.

Let eſpecially thoſe that have ground and cauſe to bee aſſured (humble broken hearted Chriſtians) let them by all meanes not yeeld to Sathan, ſo much as to obſcure the beauty of a Chriſtian life, and to weaken the good things in others, who ſee them ſo mopiſh and caſt downe, as though Chriſtianitie were a life of perpetuall ſorrow, and not rather of perpetuall rejoycing. Our bleſſed Saviour indeed ſhewes, that mourners are bleſſed, but it is (chiefly) becauſe it tends and ends in joy. There is a command, to rejoyce evermore, but no where is it written, Mourne continually. Every one therefore ought to expreſſe by all meanes this aſſurance in the beauty of a holy life. Therfore, thoſe who make cõſcience of holy duties, & of their wayes, let them not yeeld to temptations of this kinde. If wee be in ſuch darkneſſe, let us not truſt unto our owne judgement, but let us truſt the judgement of others; oftentimes others know more by us, than we by our ſelves. Wee ought to yeeld much to the diſcerning of Chriſtians in this kinde. It is an eaſie matter when all things goe well with us, in a right current, having ſome feeling, then to have comfort, and to be fruitfull; but when we are in our dumps, and in the houre of temptation, then it is not ſo eaſie. When a tree bears a great deale of fruit, and abounds with leaves, it is an eaſie matter to ſay, This is a fruitfull tree; but when in winter

In ſome caſes we muſt be aſſured by others, not our ſelves.

Simile.

the

the Sap fals to the roote, is covered with Snow and Froſt, the leaves ſhaken off, and the roote, that is unſeene, lyes hid; then it requires ſome judgement and former experience to ſay, This tree hath life, and is fruitfull, though now there appeares none: So a Chriſtian may be in ſuch an eſtate, that hee requires the judgement of ſome others to look upon him. When (in ſuch a caſe) he muſt goe to former times, for Gods love is conſtant, alwayes like himſelfe.

Looke to the pulſe of grace. *Similie.*

And goe to the ſecret working of grace, when outwardly there appeares little, goe to the pulſes; as, if we would know, whether a man, who is in a ſwound, hath life and breath, wee goe to feele the pulſes, to ſee if there be any breath remaining: ſo in a caſe of deſertion, or ſeeming deadneſſe of ſpirit, trie which way goes the ſoule in the deſires of it; is there not a deſire to pleaſe God? are there not groanes and indeavours with thoſe deſires? are not thoſe deſires reſtleſſe, and thy ſoule unſatisfied? Thou doeſt not content thy ſelfe with a little faith, but thou deſireſt more and more, and thou art aſhamed, becauſe thou haſt ſo little. This is the pulſes beating, and the breathings of a living ſoule. Yeeld not to Sathan, who tels thee there is no ground for thee to bee aſſured of thy eſtate; where wee finde theſe evidences of a living ſoule, wee ought to beleeve there is true life there, which I ſpeake to thoſe, who, without cauſe, are carried to doubt of their eſtates.

Object.

And doe not tie Chriſt to thy conditions; If I had feeling and joy, I could beleeve, and be cheerfull; if God would ſend a meſſenger from heaven, an Interpreter, one of a thouſand unto mee, or if I had thoſe ſupernaturall ſwavities that ſome others have found, and thoſe joyes; or were not corruption ſo buſie with me, and I ſo prone to be overtaken by them.

Sol.

Two Fountains will have two ſtreames.

But I ſay unto thee, know this for thy comfort, that whileſt thou art cloathed with fleſh; two fountaines will have two ſtreames, that which is borne of the fleſh, will be fleſh, and that which is borne of the Spirit, will be Spirit ſtill. Informe thy judgement, miſtake not, that thou wilt not bee comforted unleſſe thou finde ſuch a through mortification of thy corruption, as admits no ſtrong combuſtion.

Queſt.

Shall S. *Paul*, that choſen Veſſell, have cauſe to crie out, *O wretched man that I am, who ſhal deliver me frō the body of this death?* & canſt thou think to be freed frō them?

Anſw.

No, deceive not thy ſelfe, thy comfort ſtands in this, with Saint *Paul*, not to allow the evill that thou doeſt; that ſinne ſhall not have dominion over thee, (as the Apoſtle ſpeakes) thou not being under the Law, but under grace; for ſaith hee in another place, *The fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, and theſe two are contrary, ſo that yee cannot doe the things* wch *ye would.* Comfort thy ſelfe rather from this ſelfe combate, and thence even gather thy aſſurance, that now ſinne and thou are not one lumpe; that a heavenly light hath diſcovered this thy darkneſſe unto thee; onely be ſure, ſinne hath no quiet poſſeſſion in thee; complaine of thy ſelfe, and of thy corruptions unto thy Chriſt, as faſt as they come; lay the burden upon the ſtrongeſt, and then feare not the iſſue; that which thou alloweſt not of, complaines of, and repents of, ſhall not, cannot undoe thee, but the Spirit at laſt ſhal have a finall victory. So much for thy coruptions.

Wee muſt not tie Chriſt to our conditions.

And for thy joy and feeling; Tye not thy Saviour to thy conditions, and qualifications; looke to thy deſires, thy walke, not thy ſtraying fits, and thine infirmities: remember that this is Chriſtian perfection, not to live in any groſſe ſin, nor allow of any ſmaller ſinne; and for thy imperfections, looke up unto that infinite fulneſſe of thy Saviour, and ſtorehouſe of all grace, whence wee receive grace for grace; who is made unto us of GOD the Father, Wiſedome, Righteouſneſſe, Sanctification, and Redemption: And then, (whatſoever thy emptineſſe be) a part of his riches being fetched and applyed by the hand of faith, will make thee up compleat with the beſt. And know, that as in the ſtate of innocency under the firſt *Adam*, his comfort, came from within himſelfe upon his obedience or diſobedience; ſo now under the ſecond *Adam*, the true and ſubſtantiall ground of thy comfort is without thy ſelfe; in thy juſtification and application of his all-ſufficient merits, and righteouſneſſe, &c. to thy trembling ſoule.

Walke

Walke on therefore in the obedience of faith, having a reſpect unto all Gods Commandements, and then aſſure thy ſelfe (the promiſe is ſo) thou ſhalt not bee aſhamed. Labour as much as thou canſt for an higher meaſure of ſanctification and mortification, for this will aſſure and confirme thy Iuſtification the more it is; but with theſe Cautions.

1. *Caution.* Be not diſcouraged at thy ſmall meaſure whatſoever, (if in truth) ſo as to flie off from applying the riches of thy Saviour and ſweet huſband unto thee; in whom (whatſoever thy poverty bee) if married to him, thou art compleat and rich with the beſt; for the weaker thou art, thou haſt ſo much the more need of a ſtronger helper to uphold and ſuſtaine thee; it being the law of marriage, for the wife to bee endowed with all the huſbands riches, who is to pay her debts (whatſoever ſhe be) being once married unto him.

2. *Caution.* Againe, whatſoever pitch of ſanctification or mortification thou obtaineſt, reſt not in that, but on the al-ſufficiencie of thy bleſſed Lord Ieſus, who is thine, and ſo with him all his obedience, righteouſneſſe and merits of his life, death and reſurrectiō; for there is nothing ſo exact in thee, but in the time of tentation the devill wil finde a hole in it, and ſo make his advantage thereof for thy diſcouragement; wheras it is cleare, The Prince of this world being come, (as our Saviour ſayes) found nothing in him. *Note well.*

3. *Thing.* And for the remainder, in thoſe eclipſes which dampe thy Spirit in this thy pilgrimage, by deſertion, afflictions, or howſoever, know, that precious faith (that it may ſhine the more) muſt bee tryed: make then a vertue of neceſſity, buckle thy ſelfe to this buſineſſe of moſt importance; ſtrive to obey whatſoever thou feeleſt; in ſenſe of thy miſery beleeve thy happineſſe in Chriſt; in ſenſe of Gods anger beleeve his love, and that he will not be angry for ever. Faith, where it is, is of a victorious nature; therfore, as in cōtraries thou wouldeſt have an evidence of any goodneſſe in thee; in contraries ſtrives againſt contraries. When thou feeleſt nothing but matter of diſcouragement; know, the commandement is to beleeve, and thy duty is to obey. No ſervice can be performed comfortably without ſome perſwaſion; ſtrive then to get all the arguments thou canſt of a good eſtate; and when thou thy ſelfe art not able, get others to reade thy evidences for thee; beleeve the judgments of others, who can tell thee, that theſe things found in thee, come not from a corrupt and falſe heart. *A motive to practiſe by contraries.*

Add prayer unto al. Eph. 1. 17. And withall, pray for the ſpirit of revelation, as S. *Paul* doth pray that God would vouchſafe thee his Spirit, to diſcover unto thee that love he bears thee, & the riches thou haſt in Chriſt; to ſhew thee the height, and bredth, & depth, & length, with all the dimenſions of his love in Chriſt more and more; that ſo the more wee grow in the ſenſe and feeling of his love to us, the more wee may bee inflamed to love him againe; for we cannot love him, unleſſe we finde him loving us firſt; ſo beg of him to give us the Spirit of revelation. And attend upon the meanes, that doth beget faith, which is eſpecially the word, which is called the word of faith; & look to the examples of others, how God brought them from a wicked courſe of life, into a ſweet ſtate of grace: Take benefit likewiſe by the example of thoſe wee live with; uſe all meanes to take notice of Chriſts particular love; it is the maine thing we ſhould labor after in this world. Can we know how long we have to live in this world, what will make us dye willingly; but when we know that Chriſt wil have a care of our ſouls? what made *David* to commend his ſoul into Gods hands, but for this, *Thou haſt redeemed me, O Lord God of truth.* What will make us dye in the faith cheerefully? why, Lord thou haſt redeemed my ſoule; when at the houre of death wee can commend our ſoule to Chriſt; Take my ſoule bleſſed Saviour, thou haſt redeemed me, thou haſt loved me, and given thy ſelfe for me; Look upon that ſoule in mercy that thou haſt ſprinkled with thine owne blood. Strive wee then for this particular faith, without which we cannot reſigne up our ſoules comfortably unto Chriſt at the laſt. *Attend the meanes. Looke to examples.* *Pſal. 31. 5.*

22. 9. 19

FINIS.

the Sap fals to the roote, is covered with Snow and Froſt, the leaves ſhaken off, and the roote, that is unſeene, lyes hid; then it requires ſome judgement and former experience to ſay, This tree hath life, and is fruitfull, though now there appeares none: So a Chriſtian may be in ſuch an eſtate, that hee requires the judgement of ſome others to look upon him. When (in ſuch a caſe) he muſt goe to former times, for Gods love is conſtant, alwayes like himſelfe.

Looke to the pulſe of grace. *Similie.*

And goe to the ſecret working of grace, when outwardly there appeares little, goe to the pulſes; as, if we would know, whether a man, who is in a ſwound, hath life and breath, wee goe to feele the pulſes, to ſee if there be any breath remaining: ſo in a caſe of deſertion, or ſeeming deadneſſe of ſpirit, trie which way goes the ſoule in the deſires of it; is there not a deſire to pleaſe God? are there not groanes and indeavours with thoſe deſires? are not thoſe deſires reſtleſſe, and thy ſoule unſatisfied? Thou doeſt not content thy ſelfe with a little faith, but thou deſireſt more and more, and thou art aſhamed, becauſe thou haſt ſo little. This is the pulſes beating, and the breathings of a living ſoule. Yeeld not to Sathan, who tels thee there is no ground for thee to bee aſſured of thy eſtate; where wee finde theſe evidences of a living ſoule, wee ought to beleeve there is true life there, which I ſpeake to thoſe, who, without cauſe, are carried to doubt of their eſtates.

Object.

And doe not tie Chriſt to thy conditions; If I had feeling and joy, I could beleeve, and be cheerfull; if God would ſend a meſſenger from heaven, an Interpreter, one of a thouſand unto mee, or if I had thoſe ſupernaturall ſwavities that ſome others have found, and thoſe joyes; or were not corruption ſo buſie with me, and I ſo prone to be overtaken by them.

Sol.

Two Fountains will have two ſtreames.

But I ſay unto thee, know this for thy comfort, that whileſt thou art cloathed with fleſh; two fountaines will have two ſtreames, that which is borne of the fleſh, will be fleſh, and that which is borne of the Spirit, will be Spirit ſtill. Informe thy judgement, miſtake not, that thou wilt not bee comforted unleſſe thou finde ſuch a through mortification of thy corruption, as admits no ſtrong combuſtion.

Queſt.

Shall S. *Paul*, that choſen Veſſell, have cauſe to crie out, *O wretched man that I am, who ſhal deliver me frō the body of this death?* & canſt thou think to be freed frō them?

Anſw.

No, deceive not thy ſelfe, thy comfort ſtands in this, with Saint *Paul*, not to allow the evill that thou doeſt; that ſinne ſhall not have dominion over thee, (as the Apoſtle ſpeakes) thou not being under the Law, but under grace; for ſaith hee in another place, *The fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, and theſe two are contrary, ſo that yee cannot doe the things* w^{ch} *ye would.* Comfort thy ſelfe rather from this ſelfe combate, and thence even gather thy aſſurance, that now ſinne and thou are not one lumpe; that a heavenly light hath diſcovered this thy darkneſſe unto thee; onely be ſure, ſinne hath no quiet poſſeſſion in thee; complaine of thy ſelfe, and of thy corruptions unto thy Chriſt, as faſt as they come; lay the burden upon the ſtrongeſt, and then feare not the iſſue; that which thou alloweſt not of, complaines of, and repents of, ſhall not, cannot undoe thee, but the Spirit at laſt ſhal have a finall victory. So much for thy coruptions.

Wee muſt not tie Chriſt to our conditions.

And for thy joy and feeling; Tye not thy Saviour to thy conditions, and qualifications; looke to thy deſires, thy walke, not thy ſtraying fits, and thine infirmities: remember that this is Chriſtian perfection, not to live in any groſſe ſin, nor allow of any ſmaller ſinne; and for thy imperfections, looke up unto that infinite fulneſſe of thy Saviour, and ſtorehouſe of all grace, whence wee receive grace for grace; who is made unto us of GOD the Father, Wiſedome, Righteouſneſſe, Sanctification, and Redemption: And then, (whatſoever thy emptineſſe be) a part of his riches being fetched and applyed by the hand of faith, will make thee up compleat with the beſt. And know, that as in the ſtate of innocency under the firſt *Adam*, his comfort, came from within himſelfe upon his obedience or diſobedience; ſo now under the ſecond *Adam*, the true and ſubſtantiall ground of thy comfort is without thy ſelfe; in thy juſtification and application of his all-ſufficient merits, and righteouſneſſe, &c. to thy trembling ſoule.

Walke

Walke on therefore in the obedience of faith, having a reſpect unto all Gods Commandements, and then aſſure thy ſelfe (the promiſe is ſo) thou ſhalt not bee aſhamed. Labour as much as thou canſt for an higher meaſure of ſanctification and mortification, for this will aſſure and confirme thy Iuſtification the more it is; but with theſe Cautions.

1. *Caution.* Be not diſcouraged at thy ſmall meaſure whatſoever, (if in truth) ſo as to flie off from applying the riches of thy Saviour and ſweet huſband unto thee; in whom (whatſoever thy poverty bee) if married to him, thou art compleat and rich with the beſt; for the weaker thou art, thou haſt ſo much the more need of a ſtronger helper to uphold and ſuſtaine thee; it being the law of marriage, for the wife to bee endowed with all the huſbands riches, who is to pay her debts (whatſoever ſhe be) being once married unto him.

2. *Caution.* Againe, whatſoever pitch of ſanctification or mortification thou obtaineſt, reſt not in that, but on the al-ſufficiencie of thy bleſſed Lord Ieſus, who is thine, and ſo with him all his obedience, righteouſneſſe and merits of his life, death and reſurrectiõ; for there is nothing ſo exact in thee, but in the time of tentation the devill wil finde a hole in it, and ſo make his advantage thereof for thy diſcouragement; wheras it is cleare, The Prince of this world being come, (as our Saviour ſayes) found nothing in him. Note well.

3. *Thing.* And for the remainder, in thoſe eclipſes which dampe thy Spirit in this thy pilgrimage, by deſertion, afflictions, or howſoever, know, that precious faith (that it may ſhine the more) muſt bee tryed: make then a vertue of neceſſity, buckle thy ſelfe to this buſineſſe of moſt importance; ſtrive to obey whatſoever thou feeleſt; in ſenſe of thy miſery beleeve thy happineſſe in Chriſt; in ſenſe of Gods anger beleeve his love, and that he will not be angry for ever. Faith, where it is, is of a victorious nature; therfore, as in cõtraries thou wouldeſt have an evidence of any goodneſſe in thee; in contraries ſtrives againſt contraries. When thou feeleſt nothing but matter of diſcouragement; know, the commandement is to beleeve, and thy duty is to obey. No ſervice can be performed comfortably without ſome perſwaſion; ſtrive then to get all the arguments thou canſt of a good eſtate, and when thou thy ſelfe art not able, get others to reade thy evidences for thee; beleeve the judgments of others, who can tell thee, that theſe things found in thee, come not from a corrupt and falſe heart. A motive to practiſe by contraries.

Add prayer unto al. Eph. 1. 17. And withall, pray for the ſpirit of revelation, as S. *Paul* doth pray that God would vouchſafe thee his Spirit, to diſcover unto thee that love he bears thee, & the riches thou haſt in Chriſt; to ſhew thee the height, and bredth, & depth, & length, with all the dimenſions of his love in Chriſt more and more; that ſo the more wee grow in the ſenſe and feeling of his love to us, the more wee may bee inflamed to love him againe; for we cannot love him, unleſſe we finde him loving us firſt; ſo beg of him to give us the Spirit of revelation. And attend upon the meanes, that doth beget faith, which is eſpecially the word, which is called the word of faith; & look to the examples of others, how God brought them from a wicked courſe of life, into a ſweet ſtate of grace: Take benefit likewiſe by the example of thoſe wee live with; uſe all meanes to take notice of Chriſts particular love; it is the maine thing we ſhould labor after in this world. Can we know how long we have to live in this world, what will make us dye willingly; but when we know that Chriſt wil have a care of our ſouls? what made *David* to commend his ſoul into Gods hands, but for this, *Thou haſt redeemed me, O Lord God of truth.* What will make us dye in the faith cheereſully? why, Lord thou haſt redeemed my ſoule; when at the houre of death wee can commend our ſoule to Chriſt; Take my ſoule bleſſed Saviour, thou haſt redeemed me, thou haſt loved me, and given thy ſelfe for me; Look upon that ſoule in mercy that thou haſt ſprinkled with thine owne blood. Strive wee then for this particular faith, without which we cannot reſigne up our ſoules comfortably unto Chriſt at the laſt.

Attend the meanes. Looke to examples.

Pſal. 31. 5.

22. 9. 19

FINIS.